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GA 1739: A Monk, His Manuscript, and the Text of Paul's Letters

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# Abstract

Housed in the library of the Lavra Monastery on Mount Athos with the shelf number B' 64 [184] is Gregory-Aland 1739, a tenth-century manuscript containing the Acts of the Apostles, Catholic Epistles, and the Pauline Epistles. The manuscript has long been recognized as having a text of exceptional significance, though scholarly consensus about its relationship to the rest of the textual transmission in the Pauline Epistles has recently been challenged. The traditional view has been that 1739 is a 'proto-Alexandrian' text joining the other well-known manuscript Papyrus 46 ( $\mathfrak{P}^{46}$ ) and Codex Vaticanus (03). A newer study suggests that, while still an early text, 1739 is more closely associated with a different branch of the tradition, ranging from the early Alexandrians Codex Sinaiticus (01), Codex Alexandrinus (02), and Codex Ephraemi Rescriptus (04) to later stages of the text's development toward the Byzantine text-form. Accordingly, the central focus of the study is to determine what kind of manuscript is 1739 in terms of the manuscripts with which it most closely aligns. The results of this initial inquiry allow some brief comments on the textual history of the Pauline Epistles.

After an introduction to the well-known scribe of this manuscript, Ephraim, and the codex he produced, this thesis attempts to resolve the scholarly debate. By expanding the scope of Pauline letters under consideration beyond what has previously been studied, this study seeks a more comprehensive investigation of the problem. Through a collation of eight additional representative manuscripts and the Byzantine text-form, the overall similarity between each manuscript and 1739 was initially calculated. This was followed by a survey of the special agreements between the manuscripts, and, finally, an inquiry as to whether any of these special agreements constituted indicative errors. The results of these three levels of investigation in six Pauline Epistles revealed that both positions about the textual affiliations of 1739 proved to be right depending on the epistle being studied. While 1739 was found to still be an excellent witness of the early text of Paul's letters, this finding about its affiliations suggests that the earliest period of the transmission of the Pauline Epistles is, perhaps, much more complicated than previously thought. This ultimately has ramifications for how future work on the Pauline text should be conducted.





# Lay Summary

The basic purpose of this study is to determine how one particular manuscript relates to other important manuscripts. The manuscript at the center of this study is known as GA 1739, which is a quick reference code by which New Testament scholars refer to an important tenth century handwritten copy of Acts, the Catholic Epistles, and the Pauline Epistles at the Lavra monastery on Mt. Athos in Greece with the shelf number B' 64 [184]. We know the scribe of this manuscript, Ephraim, from his work on other manuscripts, including one of the Gospels. He appears to have been well-trained and worked within a scholarly community, possibly in Constantinople (modern day Istanbul). His manuscript is a copy of earlier ones and, through notes copied into the margins of 1739, we are able to see evidence of scholarly activity and editing as far back as the fifth century.

When it comes to the text of Paul's letters in this manuscript, there is a debate between two positions as to how the manuscript is related to other manuscripts. One scholar, Günther Zuntz, has argued that it is textually related to two manuscripts known as  $\mathfrak{P}^{46}$  and Codex Vaticanus (03). The second scholar, Stephen Carlson, has said it relates to others, including Codex Alexandrinus (02), Codex Sinaiticus (04), and to manuscripts partially akin to the Byzantine Text. What is important to know about the difference in these manuscripts is that they represent two distinct branches within the transmission of the text. The analogy is not perfect, but we can use family genealogies to draw a parallel. Consider the first of your ancestors to have your surname, presumably hundreds of years ago. They represent the first copy of Paul's letters. If that ancestor had at least two children, then now centuries later they have each reproduced numerous times so that the descendants of those initial children, one of which is you, are unrelated to each other except through the first ancestor. If we now found a cousin of yours, we could do genetic testing to determine on which side of the family tree they belong. In the same way, by analyzing the texts of 1739 alongside several other manuscripts using three different methods, we are able to determine to which side of the genealogy of Paul's letters 1739 belongs.

As it turns out, it appears that both Zuntz and Carlson were right depending on which letter within Paul's Epistles you analyze. This is important for a number of different reasons, including how textual critics utilize the text of 1739 to make decisions about what wording in the Pauline letters is original and for what it can tell us about the history of how 1739, or one of its ancestors, was originally created.



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# Abbreviations

AnBib	Analecta Biblica Dissertationes
ANTF	Arbeiten zur neutestamentlichen Textforschung
APF	<i>Archiv für Papyrusforschung und verwandte Gebiete</i>
BASP	<i>Bulletin of the American Society of Papyrologists</i>
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
<i>Bib</i>	<i>Biblica</i>
BNTC	Black's New Testament Commentaries
<i>BrillDAG</i>	<i>The Brill Dictionary of Ancient Greek</i>
<i>BSac</i>	<i>Bibliotheca sacra</i>
<i>BT</i>	<i>The Bible Translator</i>
CBL	Chester Beatty Library
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
<i>CP</i>	<i>Classical Philology</i>
<i>CR</i>	<i>The Classical Review</i>
CSNTM	Center for the Study of New Testament Manuscripts
HNT	Handbuch zum Neuen Testament
<i>HTR</i>	<i>Harvard Theological Review</i>
HTS	Harvard Theological Studies
INTF	Institut für neutestamentliche Textforschung
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JECS</i>	<i>Journal of Early Christian Studies</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
LCA	Langues et cultures anciennes
M-M	Moulton-Milligan, Vocabulary of the Greek New Testament Illustrated from the Papyri and other Non-Literary Sources
MPER	Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek (Papyrus Erzherzog Rainer). Neue Serie
NDIEC	New Documents Illustrating Early Christianity
<i>Neot</i>	<i>Neotestamentica</i>
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
<i>NTS</i>	<i>New Testament Studies</i>
NTTS	New Testament Tools and Studies
NTTSD	New Testament Tools, Studies, and Documents
PAST	Pauline Studies
<i>PO</i>	<i>Patrologia Orientalis</i>
PTS	Patristische Texte und Studien
<i>RB</i>	<i>Revue biblique</i>
R-P 2005	Robinson-Pierpont Majority Text
SBLDS	Society of Biblical Literature Dissertation Series



SBLMS	Society of Biblical Literature Monograph Series
SBLSCS	Society of Biblical Literature Septuagint and Cognate Studies
SD	Studies and Documents
SPAW	<i>Sitzungsberichte der preussischen Akademie der Wissenschaften</i>
T&SIII	Texts and Studies, Third Series
TC	<i>TC: A Journal of Biblical Textual Criticism</i>
TCS	Text-Critical Studies
TDNT	Theological Dictionary of the New Testament
TENT	Texts and Editions for New Testament Study
TBl	<i>Theologische Blätter</i>
ThLBl	<i>Theologisches Literaturblatt</i>
TS	<i>Theological Studies</i>
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
VL	Vetus Latina
WUNT 2	Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe
ZNW	<i>Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche</i>

# Technical Glossary

For the special agreement groups, a ‘P’ prefix stands for “proto-Alexandrian,” ‘E’ for “Eastern Branch,” and ‘U’ for “ungrouped.” The manuscripts listed are those that agree with 1739 for a particular reading.

P	ℙ <sup>46</sup> and 03.
P <sub>1</sub>	ℙ <sup>46</sup> 03 and 01.
E	all of the members of the Eastern branch.
E <sub>1</sub>	all of the members of the Eastern branch minus 01
E <sub>2</sub>	01, plus up to two members of the Eastern branch
E <sub>3</sub>	01 02 and 04 only.
E <sub>4</sub>	025 044 1241 and <i>Byz</i>
E <sub>5</sub>	four (or more) of the seven Eastern branch manuscripts not matching one of the previous categories
E <sub>6</sub>	<i>Byz</i> exclusively or with two other Eastern branch manuscripts
U	neither the ℙ <sup>46</sup> –03 group or any grouping within the Eastern branch.

## Other terms:

1-Lesarten	agreements with the Majority Text (alt: Lesarten 1)
1/2-Lesarten	agreements with the Majority Text when it carries the same reading as the postulated original text (alt: Lesarten 1/2)
2-Lesarten	agreements with the postulated original text (alt: Lesarten 2)
3ff-Lesarten	special readings (“Sonderlesarten”) are numbered consecutively beginning with 3 (alt: Lesarten 3ff)
Eastern Branch	Those manuscripts in the Eastern Branch of the tradition (i.e., 01 02 04 025 044 1241 <i>Byz</i> )
Ergänzungsliste	provides the overall similarity data regardless of the types of readings
Family 1739	The family of manuscripts most closely related to 1739, including, for the purposes of this study, 6 424 <sup>*c</sup> 630 and 1881.
Hauptliste	provides more nuanced information by filtering out singular readings and Majority Text readings (1-Lesarten) in order to calculate overall similarity
Western Branch	Those manuscripts in the Western Branch of the tradition (i.e., ℙ <sup>46</sup> and 03, and by, extension, 06 010 012)



# Introduction to the Study and the Manuscript

## 1 Introduction

Certain time periods, people, and artifacts within every academic discipline receive more attention than others. Within New Testament textual criticism, manuscripts from the earliest centuries, those with the most decoration, and those written on a certain material with a certain script repeatedly become objects of study. These *a priori* selection criteria consistently prove to be reliable, though not infallible, guides to finding manuscripts worthy of study. The Codex von der Goltz—a relatively undecorated minuscule from the tenth century—therefore makes an unlikely subject using these traditional criteria.<sup>1</sup> Of the 386 Greek New Testament manuscripts that history has handed down to us from the tenth century, only a few dozen, mostly the majuscules, have received significant attention.<sup>2</sup> Yet, even before the Coherence-Based Genealogical Method made popular the notion that a text may be older than the manuscript containing it, GA 1739 was recognized as having a text of exceptional significance.<sup>3</sup> This was due in part to comparing its text to other important witnesses but also to the many colophons it contains that attest to its scholarly and textual pedigree.

GA 1739 has been the focus of numerous studies since its “discovery” on Mount Athos by Eduard von der Goltz and Georg Wobbermin in the winter of 1897.<sup>4</sup> While the

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<sup>1</sup> The manuscript is housed at the Lavra Monastery on Mount Athos with the shelf number B' 64 [184]. The manuscript was designated 1739 in the Gregory-Aland cataloguing system and  $\alpha 78$  by von Soden.

<sup>2</sup> This count is according to the online *Kurzgefaßte Liste der griechischen Handschriften des Neuen Testaments* available at <http://ntvmr.uni-muenster.de/liste> and includes all manuscripts plausibly dated to the 10<sup>th</sup> century (i.e. those with a date range including the 10<sup>th</sup> century, such as IX–X). <Accessed 3 August 2018.>

<sup>3</sup> The principle of distinguishing a text from its physical age goes back at least to Richard Simon in the 17<sup>th</sup> century, even though many text-critics have failed to maintain this distinction. With regard to the Old Testament, Simon writes:

A l'égard des anciens Interpretes, nous ne devons pas être remplis de préjugés en leur faveur, comme si leurs Exemplaires Hebreux étoient meilleurs, pour cette raison seulement qu'ils sont plus anciens. L'Antiquité ne doit pas être sort considérable dans cette affaire, parce qu'il est constant que les plus anciennes Versions n'ont été faites que long-temps après que les Originaux ont été perdus...D'autrepart, il se peut faire aussi qu'ils les aient corrigés quelquefois mal à propos, & c'est pour cette raison qu'il est nécessaire d'examiner avec application toutes les différentes Leçons du Texte Hebreu, que peuvent fournir les anciens Interpretes, & alors on jugera par les règles de la Critique, sans avoir trop de respect pour l'antiquité (*sic*), quelles sont les meilleures, & qui méritent d'être préférées....(*Histoire critique du Vieux Testament* (Paris: Billaine, 1678), 135)

See a brief discussion on the history of this matter in Peter J. Gurry, *A Critical Examination of the Coherence-Based Genealogical Method in New Testament Textual Criticism*, NTTSD 55 (Leiden: Brill, 2017), 38 n. 11.

<sup>4</sup> The date of the discovery has not always been clear. For instance, Metzger and Ehrman indicate that it was found in 1879; cf. Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission*,

value of 1739's text has continued to be supported, its position in relation to other manuscripts has been challenged in recent years. The prevailing historical opinion, put forth by Günther Zuntz, has been that the textual history of 1739 is closely tied to that of Papyrus 46 (P<sup>46</sup>) and Codex Vaticanus (03), forming a group that he labeled 'proto-Alexandrian'.<sup>5</sup> More recently, Stephen Carlson has argued that 1739 does not align so closely with those manuscripts, at least in Galatians, and instead aligns more with the manuscripts often called 'secondary Alexandrians' and is part of the transmission stream leading to the Byzantine text.<sup>6</sup> Therefore, the time is ripe to reassess the significance and value of this tenth-century minuscule manuscript.

## 1.1 *Aims*

It is in view of the disagreement over the place of 1739 in the textual tradition of the Pauline Epistles that the present study takes shape. Accordingly, the guiding question of the following pages is:

“What is the place of 1739 in the textual history of Paul's letters?”

In particular, we are interested in uncovering what kind of manuscript 1739 is in terms of the manuscripts with which it most closely aligns. This question clearly intends to offer resolution to the problem apparent in the opposing positions of Zuntz and Carlson. Furthermore, should the answer to this question give credence to the views of both Carlson and Zuntz such that textual affiliations rearrange from letter to letter within the Pauline corpus, then there are possible implications for future textual critical work on the *corpus Paulinum*. In either case, this study will provide more data for piecing together a more complete framework for understanding the development of the corpus.

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*Corruption, and Restoration*, 4th ed. (Oxford: Oxford University Press, 2005), 91. The “Vorwort” to von der Goltz' initial publication of the manuscript, which appeared in 1899, is dated to November 1898. The following “Vorbemerkungen” sets the time frame of von der Goltz and Wobbermin's travels to Mount Athos, commissioned by von Soden, to “des vorigen Winters.” Accordingly, the 1897 date given above is the more likely interpretation of these factors. It is possible that Metzger and Ehrman have simply transposed the seven and nine by accident. On the nature and meaning of discovering manuscripts, see my own work in “Math Myths: How Many Manuscripts We Have and Why More Isn't Always Better,” in *Myths and Mistakes in New Testament Textual Criticism*, ed. Peter J. Gurry and Elijah Hixson (Downers Grove, IL: IVP Academic, 2019), 58–62.

<sup>5</sup> Günther Zuntz, *The Text of the Epistles: A Disquisition upon the Corpus Paulinum*, The Schweich Lectures, 1946 (London: Oxford University Press, 1953), 156; *Opuscula Selecta: Classica, Hellenistica, Christiana* (Manchester: Manchester University Press, 1972), 254–255.

<sup>6</sup> Stephen C. Carlson, *The Text of Galatians and Its History*, WUNT 2 385 (Tübingen: Mohr Siebeck, 2015), 81, 246–247.

Resolving this issue of the place of 1739 in the textual history of Paul promises a number of benefits for both reconstructing the earliest recoverable text of the Pauline Epistles and consequently for understanding the textual history of the corpus. In general terms, conclusions reached in this study will help answer important questions related to how textual critics should evaluate agreements between certain important manuscripts for particular variants and how the weight of these manuscript agreements might be different in the Pauline Epistles compared to what has been found about them in Acts and the Catholic Epistles in previous studies.

## 1.2 *Chapter Outline*

The remainder of this opening chapter is occupied with an introduction to our scribe and his manuscript. This will preview some of the key figures in the following chapter on the history of research on 1739. The point is not to provide any exhaustive overviews of scholarly opinions yet, but rather to introduce the manuscript in order to show why it is interesting and worthy of an extended study. Chapter Two contains an overview of the history of research comprised of four separate parts, each addressing a relevant aspect of the research background for this study. The first discusses the competing finds of Zuntz and Carlson that form the primary rationale for the present study. The second section highlights the major editions, collations, and other data gathering projects. The third section covers the history of research on 1739 since its initial publication by von der Goltz. The fourth briefly discusses two tangentially related issues—text-types and the “original” text of the Pauline Epistles.

Chapter Three discusses the method used to investigate the question at hand, particularly as it relates to the sources and method for collecting the data, how the data is sorted and analyzed, and, finally, how conclusions are drawn from the data. Chapters Four through Nine apply the central question of “What is the place of 1739 in the textual history of Paul?” to each of the six Pauline Epistles included in the study. This involves analysis of the agreements and particularly telling variants. Each chapter offers a preliminary conclusion with respect to the findings from that book. Chapter Ten concludes the study by synthesizing the results and then revisiting the central question and the main historical positions about 1739’s relationships. Included in this chapter is a brief discussion of the impact of the findings on the future of Pauline textual criticism and desiderata.

Three appendices are included. The first is a compilation of all the overall similarity data—down to individual chapters—into one place. The second is the complete collation of all the manuscripts included for the various Pauline Epistles covered. The third is a new transcription with reconstruction of  $\mathfrak{P}^{46}$ .

## 2 The Manuscript

### 2.1 *Contents and Physical Description*

Gregory-Aland 1739 is a *praxapostolos* manuscript—in the order Acts, Catholic Epistles, Pauline Epistles—consisting of 102 folia covered in wooden boards. Each leaf of the codex is approximately 23 cm tall by 17.5 cm wide and contains a single column of text with 35 lines each occupying a space of about 17 cm tall by 11 cm wide.<sup>7</sup> The manuscript has obviously been slightly trimmed and this occasionally affects some of the marginal notes, particularly in the upper boundary of the page. All but the first leaf are original to the codex, with the opening page, containing Acts 1–2.6, being supplemented by a later hand. Apart from a gilded headpiece at the beginning of Acts, which again is from a later supplement, the manuscript remains largely undecorated. The beginning of each book is noted by the title written in semi-uncial script, which is often surrounded by a combination of minor decorative elements such as the dipole, dotted crosses, and weave patterns.

The contents of the original codex that was broken apart to create the *praxapostolos* manuscript that survives today can be surmised on the basis of the quire numberings and other clues. The first quire of the manuscript is numbered 'TI,' an inversion of 'II' for the number thirteen. This was misread by von der Goltz as 'I' and he proposed that the original fifteen leaves of quires A and B would have contained an introduction by the scribe to the manuscript, its history, and use.<sup>8</sup> The first quire being numbered thirteen indicates that, more than likely, the codex originally contained the Gospels on the front end in the missing twelve quires. Lake suggests the amount of text for the Gospels is just right for this amount of leaves, though the manuscript would have lacked Eusebian canons or *kephalaia*.<sup>9</sup> To anticipate a later discussion, any hope that GA 1582, a Gospels manuscript by the same scribe as 1739, contains the missing text from 1739 is unfounded.<sup>10</sup> The final page of the manuscript, 102<sup>v</sup>, contains traces of writing in *Epigraphische Auszeichnungsmajuskel* that appears to read τα κεφαλαια της αποκαλυψεως. Von der Goltz

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<sup>7</sup> These general codicological details are taken from the online edition of the *Kurzgefaßte Liste*. Text block dimensions are provided by Eduard F. von der Goltz in *Eine textkritische Arbeit des zehnten bezw. sechsten Jahrhunderts hrsg. nach einem Kodex des Athosklosters Lawra*, TUGAL 17 [N.F. Bd 2], 4 (Leipzig: Hinrichs, 1899), 3.

<sup>8</sup> Goltz, *Eine textkritische Arbeit*, 3–4. The number is fifteen because, presumably, one leaf from his quire B would have contained Acts 1–2.6.

<sup>9</sup> Kirsopp Lake, Johannes de Zwaan, and Morton S. Enslin, "Athos, Laura 184 [B'64] (Greg. 1739; von Soden a78), Acts, Catholic Epistles, Paul," in *Six Collations of New Testament Manuscripts*, ed. Kirsopp Lake and Silva New, HTS 17 (Cambridge: Harvard University Press, 1932), 142.

<sup>10</sup> cf. discussion in Amy S. Anderson, *The Textual Tradition of the Gospels: Family 1 in Matthew*, NTTS 32 (Leiden: Brill, 2004), 36. Contra the "not impossible conjecture" in K.W. Kim, "Codices 1582, 1739, and Origen," *JBL* 69, no. 2 (1950): 175.

postulated that the removal of the Apocalypse, and the initial quires of the codex for that matter, was due to the work of the same hand that scraped away many of the manuscript's marginal readings.<sup>11</sup> Lake and New, on the other hand, remark that this writing is from a later hand.<sup>12</sup> This is almost certainly the correct interpretation, since the “decorative” elements employed by Ephraim to offset paratexts consist only of a plain semi-majuscule script. Accordingly, it appears that GA 1739 originally contained the Gospels, Acts, the Catholic Epistles, and the Pauline Epistles on 198 leaves. At a later stage, the Apocalypse was appended to the codex and at a yet later stage, the Gospels and Apocalypse were removed.

## 2.2 *The Hands in 1739*

There are three distinguishable hands at work in 1739. The main scribe, who was responsible for copying the main text block and a majority of marginal *scholia*, wrote in a carefully executed minuscule script for the main text and a semi-majuscule for the marginalia—both in a reddish-brown ink. Von der Goltz initially suggested a date range of tenth or eleventh century for the hand with preference for the eleventh century on the basis of the forms for B, E, H, Θ, O, and K.<sup>13</sup> Based on the known identity of the scribe, discussed below, the hand can safely be dated to the tenth century.<sup>14</sup>

At a later date, suggested to be “some two or three centuries or more” by Lake and New, at least two additional scribes worked on the manuscript.<sup>15</sup> One of these was responsible for the addition of many marginal notes, the Euthalian chapter divisions, and the marginal *kephalaia* references. Another hand adapted the manuscript for lectionary use, marking the beginning and end of lections and including remarks about the church calendar.<sup>16</sup> Probably one of these two later hands, but possibly a third, attempted to scrape away many of the marginal *scholia* of the first hand. He was rather unsuccessful in eliminating them all but was able to render many of them illegible.<sup>17</sup> Presumably, this same hand was responsible for erasing many of the *iota* adscripts from the text.

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<sup>11</sup> Goltz, *Eine textkritische Arbeit*, 5.

<sup>12</sup> Lake, de Zwaan, and Enslin, “Athos, Laura 184 [B'64],” 142.

<sup>13</sup> Goltz, *Eine textkritische Arbeit*, 6.

<sup>14</sup> Much ink has been spent on the calligraphic style of Ephraim's hand and style, but see especially Lidia Perria, “Osservazioni su alcuni manoscritti in minuscola ‘Tipo Efrem,’” in *Studi byzantine e neogreci*, ed. Pietro Leone (Galatina, Italy: Galatina Congedo Editore, 1983); Aubrey Diller, “The Age of Some Early Greek Classical Manuscripts,” in *Serta Turyniana: Studies in Greek Literature and Palaeography in honor of Alexander Turyn*, ed. John L. Heller and J.K. Newman (Urbana, IL: University of Illinois Press, 1974); Anderson, *The Textual Tradition of the Gospels*, 16–21.

<sup>15</sup> Lake, de Zwaan, and Enslin, “Athos, Laura 184 [B'64],” 145.

<sup>16</sup> cf. Goltz, *Eine textkritische Arbeit*, 4–5; Lake, de Zwaan, and Enslin, “Athos, Laura 184 [B'64],” 145.

<sup>17</sup> We must await digitizing the manuscript utilizing multispectral imaging in hopes of recovering these important, once-lost notes.



### 2.3 *The Textual History of 1739*

Perhaps the most important element of GA 1739 is its textual history that is discoverable through its subscriptions and marginal notes. Altogether, these reveal a complex copying history that resulted in 1739 transmitting an early and important text.

The history of understanding the textual tradition behind 1739 is long and complex. In what follows, only the consensus opinion will be covered. For the history of thought, Birdsall's doctoral thesis fully documents the research conducted on the manuscript up to his time.<sup>18</sup> The starting place for piecing together 1739's transmission history is the subscription to the Pauline Epistles on 102<sup>r</sup>, shown below in Figure 1.1.

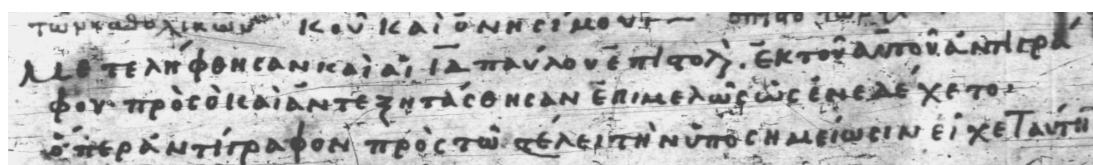


Figure 1.1 Subscription to the Pauline Epistles (f. 102<sup>r</sup>)

The relevant portion of this text is the first sentence that reads Μετελήφθησαν καὶ αἱ Ἰᾶ παύλου ἐπιστολ(αί) ἐκ τοῦ αὐτοῦ ἀντιγράφου and translates as, “The 14 letters of Paul have also been taken from the same copy.” Turning back to the end of the Catholic Epistles (f. 44<sup>v</sup>) one finds a similar note indicating that those epistles had also been taken from this same copy. Unfortunately, the subscription to Acts was cut out of the manuscript so it is unknown if it featured a similar note indicating that the Gospels were included in the exemplar or if the colophon to Acts indicated the specific manuscript being copied.<sup>19</sup> Nonetheless, these two colophons indicate that in 1739 Acts, the Catholic Epistles, and Pauline Epistles were copied from a single manuscript that already contained the marginal apparatus. Stated another way, in the tenth century, the scribe Ephraim (identified below in §3) copied from a single manuscript that contained what is currently preserved in 1739.

<sup>18</sup> J. Neville Birdsall, “A Study of MS. 1739 of the Pauline Epistles and its Relationship to MSS. 6, 424, 1908 and M” (PhD thesis, University of Nottingham, 1959), 1–70.

<sup>19</sup> Lake, de Zwaan, and Enslin, “Athos, Laura 184 [B'64],” 143 assume that the subscription to the Catholic Epistles functioned for both the Catholic Epistles and Acts, such that it was almost certain that the colophon there referred back to one at the end of the now-lost Gospels. While this is a suitable explanation, especially given the proclivity for viewing Acts and the Catholic Epistles as a single corpus, the mutilated folio at the end of Acts raises the possibility of the scenario I have envisioned. The removed section of the leaf is ideally sized for having originally containing the three-line subscription. Whichever is correct does not affect our understanding of the transmission history of what is preserved in 1739.

This relatively simple view of the transmission is quickly disturbed by continuing to read beyond the subscription following the Catholic Epistles. Before the opening of Romans is an inscription to the Pauline Epistles, shown below in Figure 1.2.

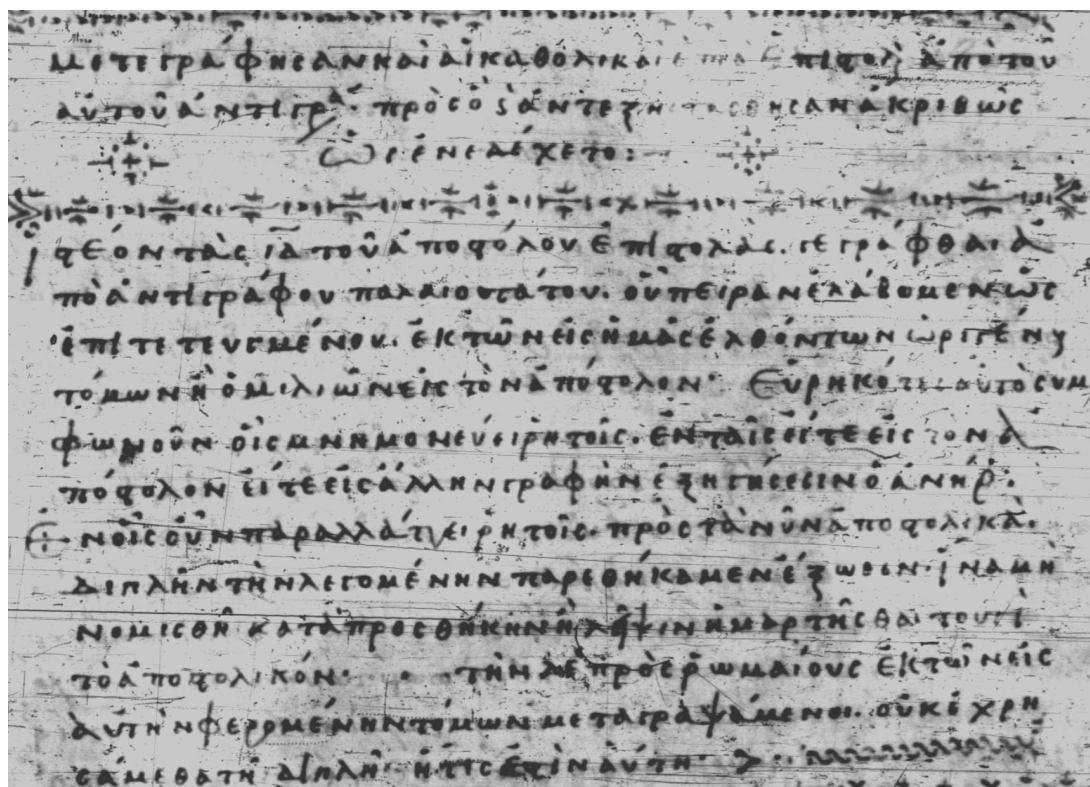


Figure 1.2 Subscription to Catholic Epistles and Inscription to Pauline Epistles (f. 44v)

In between the decorative lines we have the note just mentioned indicating that the Catholic Epistles and Pauline Epistles were copied from the same exemplar as Acts. Below that begins the preface to the Pauline Epistles. In it, we read Ἰστέον τὰς ἰδ' τοῦ ἀποστόλου ἐπιστολάς γεγράφθαι ἀπὸ ἀντιγράφου παλαιοτάτου, which translates as, “One must see that the 14 letters of the apostle have been copied from an ancient copy.” The natural implication of such a statement is that what precedes the Pauline Epistles—Acts and the Catholic Epistles—has not been copied from this ancient copy, but from another manuscript to which the scribe had access. Accordingly, on the surface, the inscription to the Pauline Epistles and subscriptions to the Catholic Epistles and Pauline Epistles contain conflicting accounts of the textual history of the manuscript. To resolve this difficulty, we must posit that the matching colophons following the Pauline Epistles and the Catholic Epistles represent a different, and later, stage of the text than the comment in the preface to the Pauline Epistles. At this point, our history involves Ephraim, in the tenth century, copying from a manuscript, or more likely an intermediary, that contained Acts, the

Catholic and Pauline Epistles, and possibly the Gospels.<sup>20</sup> This manuscript, in turn, was copied from two sources—one that contained Acts and the Catholic Epistles and one that the scribe identified as an ancient copy (παλαιόν).

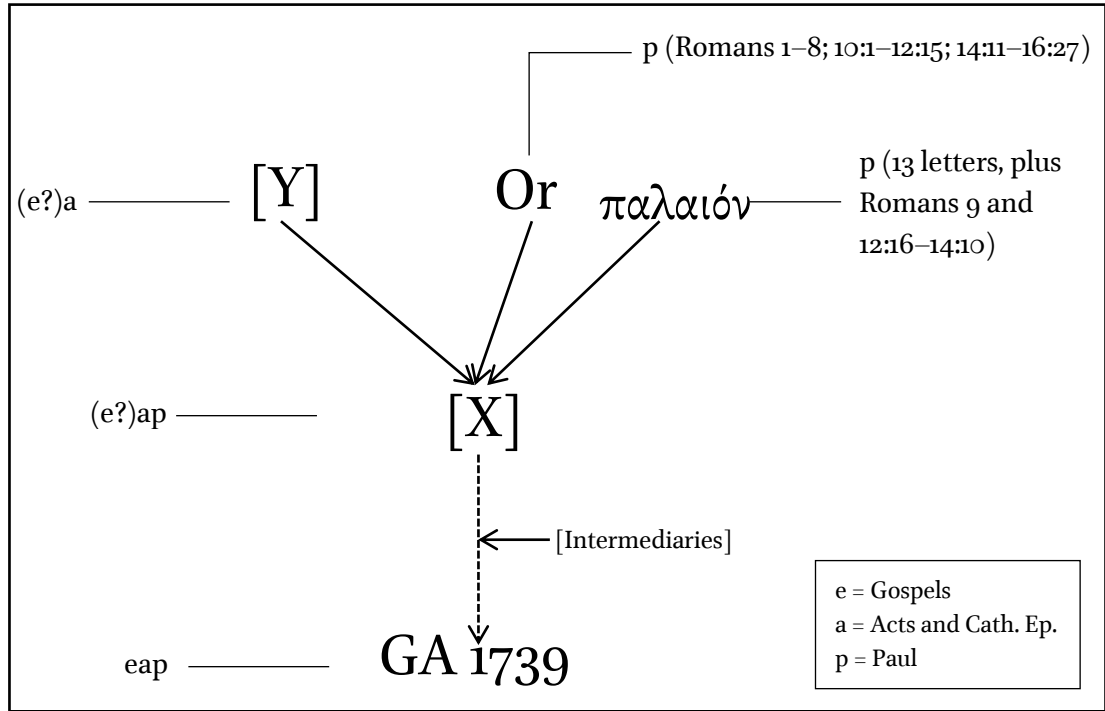
Reading further in the Pauline preface (Figure 1.2), one finds that the copyist has noted the Origenian nature of this ancient manuscript's text. This led the copyist to indicate in the margins variants from the text of Origen. In the penultimate sentence, the copyist writes τὴν δὲ πρὸς ῥωμαίους ἐκ τῶν εἰς αὐτὴν φερομένην τόμην μεταγραψάμενοι indicating that the text of Romans was not copied from the ancient copy but from Origen's *Commentary on Romans*. The copyist has noted variants of the παλαιόν in the margins throughout Romans. The exact nature of how the text for Romans was extracted and the extent to which it was possible to do this solely from Origen's commentaries is debatable, but the claim of different sources is apparent enough.<sup>21</sup> Accordingly, in 1739 we have a different source for Romans than for the rest of the Pauline letters, though the extent to which this resulted in a different text is yet unknown. This already complex history is further complicated by occasional notes in the margins of Romans that indicate that the scribe's copy of Origen's *Commentary on Romans* was not fully extant for all of Romans. As a result, for chapters 9 and 12:16–14:10 he reverted back to copying from the παλαιόν. It is

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<sup>20</sup> Several have noted the likelihood of an intermediary between Ephraim's and the compiled text, and this manuscript was likely the one that transferred the text from majuscule to minuscule. See, for instance, the works by Birdsall, "A Study of MS 1739," 78, cf. his stemma on p. 192, and Zuntz, *Text of the Epistles*, 73–74.

<sup>21</sup> On the potential of creating a running text of Romans from Origen's commentary, see the brief comment by Birdsall in "A Study of MS 1739," 76–77. See §3 in Chapter 2 for more on the Origenian nature of the text of Romans in 1739.

perhaps easiest to understand the underlying history of 1739 visually (Figure 1.3):



## 2.4 Marginalia and Locating 1739's Antigraph

A final point to consider concerning 1739's textual history is the marginal notes and how they inform our understanding of the time and place in which the antigraph for 1739 was compiled. There, especially in Acts and the Catholic Epistles, one finds the writings of Irenaeus, Clement, Origen, Eusebius, and Basil the Great. Of importance is that Basil, who died in 379, is the latest commentator recorded. Accordingly, there is good reason to suppose that the text was compiled sometime shortly after Basil's lifetime. Additionally, all of the commentators, with the exception of Irenaeus, have ties to Caesarea. The suggestion of a Caesarean provenance for the antigraph to 1739 is strengthened by a marginal note at James 2:13 that refers to a manuscript written by Eusebius himself (τῶι ἀντιγράφῳ χειρὶ τοῦ μακαρίου εὐσεβίου γεγραμένῳ). Of all places to potentially have an autograph of Eusebius available for consultation, Caesarea seems to be the most likely. Lake and New also point to a note at Gal 5:15 that references a manuscript written in prison and write, "We are reminded of the colophon in the Codex Sinaiticus which refers to a manuscript written 'in prison' by Pamphilius and preserved in Caesarea."<sup>22</sup> On the basis of these factors and the apparent skill of this scribe, Zuntz characterized him as follows.

<sup>22</sup> Lake, de Zwaan, and Enslin, "Athos, Laura 184 [B'64]," 144.

The procedure which the writer of the prescript adopted shows that he was not a copyist, but a scholar commanding a refined critical method and animated by a truly philological interest.... This much, however, is clear: his work is in the best Eusebian tradition. It must have been done at Caesarea and hardly later than c. A.D. 400.<sup>23</sup>

Lake and New further postulate that the evidence possibly suggests,

that Ephraim, the scribe of Codex Athous Laurae 184 in the tenth century copied a critical edition of the New Testament which had been made in Caesarea from manuscripts and patristic writings preserved in the great library of Pamphilus.<sup>24</sup>

One final brief point to be noted is that this scribe, likely working in the fifth century, recognizes his source for the Pauline Epistles as being ancient and similar to the text of Origen. This links the Pauline text in 1739, if faithfully transmitted through its intermediate stages, to a very early form of that text.

## 2.5 Summary

In the tenth century, the scribe Ephraim copied, most likely from an intermediary, from a now-lost manuscript (X, in **Figure 1.3**) that contained Acts, the Catholic Epistles, and Pauline Epistles and possibly the Gospels. The scribe of manuscript X compiled three sources to create his text. For Acts, the Catholic Epistles, and presumably the Gospels, he copied from a now-lost manuscript (Y, in **Figure 1.3**). This scribe also used a manuscript that he recognized as old (the *παλαιόν*) for the majority of the Pauline Epistles. The exception to this was Romans, which he claimed to have taken from the text of Origen's *Commentary on Romans*, except where it was defective for a few chapters. In doing so, he made sure to note differences between the text of Origen and that of the *παλαιόν*. This scribe of X also had access to a number of other early church fathers and used them, along with texts of Origen, to include marginal notes featuring their commentary. The availability of the texts, the texts he used, and the skill with which he carried out his tasks suggests that he worked in Caesarea in around the fifth century.

Uncovering the textual history of 1739 is itself an interesting endeavor that reveals much about the scholarly production of manuscripts in antiquity. For our present purposes, the results of this overview show but one part of the reason why 1739 is a manuscript worthy of continued study. For the next part, we turn to the scribe of the manuscript.

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<sup>23</sup> Zuntz, *Text of the Epistles*, 73.

<sup>24</sup> Lake, de Zwaan, and Enslin, "Athos, Laura 184 [B'64]," 144.

### 3 The Scribe of 1739

It is relatively rare for the name of the scribe of a manuscript to be known to us, and even rarer to be able to piece together a profile of that scribe's work. Fortunately, the scribe of 1739 identified himself in a colophon that, together with other features in the manuscript, showed our scribe to be the scribe of several important copies of the New Testament and other classical works. From these various works, scholars have been able to put together a profile of his copying style and quality and even a plausible theory of where he worked and lived. The scribe of 1739 is just one of the reasons this manuscript deserves the attention of the scholarly community. The following few pages will be dedicated to showing how we know Ephraim to be the scribe and what we know about him.

#### 3.1 Identifying the Main Scribe

The subscription to Philemon and the Pauline Epistles on folio 102<sup>r</sup> that was discussed in the previous section is followed by a doxology and colophon, which is seen below in Figure 1.4.

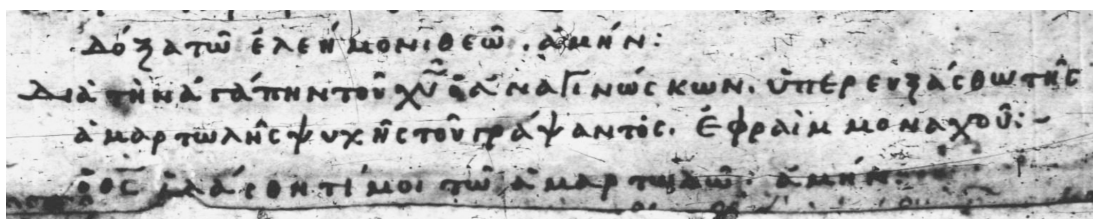


Figure 1.4 Colophon (f. 102<sup>r</sup>)

The text reads:

Δόξα τῷ ἐλεήμονι θεῷ. ἀμήν:	Glory to the merciful God. Amen.
Διὰ τὴν ἀγάπην τοῦ χυῖ ὁ ἀναγινώσκων	Through the love of Christ, let the reader
ὑπερευξάσθω τῆς ἀμαρτωλῆς ψυχῆς τοῦ	pray for the sinful soul of the writer.
γράψαντος. Ἐφραίμ μοναχοῦ:	Ephraim the monk.
ὁ θεὸς ἰλάσθητί μοι τῷ ἀμαρτωλῷ. ἀμήν:	God, be merciful to me, the sinner. Amen.

Von der Goltz erroneously attributed only the last line of the colophon to the scribe of 1739. He believed the four previous lines were a template copied from the scribe's exemplar. In this scenario, the Ephraim identified in the colophon is the scribe of a now lost exemplar, and the scribe of 1739 is a self-identified sinner from the tenth century who is otherwise anonymous.<sup>25</sup> The theory that these lines were copied from 1739's exemplar was quickly challenged in a short article by Theodor Zahn.<sup>26</sup>

<sup>25</sup> Goltz, *Eine textkritische Arbeit*, 8.

<sup>26</sup> Theodor Zahn, "Eine neue Quelle für die Textgeschichte des Neuen Testaments," *ThLBl* XX, Heft 16 (1899): 177–181.

The problem with von der Goltz' position is that the text prior to the doxology explicitly indicates that the exemplar ended at that point. It reads, ὅπερ ἀντίγραφον πρὸς τῷ τέλει τὴν ὑπο σημείωσιν εἶχε ταύτην. Accordingly, Zahn went on to state that “der Mönch Ephraim der Schreiber des Athoskodex, und es steht wol nichts der Annahme entgegen, dass er identisch ist mit dem gleichnamigen Schreiber der Aristotelshandschrift zu Venedig ....”<sup>27</sup> The identification of Ephraim as the scribe of 1739 is perhaps the most straightforward understanding of the colophon, but this historical scenario is now corroborated by the Aristotle manuscript from the tenth century also written by “Ephraim.” Lake, de Zwaan, and Enslin confirmed Zahn's conclusion in their collation of 1739 and provided a plate comparing 1739 with the Aristotle manuscript also by Ephraim.<sup>28</sup> In all, we now know of at least seven manuscripts, and perhaps two others, copied by this particular Ephraim, including texts from Aristotle,<sup>29</sup> Plato,<sup>30</sup> Polybius,<sup>31</sup> Theodoret of Cyrus,<sup>32</sup> Hero of Alexandria,<sup>33</sup> and the biblical manuscript GA 1582. To this list can be added our manuscript, GA 1739.<sup>34</sup> Along with similarities in handwriting, one of the signatures connecting all of these manuscripts to a single Ephraim is the use of a small cross (+) in the upper margin of the page at the beginning of each new quire.<sup>35</sup>

### 3.2 *Who was Ephraim the Monk?*

The surviving manuscripts written by Ephraim allow for a brief biographical sketch to be pieced together. Most obvious within these is the time period within which Ephraim was active. Although the final page of GA 1739 has been torn just below the subscription by Ephraim resulting in the date likely being removed, dates do survive in many of his works, and scholars have offered timelines for his remaining works. The earliest securely dated manuscript of Ephraim is his Gospels manuscript (GA 1582), which is dated to 23 November

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<sup>27</sup> [Trans: “The monk Ephraim is the scribe of the Athos manuscript and there is nothing against the assumption that he is identical to the scribe of the Aristotle manuscript at Venice by the same name.”] Zahn, “Eine neue Quelle,” 178.

<sup>28</sup> Lake, de Zwaan, and Enslin, “Athos, Laura 184 [B'64],” 142 and Plate VI.

<sup>29</sup> Venetus S Marcianus 780 (formerly 201); see the just mentioned Zahn and Lake, de Zwaan, and Enslin works.

<sup>30</sup> Venetus Marc. gr. IV 1 (colloc. 542); see Aubrey Diller, “Codex T of Plato,” *CP* 75, no. 4 (1980): 322–324.

<sup>31</sup> Vaticanus graecus 124; see Aubrey Diller, “Notes on Greek Codices of the Tenth Century,” *Transactions and Proceedings of the American Philological Association* 78 (1947): 185–187.

<sup>32</sup> Codex Athen. 1; see Giancarlo Prato, “Il monaco Efrem e la sua scrittura. A proposito di un nuovo codice sottoscritto (Athen. 1),” *Scrittura e Civiltà* 6 (1982): 99–115.

<sup>33</sup> Constantinopolitanus Palatii Veteris 1; see Giancarlo Prato, “Due postille paleografico-codicologiche,” in *Symbolae Berolinenses für Dieter Harlfinger* (Amsterdam: Hakkert, 1993), 279–291.

<sup>34</sup> In addition to the aforementioned works on the individual manuscripts, see especially the summary of Ephraim's work in Anderson, *The Textual Tradition of the Gospels*, 22–46. Earlier, see Marie Vogel and Victor E. Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Leipzig: Harrassowitz, 1909), 124–125; Kirsopp Lake and Silva Lake, “The Scribe Ephraim,” *JBL* 62, no. 4 (1943): 263–264.

<sup>35</sup> An example of this can be seen on folio 9 of 1739.

948.<sup>36</sup> The latest of his dated manuscript is the Aristotle text dated to 954. The difficult manuscript in the group is the Polybius text, which only supplies the day, month, and indiction of its copying—the fifth of April, fifth indiction. Some have noted the similarity in hand to the Gospels manuscript, which has led them to suggest a date of 947, making it Ephraim’s earliest surviving manuscript.<sup>37</sup> Others have suggested that the hand is too mature and matches that in Ephraim’s copy of Theodoretus of Cyrus’ Commentary on the Psalms. On this basis, a date of 962 is suggested for both of these manuscripts.<sup>38</sup> While this dispute over date is important for reconstructing a timeline and progression for Ephraim’s various works, it does not affect an overall time frame all that much. Secure dates of 948–954 are available, with a broader timeline stretching beyond the range of 947–962 being possible.<sup>39</sup> Regardless, it is certain that Ephraim was producing a number of important manuscripts in the middle of the tenth century.

There have been a couple of attempts to use clues in Ephraim’s manuscripts to reconstruct a plausible scholastic environment for our scribe. The first proposal, endorsed by von der Goltz, Kirsopp Lake, and Silva Lake, was that Ephraim was a scribe trained in a school founded by the scholar and clergyman Arethas. A subscription written by Arethas in a manuscript of Euclid reveals that he was from Patras, Greece.<sup>40</sup> Nigel Wilson suggests that Arethas was probably born around 850 and may have been a student of Photius. By 895, he had become a deacon in the church and ultimately became the Archbishop of Caesarea in Cappadocia in around 914, where he died no earlier than 932.<sup>41</sup> There are eight manuscripts surviving from Arethas’ library, and a great deal more can be learned from notes in other manuscripts that are attributable to him. Piecing together clues from these manuscripts we gather that Arethas read widely in philosophy, history, mathematics, and religion and amassed a notable collection of books. Lake and Lake found similarities between Ephraim’s and Arethas’ manuscripts, such as “a text is written in beautiful

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<sup>36</sup> There is some debate over whether date should be understood as 948 or 949 C.E. See Anderson, *The Textual Tradition of the Gospels*, 6 n. 9.

<sup>37</sup> Diller, “Notes on Greek Codices of the Tenth Century,” 186; cf. Anderson, *The Textual Tradition of the Gospels*, 32 n. 53.

<sup>38</sup> Prato, “Il monaco Efrem e la sua scrittura,” 108–110.

<sup>39</sup> Lake and Lake have suggested that 1739 “might safely be dated between 940 and 960.” See, Lake and Lake, “The Scribe Ephraim,” 264 n. 7.

<sup>40</sup> Bodleian, MS. D’Orville 301. The manuscript is available online at: [digital.bodleian.ox.ac.uk/inquire/p/06cfa3b7-2aad-465e-88ac-0eb3f2b5d13](http://digital.bodleian.ox.ac.uk/inquire/p/06cfa3b7-2aad-465e-88ac-0eb3f2b5d13); cf. Ruth Barbour, *Greek Literary Hands AD 400–600* (Oxford: Clarendon Press, 1981), 2.

<sup>41</sup> The bulk of this biography is pieced together from Nigel G. Wilson, *Scholars of Byzantium*, rev. ed. (Cambridge, MA: Medieval Academy of America, 1996), 120–126. The date of his appointment to the archbishopric comes from Lake and Lake, “The Scribe Ephraim,” 268.



minuscules and surrounded on three margins by a commentary written in small half uncial.”<sup>42</sup> On this rather thin basis they concluded:

We do not think that it is putting too great a strain on the imagination to guess that Arethas founded a school of calligraphy, criticism, and learning in Caesarea in Cappadocia, that it survived him, and that Ephraim belonged to it.<sup>43</sup>

A problem results from this line of thought in that, while Arethas’ own commentary on the Apocalypse and various scholia show he was interested in scholasticism, Nigel Wilson has stated that what Arethas has done is “not on the whole of great importance.”<sup>44</sup> More importantly for the present discussion, Wilson indicates that “There is no evidence that he had pupils with scholarly interests.”<sup>45</sup> Therefore, identifying Ephraim with Arethas and a school in Cappadocia must be ruled out.

A more likely context of Constantinople has been proposed for a number of reasons. Looking at GA 1582, the Gospels manuscript by Ephraim, Anderson has argued that, “A comparison with other manuscripts of known date and/or provenance demonstrates that the headpieces in Codex 1582 are of the style of tenth-century Constantinople.”<sup>46</sup> Jean Irigoin has produced a couple of studies that also attempt to use the physical features in manuscripts, such as size, script, and ruling, to group manuscripts into likely areas or scriptoria of production. For those works attributable to the same scriptorium in which Ephraim worked, he finds that the combination of (1) the variety of works copied, (2) known manuscripts in use in the middle ages with ties to Constantinople, (3) the historical link between Athos, where the New Testament manuscripts by Ephraim are found, and Constantinople, (4) the use of *Perlschrift* script, and (5) the connection of the decorative style with Constantinople, as noted by Anderson, “paraît décisif” in favor of Constantinople. In his view, all that remains is to “identifier le couvent de Constantinople où vivait Ephrem.”<sup>47</sup>

To this can potentially be added some clues garnered from a collection of letters written in the tenth century. These letters provide a more consistent chronology with the dates in the manuscript of Ephraim that survive and a depiction of the training necessary

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<sup>42</sup> Lake and Lake, “The Scribe Ephraim,” 267. Not only are these insufficient reasons for suggesting a connection, Anderson notes that “the available photographs of the manuscripts copied for Arethas do not show such a great similarity to those of Ephraim as the Lakes supposed” and discusses some of the issues with their claim; see Anderson, *The Textual Tradition of the Gospels*, 22–23.

<sup>43</sup> Lake and Lake, “The Scribe Ephraim,” 267.

<sup>44</sup> Wilson, *Scholars of Byzantium*, 135.

<sup>45</sup> Wilson, *Scholars of Byzantium*, 135.

<sup>46</sup> Anderson, *The Textual Tradition of the Gospels*, 14; cf. 14–15.

<sup>47</sup> [Trans. “Identify the convent of Constantinople where Ephraim lived.”] Jean Irigoin, “Pour une étude des centres de copie byzantins,” *Scriptorium* 13, no. 2 (1959): 195.

for Ephraim to produce the manuscripts he has. The manuscript is Add. MS 36749, housed at the British Library, in which folia 135<sup>v</sup>–232<sup>r</sup> contain 122 anonymous letters, four of which are addressed to Ἐφραίμ μοναχῷ.<sup>48</sup> Robert Browning has published on these letters and his summary of Ephraim states, “The name is not a common one in the tenth century, and this particular bearer of it is evidently a man of classical culture.”<sup>49</sup> While it is possible the Ephraim addressed in these letters is different from the scribe of 1739, the identification does seem probable and is one Browning himself called “tempting.” If this Constantinopolitan identification is accepted, and it does seem most likely, then several important details about Ephraim’s training and aptitude can be gleaned from the letters to him and other comments by the anonymous writer of the letters.

We know from these letters that the school Ephraim attended produced numerous successful students. Browning writes in this regard about the anonymous teacher:

In due course many of his pupils reached high office in church or state, though his favourite, Ephraim, disappointed him by becoming a monk. He was able to count on the support of some of these highly-placed pupils in his continual efforts to have his various grievances redressed. His acquaintance extended even as far as members of Romanus Lecapenus’ family.<sup>50</sup>

Browning assessed that the students mainly learned grammar and rhetoric,<sup>51</sup> which might explain Ephraim’s problems in his copying of Hero of Alexandria’s *The Metrica*.<sup>52</sup> With respect to biographical details, letters twelve (ff. 140–141), sixty-two (f. 189), and seventy-two (ff. 197<sup>v</sup>–198) reveal that the teacher and Ephraim developed a friendship beyond the normal student-teacher dynamic that not only obviously involved correspondence, but gift-giving, and repeated requests for visits. The more interesting comment comes in letter sixty-four (ff. 190–191<sup>v</sup>) in which the teacher asks Ephraim to “return to the school soon, and take up your studies again, which I am sure you have not forgotten.”<sup>53</sup> It is difficult to make sense of exactly what this means, but it is not a stretch to assume that Ephraim left his education for the monastic life. This coheres both with his teacher’s desire for him to return to school and with the teacher’s disappointment in him choosing to be a monk. From this, we are then left to conclude that Ephraim continued to refine his already promising skills

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<sup>48</sup> Add. MS 36749 is available online at [www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add\\_MS\\_36749](http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Add_MS_36749). The four letters are 12, 62, 64, and 72.

<sup>49</sup> Robert Browning, “The Correspondence of a Tenth-Century Byzantine Scholar,” *Byzantion* 24, no. 2 (1954): 428.

<sup>50</sup> Browning, “Correspondence,” 434.

<sup>51</sup> Browning, “Correspondence,” 435.

<sup>52</sup> cf. footnote 56 below.

<sup>53</sup> Browning, “Correspondence,” 415.

once at the monastery. Given the timelines involved, the surviving manuscripts by Ephraim appear to have been copied by him later in life and after the death of his teacher.<sup>54</sup>

This collection of works produced by Ephraim evidences an availability of and interest in a wide range of topics outside of the expected ecclesial texts in his Constantinopolitan milieu. After noticing several manuscripts in similar style to Ephraim's to warrant locating them together in a scriptorium, Irigoin likewise notes the wider, non-religious interests of this particular scriptorium.

La prééminence accordée aux historiens—Thucydide, Polybe, Josèphe, Appien,—la place réservée aux philosophes—Aristote, Lucien (qui passait pour un philosophe aux yeux des Byzantins),—l'intérêt porté à des traités techniques comme ceux des médecins et des tacticiens, tous ces faits, qui s'accordent avec ce que nous savons du monde byzantin des X<sup>e</sup> et XI<sup>e</sup> ss., nous renseignent sur l'activité intellectuelle du couvent auquel était rattaché le scriptorium et sur les goûts de ceux qui lui passaient commande.<sup>55</sup>

We are doubtless lacking numerous details that would further illuminate the life and motivations of our scribe Ephraim. What remains, though incomplete, furnishes enough details to learn that he was a bright and promising student with training in grammar and rhetoric who thwarted his teacher's designs and became a monk in Constantinople. There, the intellectual spirit of the times continued to leave its mark on his work. He was surrounded by works of historians, philosophers, scientists, mathematicians, and, of course, great religious texts. His training, either by his teacher or a fellow monk or both, resulted in Ephraim masterfully and diligently copying down the important manuscripts we have today.

### 3.3 *The Quality of His Work*

Identifying the scribe of a work is typically not itself noteworthy; however, as has been shown, Ephraim was a well-trained scribe who likely came from a school in Constantinople. His surviving manuscripts bear witness to his skill and training. Indeed, Ephraim's scribal aptitude extends beyond our two known biblical texts by him. His Plato manuscript is a leading witness for its text, and Diller attributes to Ephraim a "big scholion bristling with citations and quotations of ancient authors; it is from a learned source and

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<sup>54</sup> Anderson, *The Textual Tradition of the Gospels*, 28.

<sup>55</sup> [Trans: "The pre-eminence accorded to historians—Thucydides, Polybius, Josephus, Appian,—the place reserved for philosophers—Aristotle, Lucian (who passed for a philosopher in the eyes of the Byzantines),—the interest in technical treatises such as those of doctors and tacticians, all these facts, which accord with what we know of the Byzantine world of the 10<sup>th</sup> and 11<sup>th</sup> centuries, inform us about the intellectual activity of the convent to which the scriptorium was attached and the tastes of those who ordered it."] Irigoin, "Pour une étude des centres de copie byzantins," 195.

unlike the general run of scholia on Plato.”<sup>56</sup> Quoting from Browning’s work on tenth-century letters in which Ephraim is mentioned, Diller says Ephraim’s work shows him to be “a man of classical culture’ more than a mere scribe.”<sup>57</sup> In summarizing his education and surviving manuscripts, Amy Anderson states:

Ephraim’s extant works present a contrast to both aspects of the stereotype [of medieval scribes]: he appears to have been intensely aware of the content of his exemplar—in other words he was more than just a copyist—yet at the same time this awareness did not lead him to correct his biblical exemplars towards the Byzantine text. He was concerned about precise reproduction rather than currency. Ephraim’s careful work, combined with his access to manuscripts that preserved ancient biblical textual traditions, means that the documents he produced have transmitted an accurate record of a textual tradition from a time much earlier than the 10th century.<sup>58</sup>

#### 4 Concluding Remarks

This opening chapter has provided a window into the reason this tenth-century manuscript, GA 1739, is worthy of detailed study. It has a fascinating textual history that reaches back into the earliest period of the transmission of the New Testament text through the hands of a Caesarean scholar in the fifth century and Ephraim in the tenth. We have also learned of Ephraim’s training, experience, and milieu that make him a reliable intermediary between the present and the textual history that he has preserved.

Having demonstrated why 1739 is an important and fascinating object for study, it is time now to turn to what others have written about the questions this thesis aims to address.

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<sup>56</sup> Diller, “Codex T of Plato,” 324. For a fuller treatment of the value of his individual manuscripts, see their respective sources mentioned above. See also the helpful overview in Anderson, *The Textual Tradition of the Gospels*, 30–45. As discussed by Anderson, the lone exception to an otherwise unblemished record is Ephraim’s manuscript of Hero of Alexandria’s *The Metrica*, which appears to show his lack of familiarity with mathematical topics.

<sup>57</sup> Diller, “Codex T of Plato,” 324.

<sup>58</sup> Anderson, *The Textual Tradition of the Gospels*, 46. On this same page, Anderson writes “It has been shown above that Ephraim’s scriptorium produced New Testament documents with the Byzantine type of text. In light of this, it is remarkable that Ephraim chose for use as exemplars documents containing a more ancient form of the text, even though that text differed noticeably from the standard.” Unfortunately, I am unable to find support for the idea that Ephraim’s scriptorium produced Byzantine New Testament manuscripts in the preceding pages.



# History of Research

The present chapter contains a history of research in four sections. The first focuses more intently on the competing finds of Zuntz and Carlson that form the primary rationale for the present study. The second section introduces the major editions, collations, and other data gathering projects. The third section covers any of the general history of research on 1739 since its initial publication by von der Goltz that was not already covered in the introduction. The fourth and final section briefly discusses two tangentially related issues.

## 1 Günther Zuntz and Stephen C. Carlson

The rationale for inverting the typical order and frontloading the history most pertinent to the central research question is that it allows for prior works on 1739 (e.g., the *Text und Textwert* data in §2.2.2) to be discussed in relation to the two major figures in the debate about how the manuscript relates to the larger textual tradition.

### 1.1 Günther Zuntz

Scholars had been discussing 1739's textual relationship to other prominent manuscripts since it was first discovered by von der Goltz. However, it was only following the discovery and publication of  $\mathfrak{P}^{46}$  that the first significant study for our present purpose came about through the publication of *The Text of the Epistles: A Disquisition upon the Corpus Paulinum*. This work originated from Günther Zuntz's Schweich Lectures to the British Academy delivered in 1946. For his study, Zuntz chose 1 Corinthians and Hebrews as his primary texts. After discussing a few particular readings shared by 1739 and  $\mathfrak{P}^{46}$ , Zuntz noted that "these singular and sub-singular agreements establish some close kinship between the papyrus and 1739."<sup>1</sup> After finding 1739 joining other Alexandrian manuscripts and  $\mathfrak{P}^{46}$  Zuntz devoted an entire section to these joint readings because they "deserve to be followed up, not only because they suggest the outstanding quality of this witness, but also because some authentic evidence enables us, for once, to define its place within the tradition."<sup>2</sup> Accordingly, he then dedicated a considerable amount of space to 1739 intending to work out its relationship to the various branches of the textual tradition. After noting the general Alexandrian quality of the manuscript, he specifies that "wherever the less distinguished members of the 'Alexandrian' group oppose its leaders  $\mathfrak{P}^{46}$  03 01, the Athos manuscript

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<sup>1</sup> Zuntz, *Text of the Epistles*, 45.

<sup>2</sup> Zuntz, *Text of the Epistles*, 69.

hardly ever joins the former.”<sup>3</sup> As will soon be discussed, the finding that 1739 pairs with the  $\mathfrak{P}^{46}$  03 01 group against the lesser Alexandrians when the group splits proves to be controversial. Zuntz further argued for a genealogical relationship between 1739 and  $\mathfrak{P}^{46}$  and 03. On this, he claimed:

Generally, and quite markedly, 1739 joins itself to the ‘major Alexandrians.’ This relationship stands out, first, in a number of singular and sub-singular agreements with  $\mathfrak{P}^{46}$  and 03 .... The preponderance of errors in these special agreements is startling. It establishes a close bond between the ‘very ancient manuscript’ whose text was adopted for the ancestor of 1739, on the one hand, and  $\mathfrak{P}^{46}$  and 03 on the other. Their relation is further stressed by special agreements between these three, with next to no other allies.<sup>4</sup>

The especially close connection between 1739 and  $\mathfrak{P}^{46}$  is underscored when Zuntz remarks that the textual tradition behind 1739, of which 1739 is a faithful copy, “joins itself to a branch of the tradition which centres on  $\mathfrak{P}^{46}$  03; indeed, it is, or was, even nearer to the papyrus than to codex Vaticanus.”<sup>5</sup> Given these close connections, any readings supported by the  $\mathfrak{P}^{46}$  03 1739 group must necessarily be considered as having a high probability of representing the archetype of the tradition. Not only is this observed through Zuntz’s various treatments of textual variants, but also in his terminology for the grouping. Adding in some versions and fathers, Zuntz states, “We may describe this group—  $\mathfrak{P}^{46}$  03 1739 sah boh Clem Orig—as ‘proto-Alexandrian.’”<sup>6</sup> While the appropriateness of the term ‘proto-Alexandrian’ itself can be called into question, the implications are clear: 1739 is an excellent witness to an extremely early stage in the development of the Pauline text.

There are unknowns with Zuntz’s study that make some of his conclusions less trustworthy. The first, and overarching problem, is the lack of clear method. In some sense, this is just a byproduct of turning lectures into a book, and on its own does not negate any of the claims. The more serious problems arise from the data Zuntz did include as well as what he overlooked or minimized.

As far as what he did discuss, only six readings were discussed that were shared by  $\mathfrak{P}^{46}$  03 and 1739.<sup>7</sup> For one of these, revolving around ἐξεγερει in 1 Cor 5.14, he cites  $\mathfrak{P}^{46c}$ , which unfortunately is a correction by the second hand.<sup>8</sup> The other five readings contain four which Zuntz considered to be original and thus should not have been viewed as relevant

<sup>3</sup> Zuntz, *Text of the Epistles*, 78. He notes only two instances of 1739 joining the later Alexandrians against  $\mathfrak{P}^{46}$  01 03, in 2 Cor and 1 Thess, thus both outside the letters he normally focused on (pp. 79–80).

<sup>4</sup> Zuntz, *Text of the Epistles*, 79–80.

<sup>5</sup> Zuntz, *Text of the Epistles*, 81.

<sup>6</sup> Zuntz, *Text of the Epistles*, 156; *Opuscula Selecta*, 254–255, 262–266.

<sup>7</sup> Zuntz, *Text of the Epistles*, 80.

<sup>8</sup> cf. Jacob W. Peterson, “An Updated Correction List for Chester Beatty BP II + P.Mich. Inv. 6238 (Gregory-Aland Papyrus 46 [P46]),” *BASP* 56 (2019): 193.

since shared initial text readings do not convey genealogical relationships (cf. the following chapter). One of these, in Rom 8.24, is the reading adopted by the Nestle-Aland text. Additionally, of these five readings, four are outside his typical parameters of 1 Cor and Heb. In sum then, only one special agreement between  $\mathfrak{P}^{46}$  03 and 1739 was found in either 1 Corinthians or Hebrews and only four of the six actually qualify for consideration.<sup>9</sup> Zuntz also discusses readings where 1739 joins only one of either  $\mathfrak{P}^{46}$  or 03 and these, too, contain problems, with the lack of group agreement being just one of them.<sup>10</sup> The distribution of the readings was five in Hebrews, three in 1 Corinthians, and one in Galatians. The primary issue with these is that Zuntz himself provides evidence for why four of these shared variant readings likely arose independently.<sup>11</sup>

Moving on to what Zuntz omitted or minimized, he lacks clear discussion of how often 1739 does not agree with  $\mathfrak{P}^{46}$  and 03 or, when he does, he dismisses it. For agreements with the secondary Alexandrians against  $\mathfrak{P}^{46}$  01 and 03, which he states “hardly ever” happen, he provides two counterexamples (cf. note 4 above). Two examples is not much, but is hardly negligible given the relatively scant evidence for a ‘proto-Alexandrian’ group of agreements of  $\mathfrak{P}^{46}$  01 03 and 1739. Moreover, he merely footnotes variants where 1739 joins 01 and the secondary Alexandrians against  $\mathfrak{P}^{46}$  and 03.<sup>12</sup> Additionally, where 1739 agrees with the Byzantine Text, Zuntz dismisses it as corruption from the exemplar.<sup>13</sup> This, of course, is a possibility, but it is not a given nor does it justify maintaining a “proto-Alexandrian” group. The greatest way in which 1739’s non-proto-Alexandrian text was hidden was in Zuntz’s recording of witnesses in support of variants throughout his study. In the explanation of the symbols used in the apparatus, Zuntz wrote that “ $\omega$  stands...for the mass of later (Byzantine) manuscripts [and] where outstanding later manuscripts like  $\Psi$  and 1739 are not specifically mentioned, they have the  $\omega$ -reading...”<sup>14</sup> Taken together, these issues in Zuntz’s method make it difficult to fully assess how accurate his findings are as they relate to the textual affinities of 1739.

## 1.2 Reception

A complete survey of the literature since Zuntz that endorses or repeats his conclusions is beyond the scope of this chapter and unnecessary. It is sufficient to say that his findings

<sup>9</sup> These are Rom 12.14, 1 Cor 16.10, Col 3.15, 23.

<sup>10</sup> These readings are given in Zuntz, *Text of the Epistles*, 42–45, 79.

<sup>11</sup> This is true for at least the variants in 1 Cor 8.8; Heb 5.1, 13.5, 6,

<sup>12</sup> e.g., Zuntz, *Text of the Epistles*, 79 fn. 1.

<sup>13</sup> Zuntz, *Text of the Epistles*, 78 (see also notes 1 and 5), 117, 125 fn. 1.

<sup>14</sup> Zuntz, *Text of the Epistles*, 60–61.



have been broadly adopted when providing basic information about the manuscripts,<sup>15</sup> in more technical works about manuscript groupings,<sup>16</sup> and as underlying criteria in text-critical judgments.<sup>17</sup>

### 1.3 *Stephen C. Carlson*

The recent study by Stephen C. Carlson on Galatians is the first that has challenged Zuntz's conclusions about the relation of 1739 to the textual tradition.<sup>18</sup> For his study, Carlson utilized computerized cladistics, a stemmatic system co-opted from the biological sciences, to map the genealogical relationships between ninety-four manuscripts of Galatians.<sup>19</sup> For our present purposes, the first mention of Carlson's disagreement with Zuntz on 1739 comes in the discussion of his unoriented stemma for Galatians, about which he notes,

The third direction of divergence [from the mainline of his unoriented stemma] is towards the Byzantine text. Next in this direction is a group of related manuscripts that include 1739 and 1881, plus the partially Byzantinized 6. The leading member of this group was extensively studied by Günther Zuntz in his examination of the text of Paul. Zuntz considered 1739 to be an excellent manuscript, on par with P<sup>46</sup>, 03, and 01, but, according to the best-found stemma, 1739 is still very good but it is a sister to the common ancestor of the secondary Alexandrians 02 and 04.<sup>20</sup>

Later in his work, Carlson outlines the development of the various branches of the textual tradition of Galatians. On the emergence of the Byzantine text he states,

[T]he road to the Byzantine Text begins within the Eastern branch and goes through a long development consisting of a number of different stages labeled  $\alpha$ ,  $\gamma$ ,  $\psi$ ,  $\epsilon$ , and  $\kappa$  .... Stage  $\alpha$  is an early stage of the Eastern branch before it diverged into two streams, an 'Alexandrian'

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<sup>15</sup> e.g., J. Neville Birdsall, "The Text and Scholia of the Codex von der Goltz and its Allies, and Their Bearing upon the Texts of the Works of Origen, Especially the Commentary on Romans," in *Collected Papers in Greek and Georgian Textual Criticism*, T&SIII 3 (Piscataway, NJ: Gorgias Press, 2006), 82; Philip W. Comfort and David P. Barrett, eds., *The Text of the Earliest New Testament Greek Manuscripts: A Corrected, Enlarged Edition of The Complete Text of the Earliest New Testament Manuscripts* (Wheaton, IL: Tyndale House, 2001), 208; Eberhard Güting, "The Methodological Contribution of Günther Zuntz to the Text of Hebrews," *NovT* 48, no. 4 (2006): 377; Edgar B. Ebojo, "A Scribe and His Manuscript: An Investigation into the Scribal Habits of Papyrus 46 (P. Chester Beatty II—P. Mich. Inv. 6238)" (PhD Thesis, University of Birmingham, 2014), 31–32.

<sup>16</sup> e.g., Ernest Cadman Colwell, "Method in Grouping New Testament Manuscripts," in *Studies in Methodology in Textual Criticism of the New Testament*, NTTS 9 (Leiden: Brill, 1969), 16.

<sup>17</sup> e.g., Güting, "The Methodological Contribution of Günther Zuntz to the Text of Hebrews," 377; Michael W. Holmes, "The Text of P46: Evidence of the Earliest 'Commentary' on Romans?," in *New Testament Manuscripts: Their Texts and Their World*, ed. Thomas J. Kraus and Tobias Nicklas, TENT 2 (Leiden: Brill, 2006), 190; James R. Royse, *Scribal Habits in Early Greek New Testament Papyri*, NTTSD 36 (Leiden: Brill, 2008), 66, 205, 234, 235, 324.

<sup>18</sup> Carlson, *Text of Galatians*; based on "The Text of Galatians and Its History" (PhD Thesis, Duke University, 2012).

<sup>19</sup> Carlson, *Text of Galatians*, 26–33 and 54–79.

<sup>20</sup> Carlson, *Text of Galatians*, 81.

stream (comprising 02 04 025 1241S and various other mixed manuscripts) and a 'Syrian' stream (comprising 1739, 044, Syriac and Byzantine texts). The leading witnesses for the Alexandrian stream are 02 and 04, while the leading witnesses for the Syrian stream are 1739 and 044. Evidence for the readings introduced at stage  $\alpha$  lies mainly in the agreement of 02 and 04, on the one hand, and of 1739 and 044 on the other hand.<sup>21</sup>

Within the various stages of development just listed, stage  $\gamma$  is the proposed common ancestor of 1739 and ultimately the Byzantine text. Also following from this stage are 044, Chrysostom's commentary text, and the Syriac versions.<sup>22</sup> The drastic departure from Zuntz's findings is readily apparent. Whereas Zuntz argued for 1739's close relationship to  $\mathfrak{P}^{46}$  and 03 and noted that 1739 "hardly ever" aligned with the secondary Alexandrians, Carlson's final stemma places 1739 opposite  $\mathfrak{P}^{46}$  and 03 and squarely in line with the secondary Alexandrians. More directly against Zuntz's claim about the relationship of 1739 and the secondary Alexandrians, Carlson found "striking agreements of 1739 with the secondary Alexandrians against  $\mathfrak{P}^{46}$  03 01 [and] moreover there are additional agreements between 1739 and the secondary Alexandrians with 01 against  $\mathfrak{P}^{46}$  and 03."<sup>23</sup>

At first glance, Carlson's findings may appear to undermine the value of the text in 1739 for text-critical judgments, thereby rendering extended discussion of the manuscript in this study less important. Whereas Zuntz had placed it in a 'proto-Alexandrian' grouping with  $\mathfrak{P}^{46}$  and 03, Carlson has found it to be genealogically related to the Secondary Alexandrians and the Byzantine text. However, this misinterprets the implications of Carlson's findings and misses out on a key distinction Carlson himself made. On the remaining value of 1739 as a witness to the Pauline text, he states,

[A]lthough 1739 is the head of a stream that eventually gave rise to the Byzantine text, it is textually much closer to the stream's ancestors than to its descendants .... The stemma here shows that 1739 is genealogically more related to [the] Byzantine prototype because they have an ancestor in common, despite the fact that the Byzantine text is the product of so much more scribal activity that 1739 appears to have more in common with early witnesses as a result<sup>24</sup>

Accordingly, 1739 remains a very important text for our understanding of the early text of Paul and its subsequent development regardless of whether Zuntz or Carlson are correct. Acknowledging that 1739 is an important witness underscores the need for sorting out the nature of its textual affinities, whether that be adjudicating between Carlson and Zuntz or recognizing that the individual letters of the Pauline corpus have independent textual

<sup>21</sup> Carlson, *Text of Galatians*, 210–211.

<sup>22</sup> Carlson, *Text of Galatians*, 214, cf. 214–220.

<sup>23</sup> Carlson, *Text of Galatians*, 246–247.

<sup>24</sup> Carlson, *Text of Galatians*, 243.

histories. Obtaining a clear picture on this issue not only impacts our understanding of the development of the Pauline Epistles, but the way in which textual critics evaluate manuscript support for variant readings.

#### 1.4 *Solutions*

Towards the end of his study, Carlson discussed the major difference between his and Zuntz's findings regarding 1739. He rightfully acknowledged that the difference could be the result of studying different Pauline epistles: Galatians in his case and 1 Corinthians and Hebrews for Zuntz. Carlson noted that since most of Zuntz's agreements were from Hebrews the difference between their studies may lie in Hebrews and Galatians in 1739 having different textual histories via different exemplars.<sup>25</sup> Presumably, this notion extends equally to all other aspects of the textual traditions behind Galatians and Hebrews such that any number of factors could have drastically reshaped the genealogical stemma to give us disparate manuscript groupings. However, Carlson's other possible explanation, mirroring what has been discussed previously, rests in how Zuntz weighed the types and numbers of agreements. On this, he wrote

One possibility is that Zuntz does not consider the agreements between 1739 and the secondary Alexandrians to have outweighed the agreements between 1739 and P<sup>46</sup> and 03. Unfortunately, Zuntz does not specify what the few agreements were between 1739 and the secondary Alexandrians that he found, so it is hard to tell whether this difference in our conclusions derives from the number of agreements or the weight that Zuntz places upon them.<sup>26</sup>

Unfortunately, we do not have answers to these issues in Zuntz's methodology and instead can only recognize the different conclusions that he and Carlson reached. The goal of this study, again, is to determine if only one of them is right or if there is evidence supporting both groupings for 1739. While support for only one of them might strongly indicate that the other position is wrong, it cannot prove it since it is still possible that one letter has a different textual history. If both Carlson and Zuntz are shown to be correct, it almost conclusively proves that the individual letters of the Pauline Epistles in 1739 have different textual histories.

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<sup>25</sup> Carlson, *Text of Galatians*, 247.

<sup>26</sup> Carlson, *Text of Galatians*, 247.

## 2 Editions, Presentations, and Data Collection

The purpose of this section is not to cover every time a variant reading in 1739 has been published, but to present the major landmarks and distinctive research projects related to publishing data concerning the text of the manuscript.

### 2.1 *Early Presentations of the Text and Variants in 1739*

The initial publication of 1739 by Eduard von der Goltz in 1899 did not contain a full collation of the manuscript's text but did catalogue a few of the variants perceived to be the most illustrative. In the fourth section of his work, "Der textkritische Charakter der Handschrift," von der Goltz explains the lack of a full text critical analysis as due to awaiting the works of von Soden, though he indicates he is still able to provide a reasonable determination of the manuscript's character based on Tischendorf's eighth edition.<sup>27</sup> Von der Goltz divides his presentation between the two corpora of Acts and the Catholic Epistles and the Pauline Epistles, but the flow of each is a brief discussion of major affinities followed by the collation.<sup>28</sup> For Acts, the selection of passages is divided in three sections: a general apparatus of select passages, passages indicating close agreement with minuscules 242 and 429, and singular readings.<sup>29</sup> Only a general apparatus of "der wichtigsten Varianten" is provided for the Catholic Epistles.<sup>30</sup> The Pauline Epistles have a general apparatus of select passages and then a list of *Sonderlesarten* connecting 1739 to 1908 in Romans.<sup>31</sup> All of this is followed by the fifth section of his work "Die einzelnen Scholien und Notizen am Rande der Handschrift," that analyzes the marginal notes in the manuscript, the discussion of which introduces some main text variants that were not previously recorded.<sup>32</sup> The wait for von Soden's work took a little over a decade. According to Birdsall, the monk Polykarpos Thomas had provided von Soden with a second collation of 1739, which has made its way, at least in part, into his apparatus as  $\alpha 78$ .<sup>33</sup> The next partial

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<sup>27</sup> Goltz, *Eine textkritische Arbeit*, 16–17.

<sup>28</sup> The partial collations span *Eine textkritische Arbeit*, 17–33.

<sup>29</sup> The numbers used by von der Goltz, 105 and 69, respectively, were those initially assigned by Caspar René Gregory; in 1908, Gregory updated them to 242 and 429 (*Die griechischen Handschriften des Neuen Testaments* (Leipzig: J.C. Hinrichs, 1908), 56, 63).

<sup>30</sup> Goltz, *Eine textkritische Arbeit*, 22.

<sup>31</sup> Known to von der Goltz as 47.

<sup>32</sup> Goltz, *Eine textkritische Arbeit*, 35–90. That this section contains new variant readings is confirmed in the early statement "Diejenigen, zu welchen Scholien vorhanden sind, bleiben hier unberücksichtigt, da sie im nächsten Kapitel ausführlich erörtert werden" (p. 24 n. 2).

<sup>33</sup> Hermann von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte, II. Teil: Text mit Apparat* (Göttingen: Vandenhoeck und Ruprecht, 1913). For the Polykarpos Thomas claim, see Birdsall, "A Study of MS 1739," 26.

edition of 1739 came in Bauernfeind's reproduced text of Romans that included the inscription to the epistle and an apparatus recording the marginal notes and readings.<sup>34</sup>

## 2.2 Complete Collations and Data Analysis

### 2.2.1 Lake, de Zwaan, and Enslin

The first complete collation of 1739 to be published was done in two stages. Upon visiting Mt. Athos in 1911, Kirsopp Lake and Johannes de Zwaan recorded the manuscript's marginal notes. The collation of the text was undertaken by Morton S. Enslin based upon photostats produced in 1921 by Robert P. Blake.<sup>35</sup> These were jointly published in 1932 alongside collations of five other manuscripts in the creatively titled *Six Collations of New Testament Manuscripts*.<sup>36</sup> The collation unfortunately suffers from some mistakes in judgment, reading, and a lack of clarity. This is especially true with respect to the correctional activity in the manuscript, about which Enslin failed to distinguish between corrections by the main hand versus a later hand and whether the correction was in line or marginal.<sup>37</sup> These same deficiencies appear to be absent from the collation of the marginal notes by Lake and de Zwaan.<sup>38</sup>

### 2.2.2 Text und Textwert der griechischen Handschriften des Neuen Testaments

In 1987 the Institut für neutestamentlichen Textforschung released the first volume of the *Text und Textwert der griechischen Handschriften des Neuen Testaments* subseries within the broader *Arbeiten zur neutestamentlichen Textforschung* series.<sup>39</sup> It was focused on the Catholic Epistles, with the four volumes dedicated to the Pauline Epistles appearing in 1991. As a part of the workflow terminating in the *Editio Critica Maior*, the purpose of this series was to determine which manuscripts were solidly Byzantine so that they could be

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<sup>34</sup> Otto Bauernfeind, *Der Römerbrieftext des Origenes nach dem Codex von der Goltz (cod. 184, B64 des Athosklosters Lawra)*, TUGAL 3 Reihe, Bd 14, Heft 3 (Leipzig: Hinrichs, 1923), 90–119.

<sup>35</sup> Kirsopp Lake and Silva New, eds., *Six Collations of New Testament Manuscripts*, HTS 17 (Cambridge, MA: Harvard University Press, 1932), viii. Lake, along with G.A. Wathen, had previously visited Mt. Athos in the summer of 1899 to view manuscripts. Wathen was largely tasked with producing a catalogue of the manuscripts at Lavra, which targeted only parchment Gospels manuscripts. Accordingly, it does not appear that they viewed 1739 while there. See Kirsopp Lake, "Texts from Mt. Athos," in *Studia Biblica et Ecclesiastica*, vol. 5, part 2 (Oxford: Clarendon Press, 1903), esp. 170, 175–185.

<sup>36</sup> Lake, de Zwaan, and Enslin, "Athos, Laura 184 [B'64]," 147–219.

<sup>37</sup> cf. Birdsall, "A Study of MS 1739," 48–49, 78–81.

<sup>38</sup> W.J. Elliott also did a "Synoptic Collation" of 1739 in his "An Examination of Von Soden's Ib2 Group of Manuscripts" (MA Thesis, University of Birmingham, 1969), 67–491. N.B.: This work is conflated in Elliott's *Bibliography* with W.J. Elliott's 1974 doctoral thesis, which is titled "An Examination of Von Soden's Ib1 Group of Manuscripts (Acts & Catholic Epistles only)" (PhD Thesis, University of Birmingham, 1974); see J.K. Elliott, *A Bibliography of Greek New Testament Manuscripts*, NovTSup 160 (Leiden: Brill, 2015), 272.

<sup>39</sup> Annette Benduhn-Mertz, Gerd Mink, and Kurt Aland, *Text und Textwert der griechischen Handschriften des Neuen Testaments I: Die katholischen Briefe, Band 1: Das Material*, ANTF 9 (Berlin: de Gruyter, 1987).

discarded from further analysis. This was accomplished by establishing a set of *Teststellen*—readings that were viewed as decisive points in the text that could be used to determine whether or not a manuscript was Byzantine at that point. All of the manuscripts for a particular New Testament book could then be collated for all the *Teststellen*, compared to one another, and have the Byzantine manuscripts eliminated.<sup>40</sup> The data provided in the *Text und Textwert* volumes for the epistles surveyed in this study, plus those previously covered by Zuntz and Carlson, are given in **Table 2.1**.<sup>41</sup>

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<sup>40</sup> For an overview of how the *Text und Textwert* volumes work, see Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, 2nd rev. ed., trans. Erroll F. Rhodes (Grand Rapids: Eerdmans, 1995), 317–332.

<sup>41</sup> Kurt Aland et al., eds., *Text und Textwert der griechischen Handschriften des Neuen Testaments II: Die Paulinischen Briefe, Band 1: Allgemeines, Römerbrief und Ergänzungsliste*, ANTF 16 (Berlin: de Gruyter, 1991), 561–562, \*11, \*28, \*46, \*66, \*84, \*99, \*116, \*135, \*171; *Text und Textwert der griechischen Handschriften des Neuen Testaments II: Die Paulinischen Briefe, Band 2: Der 1. und der 2. Korintherbrief*, ANTF 17 (Berlin: de Gruyter, 1991), 430–431, 778–779; *Text und Textwert der griechischen Handschriften des Neuen Testaments II: Die Paulinischen Briefe, Band 3: Galaterbrief bis Philipperbrief*, ANTF 18 (Berlin: de Gruyter, 1991), 220, 444, 637; *Text und Textwert der griechischen Handschriften des Neuen Testaments II: Die Paulinischen Briefe, Band 4: Kolosserbrief bis Hebräerbrief*, ANTF 19 (Berlin: de Gruyter, 1991), 170, 346, 896. The data for 1 Thess is not presented as such; see the discussion in that chapter.

1739 according to <i>Teststellen</i>											
Romans				1 Corinthians				2 Corinthians			
Hauptliste		Ergänzungsliste		Hauptliste		Ergänzungsliste		Hauptliste		Ergänzungsliste	
04	86%	04	80%	04	85%	04	83%	04	79%	04	73%
01	81%	01	72%	01	82%	01	78%	01	73%	01	62%
02	76%	02	70%	03	79%	03	76%	03	68%	03	58%
03	71%	03	66%	02	73%	02	69%	ℙ <sup>46</sup>	65%	02	57%
ℙ <sup>46</sup>	68%	ℙ <sup>46</sup>	63%	ℙ <sup>46</sup>	57%	ℙ <sup>46</sup>	56%	02	62%	ℙ <sup>46</sup>	54%
025	50%	025	54%	025	53%	025	52%	025	36%	044	42%
044	45%	044	49%	044	38%	044	39%	044	32%	025	31%
1241	31%	1241	36%	1241	35%	1241	34%	1241	14%	1241	23%
Galatians				Ephesians				Philippians			
Hauptliste & Ergänzungsliste				Hauptliste		Ergänzungsliste		Hauptliste & Ergänzungsliste			
01		63%		04	100%	01	82%	04		100%	
03				01	81%	03	72%	01			
04		54%		03	76%	02	67%	02		91%	
ℙ <sup>46</sup>		50%		02	65%	ℙ <sup>46</sup>	56%	03			
02				ℙ <sup>46</sup>	60%	04	50%	1241		73%	
1241				025	35%	025	33%	ℙ <sup>46</sup>		71%	
044		47%		1241	29%	1241		025		45%	
025		25%		044	6%	044	11%	044		27%	
Colossians				1 Thessalonians				Hebrews			
Hauptliste		Ergänzungsliste		Hauptliste		Ergänzungsliste		Hauptliste		Ergänzungsliste	
03	100%	ℙ <sup>46</sup>	63%	01	67%	ℙ <sup>46</sup>	100%	ℙ <sup>46</sup>	68%	03	53%
01	83%	03	60%	02		02	80%	03	62%	ℙ <sup>46</sup>	52%
ℙ <sup>46</sup>	80%	01	50%	03		025		04	58%	025	
025		04		025		044	60%	02	52%	04	50%
02	67%	025		044		1241		01	48%	02	48%
04		02	1241	33%	01	40%	025	01		41%	
1241S	50%	044	40%	ℙ <sup>46</sup>	—		03	044	33%		044
044	33%	1241S	30%	04	—	04	0%	1241	20%	1241	33%

Table 2.1 Manuscript Affinity with 1739 according to the *Teststellen* Method

A few observations are worth noting regarding the above data. The first is that only in Colossians and Hebrews does 1739 essentially favor ℙ<sup>46</sup> and 03 over 01 02 and 04 and the rest. Since the bulk of Zuntz's examples came from Hebrews, the data may support his conclusions there, though Colossians will be tested more completely in this study to see if the *Teststellen*-based overall similarity data can be confirmed as accurate. The second, in contrast to the first, is that the remaining epistles tend to reveal ℙ<sup>46</sup> and 03 as less similar to 1739 than 01 02 and 04, which supports a broader application of Carlson's findings from Galatians. Even when 03 moves toward the top, as in Galatians and the Ephesians *Ergänzungsliste* calculation, it is either matched by or superseded by one of the Eastern Branch manuscripts. Within these epistles, there is a clear preference for the leading

members of the Eastern Branch witnesses as opposed to the later, partially Byzantinized texts. The outlier in the data set is 1 Thessalonians, which sees  $\mathfrak{P}^{46}$  move to the top in the *Ergänzungsliste* calculation, though this is because the papyrus is only extant for a single test passage in that epistle. Further, the total number of *Teststellen* for that epistle—five—makes the results there highly unreliable. Perhaps the most interesting finding from the data is that it supports both Carlson and Zuntz, indicating that individual books of the Pauline Epistles may have distinct genealogies. The complete collation of Romans, 2 Corinthians, Ephesians, Philippians, Colossians, and 1 Thessalonians in this study will provide a different data set by which the above data can be re-evaluated.

The first volume for the Pauline Epistles also offers a “general overview” of the textual profile for each manuscript surveyed. The profile is broken down for each epistle extant in the manuscript and details the number of *Teststellen* preserved and the percentage and absolute number of “Lesarten 1/2,” “Lesarten 2,” and “Lesarten 3ff.” From those numbers, one can also deduce the number of Lesarten 1.<sup>42</sup> This information for the same nine epistles included in the above table is given in the following table.<sup>43</sup>

1739 <i>Text und Textwert</i> Profile				
Epistle	Teststellen Preserved	Lesarten 2	Lesarten 1/2	Lesarten 3ff
Rom	47	51% (24)	28% (13)	11% (5)
1 Cor	59	63% (37)	22% (13)	12% (7)
2 Cor	26	62% (16)	8% (2)	15% (4)
Gal	16	56% (9)	13% (2)	31% (5)
Eph	18	61% (11)	11% (2)	22% (4)
Phil	11	64% (7)	36% (4)	0
Col	10	60% [6]	10% (1)	10% (1)
1 Thess	5	40% (2)	0	20% (1)
Heb	33	45% (15)	9% (3)	21% (7)

Table 2.2 1739 *Text und Textwert* Profile

The data for 1 Thessalonians can once again be disregarded as statistically insignificant. The remaining data, by considering 2 and 1/2 Lesarten together, largely confirms the impression that 1739 contains an early and important witness to the initial text of the Pauline Epistles. Hebrews is the only real outlier among the Epistles, with 25% (8) of the *Teststellen*

<sup>42</sup> Lesarten 1 are agreements with the Majority Text. Lesarten 2 are agreements with the hypothetical original text. Lesarten 1/2 are readings where the Majority Text and hypothetical original text agree. Lesarten 3ff are readings not fitting any of those categories (i.e., special readings, including singulars); cf. Benduhn-Mertz, Mink, and Aland, *Text und Textwert der griechischen Handschriften des Neuen Testaments I: Die katholischen Briefe, Band 1: Das Material*, XIII.

<sup>43</sup> Aland et al., eds., *Text und Textwert: Allgemeines, Römerbrief und Ergänzungsliste*, 83. The brackets around the Lesarten 2 number in Col are explained as “Zahlen mit zweifelhaftem Wert (die Teststelle ist nicht aussagekräftig)” (p. XVI).



containing Majority Text readings. Returning to Table 2.1, this would explain why the spread between the most and least similar witnesses is only 5% in the Ergänzungsliste.

Comparison with the *Text und Textwert* volumes will feature heavily throughout this study, with a closer look into the data being undertaken for each epistle.

### 2.2.3 Reuben J. Swanson

The text of 1739 was next incorporated into the *New Testament Greek Manuscripts* collation project of Reuben Swanson.<sup>44</sup> The first volume covering the contents of 1739 was Acts, which appeared in 1998, and continued with, in order, Galatians, Romans, 1 Corinthians, and finally 2 Corinthians in 2005.<sup>45</sup> As indicated in the subtitle to his work, the variant readings of the manuscripts were arranged in horizontal lines against the text of Codex Vaticanus (03). One of the goals of Swanson's project was to provide as exhaustive a collation as possible, so minor variants like itacisms and other orthographic changes are recorded. The work of correctors (1739<sup>c</sup>) and marginal readings (1739<sup>ms</sup>) were also recorded in these volumes. Although there are several errors in his work, it remains a helpful and overall reliable guide to the text of 1739.

### 2.2.4 The Center for New Testament Textual Studies

The H. Milton Haggard Center for New Testament Textual Studies at New Orleans Baptist Theological Seminary, under the direction of Dr. Bill Warren, released its *CNTTS Apparatus* in 2010 as “the world’s first comprehensive searchable, electronic database of variants in the entire New Testament.”<sup>46</sup> The apparatus database was originally available through the Accordance Bible Software program, but it is now more widely accessible across multiple programs. A revised edition of the apparatus was subsequently produced in 2014. The prefatory pages indicate that the compilers used printed editions, with Swanson and *Text und Textwert* being the resources relevant to 1739, but “when published sources were used,

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<sup>44</sup> The source for Swanson's text of 1739 is not recorded explicitly, but it may be reasonably assumed that he consulted microfilm images provided to him by the Ancient Bible Manuscript Center at the Claremont School of Theology. They are thanked in the acknowledgements of every volume for “providing manuscript materials” and he notes in the introduction to each volume that “manuscripts have been read twice and even three times with additional checking of specific passages” (cf. *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus: Acts* (Sheffield: Sheffield Academic Press, 1998), xv–xvi, xxiv).

<sup>45</sup> Swanson, ed., *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus: Acts*; *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus: Galatians* (Wheaton, IL: Tyndale House Publishers, 1999); *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus: Romans* (Wheaton, IL: Tyndale House Publishers, 2001); *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus: 1 Corinthians* (Wheaton, IL: Tyndale House Publishers, 2003); *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines against Codex Vaticanus: 2 Corinthians* (Wheaton, IL: Tyndale House Publishers, 2005).

<sup>46</sup> <https://www.nobts.edu/CNTTS/general-overview.html>. Accessed 1 May 2020.

the information found in them was often checked with the facsimiles, microfilms, and other resources in the CNTTS.”<sup>47</sup> As with Swanson, the CNTTS apparatus also marks correctors (1739<sup>c</sup>) and marginal readings (1739<sup>mg</sup>). The apparatus is an admitted work in progress, and it accordingly suffers from occasional errors and misrepresentations of the data. I have found that its record of 1739 suffers far less than some of the other minuscules and is far more reliable than not. Updates are regularly being made to the apparatus that eliminate errors as they are caught by collators and end-users alike.

#### 2.2.5 The Coherence-Based Genealogical Method and Editio Critica Maior Project

The *Editio Critica Maior* project, currently in print for Acts and the Catholic Epistles, incorporates a collation of 1739 derived from a full transcription into its apparatus.<sup>48</sup> The results of the Coherence-Based Genealogical Method, used to create the text of these editions, have now been made available online for Acts and the Catholic Epistles. The online versions are multi-faceted and offers a wealth of tools for the motivated user. Of particular interest are the “Comparison of Witnesses” and “Coherence and Text Flow” tools.<sup>49</sup> The first offers information, both at the book and chapter level, about the relationship between two witnesses in terms of percentage agreement and the directional relationship of their variant readings. The second allows a user to input a variant location from the Acts volume and see the variants with supporting witnesses, the local stemma, and a text flow diagram, among other details.

### 2.3 *Imaging, Online Presentations, and Transcriptions*

The following subsection aims at overviewing the history of making images of 1739 accessible since the first image—fol. 50<sup>v</sup> (Rom 9.10–33)—appeared as an insert in von der Goltz’s 1899 publication.<sup>50</sup> Given their intertwined display, online transcriptions that are displayed alongside images are also covered here.

<sup>47</sup> Bill Warren, ed., *The Center for New Testament Textual Studies NT Critical Apparatus*, Revised ed. (Accordance electronic edition, 2014) paragraph 151.

[https://accordance.bible/link/read/CNTTS\\_Revised#151](https://accordance.bible/link/read/CNTTS_Revised#151)

<sup>48</sup> Barbara Aland et al., eds., *Novum Testamentum Graecum: Editio Critica Maior IV: Catholic Letters, Part 1: Text*, 2nd rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2013); Holger Strutwolf et al., eds., *Novum Testamentum Graecum: Editio Critica Maior III: The Acts of the Apostles, Part 1.1: Text, Chapter 1–14; Part 1.2: Text, Chapter 15–28* (Stuttgart: Deutsche Bibelgesellschaft, 2017).

<sup>49</sup> Acts is available at <https://ntg.cceh.uni-koeln.de/acts/ph4/comparison> and <https://ntg.cceh.uni-koeln.de/acts/ph4/coherence> <accessed 6 Nov 2019>. The Catholic Epistles are available at <http://intf.uni-muenster.de/cbqm/GenQ.html> <accessed 1 May 2020>.

<sup>50</sup> Goltz, *Eine textkritische Arbeit*, btw. 92 and 93.

### 2.3.1 Robert Pierpont Blake

The first known complete imaging of the manuscript was done by Robert Pierpont Blake in a project with the Morgan Library at Harvard University to photograph manuscripts at Mt. Athos from June to October 1921.<sup>51</sup> These photostats were used by Enslin and Birdsall, although Zuntz was less lucky in his requests for reference to the images.<sup>52</sup>

2.3.2 The United States Library of Congress and the International Greek New Testament Project Ernest W. Saunders was awarded a United States Educational Exchange Grant in 1952 and was tasked with photographing select manuscripts in the monasteries of Mt. Athos for the International Greek New Testament Project with assistance from the Library of Congress. In April and May of 1953, Sanders spent twenty-eight days at the Lavra monastery photographing manuscripts, including 1739 on May 2<sup>nd</sup>.<sup>53</sup> This project appears to have been completely unaware of the earlier photographic work by Blake, whose images were used by Enslin and Birdsall and were held at Harvard University. The introduction to the “Descriptive Checklist” has a brief overview of previous scholarly trips to Mt. Athos though this work is not listed. Additionally, the checklist contained a reference list of microfilms of Mt. Athos manuscripts held in Berlin at the Deutsche Akademie der Wissenschaften, Paris at the Institut de Recherche et d'Histoire des Textes, and at Harvard, but does not include 1739 in the list for Harvard (or elsewhere).<sup>54</sup>

### 2.3.3 Institut für neutestamentliche Textforschung

The best images presently available online are the microfilms hosted by the Institut für neutestamentliche Textforschung in Münster, Germany in their New Testament Virtual Manuscript Room (NT.VMR).<sup>55</sup> These microfilms, based on the description card in the first image, are those that were produced by Saunders in 1952. In general, these allow close study of the manuscript’s main text. Whether due to microfilm quality, imaging technique, or the general state of the marginalia, it is sometimes more difficult to read the marginalia with certainty. Beside the images themselves, the chief benefits of the NT.VMR are its indexing of the manuscripts and transcriptions that accompany the images in the viewer. For 1739,

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<sup>51</sup> Serge Elisséeff, “Robert Pierpont Blake (1886-1950),” *Harvard Journal of Asiatic Studies* 14, no. 1/2 (1951): xi.

<sup>52</sup> Zuntz, *Text of the Epistles*, 76 fn. 2. Birdsall, though successful in attaining copies of the images, still complained about the process and reproduction quality; see “A Study of MS 1739,” 74. Three images were published alongside the collations by Lake, de Zwaan, and Enslin in “Athos, Laura 184 [B'64],” Plates IV–VI.

<sup>53</sup> Ernest W. Saunders and Charles G. Lahood Jr., *A Descriptive Checklist of Selected Manuscripts in the Monasteries of Mt. Athos Microfilmed for the Library of Congress and the International Greek New Testament Project, 1952-53* (Washington, D.C.: Library of Congress, 1957), x–xi. On the date of photography for 1739, see the final image of the microfilms in the NT.VMR.

<sup>54</sup> cf. Saunders and Lahood Jr., *Descriptive Checklist*, vii, 24–27.

<sup>55</sup> Available with a private account at <http://ntvmr.uni-muenster.de/manuscript-workspace?docID=31739>.

none of the inscriptions or subscriptions have been transcribed, but the biblical text for Acts has been completely transcribed as have portions of Romans and 1 Corinthians.

#### 2.3.4 Museum of the Bible Greek Paul Project

A second tab in the transcription pane of the NT.VMR hosts transcriptions produced by students working on the Greek Paul Project under the auspices of the Museum of the Bible. At present, only transcriptions of 1 Timothy are available.<sup>56</sup>

#### 2.3.5 International Greek New Testament Project

The IGNTP has a full transcription of Galatians in 1739 available online that was produced by Amy Myshrall and Bill Elliott.<sup>57</sup> The transcription is divided according to the manuscript's folia and indicates verse numbers in the text. Additional notation is used to record corrections, marginal notes, and other comments.

### 3 General Research History

The purpose of this section is to provide a brief overview of the broader history of research regarding 1739 that does not directly address the central research question. Although some of this research informs the present investigation, it generally deals with 1739's closest relatives—Family 1739—and the relationship of the manuscript's text to the text known by Origen. The relevant scholarship overlaps with much of what has already been introduced in the preceding chapter as it concerned the scribe Ephraim and the textual history of 1739. The structure of this section revolves around Birdsall, whose doctoral thesis was a landmark in conclusively resolving the issue of "Family 1739" and somewhat forms a historical fulcrum over which the focus of studies shifted. The first subsection quickly surveys the history of research up to Birdsall, which primarily focused on the Pauline Epistles in 1739 and the manuscript's relation to Origen. The second focuses only on Birdsall's work on 1739 and its closest allies. The final section introduces the research since Birdsall, which largely tilts to focus on issues in the Catholic Epistles, though not exclusively.

#### 3.1 *From Discovery to Birdsall*

In order to not repeat what has previously been succinctly summarized well by others, I refer the reader to "Part I" of J. Neville Birdsall's doctoral thesis on 1739. His work covers the

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<sup>56</sup> A description of the collaboration between Museum of the Bible and the INTF can be accessed here: <http://ntvmr.uni-muenster.de/web/gsi-greek-paul-project>. Accessed 1 May 2020>.

<sup>57</sup> [http://cal-itsee.bham.ac.uk/itseeweb/epistulae/XML/transcriptions/greek/09/NT\\_GRC\\_1739\\_Bo9.xml](http://cal-itsee.bham.ac.uk/itseeweb/epistulae/XML/transcriptions/greek/09/NT_GRC_1739_Bo9.xml). Accessed 1 May 2020.

scholarship of everyone from von der Goltz through Jean Scherer, of whom I will only mention their chief contribution and provide the bibliographic information.<sup>58</sup>

The manuscript was discovered by Eduard von der Goltz in 1897, who first published on it in 1899.<sup>59</sup> Although there are many misunderstandings of details in von der Goltz's study, he was mostly correct with his assessment that the manuscript is an important, multilayered manuscript that can trace its origins to an academic community in the sixth century that he understood as associated with Pamphilus and, earlier, Eusebius. Von der Goltz also showed its apparent relationship to the text known to Origen, both from a study of 1739's text and the indications of its inscriptions and marginal notes. With regards to textual quality, he noted an especially close association between 1739 and 01<sup>c</sup> 03 015 0121 0243 33 424<sup>c</sup> and 1908 in the Pauline Epistles.

Three important reviews of von der Goltz soon appeared that made their own contributions to the study of 1739. The first was by Theodor Zahn who corrected von der Goltz's understanding of the subscription to the Pauline Epistles, thereby correctly identifying Ephraim as the tenth-century scribe of the manuscript. The problem with Zahn's analysis is that he then flattened the layers of the manuscript's textual history so that Ephraim was responsible for all of the compilation of various sources.<sup>60</sup> The second was by Peter Corssen, who distinguished the roles of Ephraim and the earlier editors and compilers of the manuscripts behind 1739 to clarify that Ephraim received the entirety of the text and marginalia copied into 1739. Corssen also showed that although 1739 and 1908 are very close, especially in Rom 1–15, they are independent manuscripts derived from a common exemplar.<sup>61</sup> The third review came from Wilhelm Bousset who, though supporting von der Goltz's incorrect reconstruction of 1739's textual history, challenged von der Goltz's conclusion that 1739 was closely affiliated with 01 and 01<sup>c</sup> in the Pauline epistles, but is related to Origen and 03.<sup>62</sup>

Von Soden included 1739 in his *Die Schriften des Neuen Testaments*, but unfortunately leaned upon the incorrect findings of von der Goltz.<sup>63</sup> His chief contribution

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<sup>58</sup> Left out of this survey is the work of Lake, de Zwaan, and Enslin, whose contributions have been covered earlier in this chapter and in the introduction.

<sup>59</sup> Goltz, *Eine textkritische Arbeit*; see summary in Birdsall, "A Study of MS 1739," 1–15.

<sup>60</sup> "Eine neue Quelle," 177–181; cf. Birdsall, "A Study of MS 1739," 16–17.

<sup>61</sup> "Review of Eduard F. von der Goltz 'Eine textkritische Arbeit des zehnten bzw. sechsten Jahrhunderts hrsg. nach einem Kodex des Athosklosters Lawra,'" *Göttinger gelehrten Anzeigen* 161 (1899): 665–680; cf. Birdsall, "A Study of MS 1739," 17–20.

<sup>62</sup> "Review of Ed. Frhr. von der Goltz 'Eine textkritische Arbeit des zehnten bzw. sechsten Jahrhunderts,'" *Theologische Literaturzeitung* 22 (1900): 609–613; cf. Birdsall, "A Study of MS 1739," 20–21.

<sup>63</sup> *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte, I. Teil: Untersuchungen* (Berlin: Arthur Glaue, 1902–11); Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte, II. Teil: Text mit*

was finding 1739 to be closely related to minuscule 6, especially, but also 424<sup>c</sup>, and 1908, which all share variant readings found in the text of Origen.

The next major study on 1739 was by Otto Bauernfeind who was most interested in the question of 1739's affinity with the text of Origen in Romans.<sup>64</sup> Bauernfeind's most important claim was a demonstration of the partial validity of an Origenian source for Romans stated in the inscription to the Pauline Epistles. He argued that the Romans text of 1739 was close to Origen's text if using the text in Origen's Commentary on Romans rather than his other, earlier work. To explain this, he posited a recension to Origen's Romans text. Subsequent reviewers of Bauernfeind showed all of his claims to be unsubstantiated and methodologically flawed.<sup>65</sup>

Zuntz's *The Text of the Epistles* did not just discuss the relationship of 1739 to the larger tradition that is at the center of this study and was introduced earlier. He also remarks briefly on the relationship of 1739 to the manuscripts that others have noted to be particularly closely related. As Birdsall will demonstrate, Zuntz was incorrect to view 0121 0243 6 424 and 1908 as mostly inconsequential in comparison to 1739 for learning about the archetype and textual history behind this group. Zuntz also demurs about the notion of 1739 containing the text of Origen, even if Romans provides a possible witness to Origen's text.<sup>66</sup>

The final study covered by Birdsall was Jean Schérer's publication of a papyrus containing verses extracted from Origen's Commentary on Romans in Greek.<sup>67</sup> He argued that the papyrus contained a pure version of Origen's text whereas the text of 1739 had been modified to conform to the text in vogue in its day.

There are two omissions from Birdsall's overview worthy of brief mention. The first is K.W. Kim's study on 1582, 1739, and Origen.<sup>68</sup> In it, Kim confirmed the suspicion of Lake and New that Ephraim was also the scribe of 1582. His greater interest lay in both

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*Apparat*; cf. Birdsall, "A Study of MS 1739," 23–27. One of the complaints against von Soden was he shifted his grouping of 1739 in the Pauline Epistles from the I<sup>b</sup> group to the H-group between his initial volume and the subsequent text volume. This was noted in Birdsall, but see especially the frustration in D. Hans Lietzmann, "H. von Sodens Ausgabe des Neuen Testamentes: Die drei Rezensionen," *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche*, no. 15 (1914): 330.

<sup>64</sup> *Der Römerbrieftext des Origenes*; Birdsall, "A Study of MS 1739," 28–40.

<sup>65</sup> cf. Birdsall, "A Study of MS 1739," 41–44.

<sup>66</sup> *Text of the Epistles*, 71–78; cf. Birdsall, "A Study of MS 1739," 51–59. Not mentioned by Birdsall is Zuntz's article on the curious marginal note with Acts 7.51 in "A Piece of Early Christian Rhetoric in the New Testament Manuscript 1739," *JTS* XLVII, no. 185/186 (1946): 69–74.

<sup>67</sup> *Le commentaire d'Origène sur Rom. III. 5-V. 7 d'après les extraits du papyrus N 88748 du Musée du Caire et les fragments de la Philocalie et du Vaticanus Gr. 762: essai de reconstitution du texte et de la pensée des tomes V et VI du "Commentaire sur l'Épître aux Romains"*, Bibliothèque d'étude 27 (Cairo: Institut Français d'Archéologie Orientale, 1957); cf. Birdsall, "A Study of MS 1739," 60–69.

<sup>68</sup> "Codices 1582, 1739, and Origen," 167–175.

manuscripts' relationship to the text of Origen, about which he concludes that "There can be no reason to doubt that Codex 1582, Codex 1739, and Origen are closely related to each other."<sup>69</sup> In particular, he found the Romans text in 1739 and the Gospel of Matthew text in 1582 to be particularly important witnesses to Origen's text, stating that 1582's Matthew may have been compiled from Origen's commentary text itself in the same way that 1739's Romans text claims to come from Origen's commentary.<sup>70</sup> The second is Josef Schmid's study on the Greek text of Revelation. 1739 is mentioned briefly since the final leaf of the manuscript (f. 102v) has traces of the  $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\iota\alpha$  for Revelation written in a hand other than Ephraim's. Given that such a list is only present in the Andreas and Arethas commentary traditions, Schmid is able to conclude that the Revelation text formerly appended to 1739 must have been from one of these traditions. The addition of Revelation to 1739 is also evidence of the practice of adding the text to pre-existing manuscripts of other parts of the New Testament.<sup>71</sup>

### 3.2 *J. Neville Birdsall*

As mentioned earlier in this chapter, the early history of research on 1739 primarily concerned itself with the relationship between 1739 and the text of Origen. This earlier work had tangentially addressed 1739's immediate manuscript allies as well as its general fit into the wider tradition; however, Birdsall believed that approaching the manuscript via Origen "distorted the discussions."<sup>72</sup> Accordingly, he set out in his doctoral thesis to correctly establish the relationship of the 1739 to its closest allies—6 424<sup>\*c</sup> 1908 and "M" (0121 and 0243). After the survey of literature just overviewed, Birdsall proceeded in two parts: the first, Part II, contained a brief discussion of each manuscript and the second, Part III, an investigation of various relationships within the group.

The details of his introduction to 1739 in Part II have largely been covered in various other parts of this study. Most relevant from the introductions to the other manuscripts is the discussion of the differing affinities of 424<sup>\*</sup> and 424<sup>c</sup>. He notes that 424<sup>\*</sup> should not be disregarded as a simple Byzantine witness, but roughly belongs to the same wider group of witnesses that includes 1739 in Acts and the Catholic Epistles (i.e., von Soden's Ib<sup>2</sup> group). Birdsall notes, however, that there are few significant readings shared by these two manuscripts in these epistles. Unfortunately, this same analysis is not extended to the Pauline Epistles, although the general point can be supported by inference from the group

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<sup>69</sup> Kim, "Codices 1582, 1739, and Origen," 175.

<sup>70</sup> Kim, "Codices 1582, 1739, and Origen," 168–169, 175.

<sup>71</sup> Josef Schmid, *Studien zur Geschichte des Griechischen Apokalypse-Textes. Teil 1: Der Apokalypse-Kommentar des Andreas von Kaisareia, 2: Einleitung* (München: Karl Zink, 1956), 96, cf. 95–96.

<sup>72</sup> Birdsall, "A Study of MS 1739," 72.

of manuscripts in the footnote defining the Ib<sup>2</sup> group and the close allies given for 1739 and 424<sup>c</sup> versus 424\*.<sup>73</sup>

Part III of Birdsall's thesis contains his greatest contribution to the study of 1739. In it he firmly establishes the relationship of the members of "Family 1739." The stemma he derives is given in Figure 2.1.<sup>74</sup>

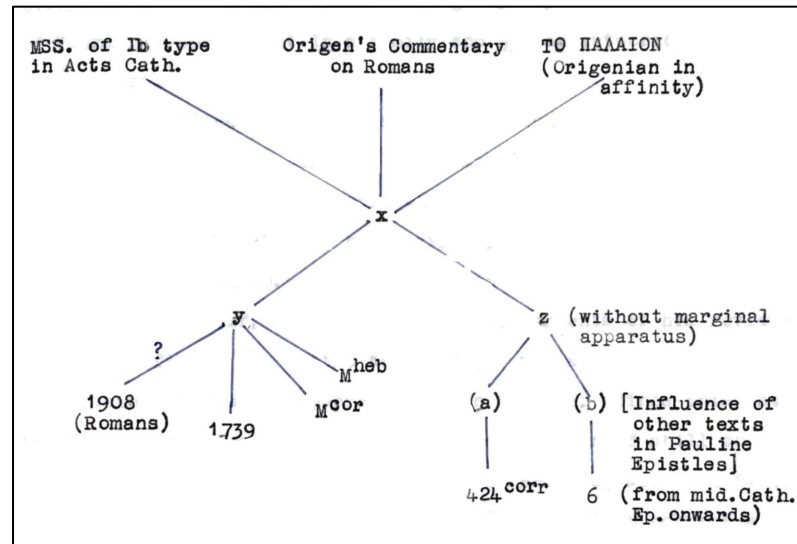


Figure 2.1 Birdsall's Reconstruction of Family 1739 and Its History

The stemma makes clear what is the most important finding from Birdsall's work: the other members of Family 1739, contra Zuntz, cannot be disregarded as unimportant or not contributing anything unless the reading of 1739 is an obvious error. Birdsall even cautioned against the notion of "Family 1739," saying that "the group may merit the name of 'family 1739' but it is a family and not an autocracy which the term will represent."<sup>75</sup> The family traces its origins to the compiled manuscript from the fifth or sixth century, from which it divides into two branches.<sup>76</sup> This has important ramifications for the present study, which uses attestation among Family 1739 members as supporting evidence for a reading being an indicative error (i.e., a variant reading in 1739 without family support is unlikely to be genealogically derived). 1739 tends to be the best witness to the family archetype, but 424<sup>c</sup> and 6 were shown by Birdsall to be linked in preserving the archetype in a number of

<sup>73</sup> Birdsall, "A Study of MS 1739," 87.

<sup>74</sup> Birdsall, "A Study of MS 1739," 192; cf. Figure 1.3 in the Introduction. "M<sup>cor</sup>" is GA 0121, formerly 0121a in NA<sup>26</sup>, part of 0121 in Gregory, and part of "M" in Tischendorf (and also Zuntz). "M<sup>heb</sup>" is GA 0243, formerly 0121b in NA<sup>26</sup>, part of 0121 in Gregory, and part of "M" in Tischendorf (and also Zuntz).

<sup>75</sup> Birdsall, "A Study of MS 1739," 193.

<sup>76</sup> Birdsall largely concludes this on the basis of how 6 and 424<sup>c</sup> together convey Origen's text while differing from 1739; cf. "A Study of MS 1739," 127–133, 161–162.



places.<sup>77</sup> This leads to the point that 6 and 424<sup>c</sup>, though weaker members, cannot “be treated as secondary to 1739.”<sup>78</sup> In establishing the family reading, he thus concludes about 1739 6 and 424<sup>c</sup>:

Their concurrence is the indication that a reading is certainly derived from the archetype: their disagreement must give occasion for the examination of readings—we cannot prejudge. Neither concurrence nor disagreement are to be dismissed lightly nor must the weaker be relegated to square brackets. Here we find three witnesses to one most ancient text and we shall do well to pay heed to the voice of each.<sup>79</sup>

This confirms the necessity of consulting these other manuscripts especially in attempting to determine if 1739’s reading could be genetically related to the wider textual tradition. A variant reading in 1739 unsupported by 6 and 424<sup>c</sup> should be met with a certain level of skepticism.

Birdsall’s study of 1739 and its closest allies not only removed some of the errors of previous studies, it solved the puzzle of how these manuscripts that everyone recognized to be similar were actually related to one another and to the complex history from which they descend.

### 3.3 *From Birdsall to Present*

The following overview will be divided into two sections, those studies pertaining to the text of Acts and the Catholic Epistles in 1739 and miscellaneous studies. For the first category, since the material is only tangentially related to the present study, only a brief summary comment will be offered, and exhaustiveness has not been attempted.

#### 3.3.1 Recent Studies on Acts and the Catholic Epistles in 1739

In an appendix to his dissertation, Sakae Kubo queried von Soden’s classification of 1739 as a member of the I<sup>b2</sup> group in the Catholic Epistles.<sup>80</sup> As others below will also find, Kubo found von Soden’s categorization of 1739 to be incorrect. Instead, the manuscript belongs, according to him, in an Alexandrian group comprised of  $\mathfrak{P}^{72}$  03 02 01 04 33 and 044.<sup>81</sup> Of

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<sup>77</sup> Birdsall, “A Study of MS 1739,” 126–131. The same discussion of their relationship in Acts, James, and Jude is on pages 109–123. Birdsall found that 6 adopted the exemplar akin to 1739 and 424<sup>c</sup> “only at some point prior to Jude” (p. 123) and thus it does not align with them in Acts or the first Catholic Epistles.

<sup>78</sup> Birdsall, “A Study of MS 1739,” 163. The preceding sentence to this quote must contain a typo. After stating that corruption in 1739 was due to the influence of something akin to the Textus Receptus, Birdsall states, “But this corruption does prevent 1739 from being the best representative of the family text.” Both the “but” and the context demand that this should have read “does not prevent.”

<sup>79</sup> Birdsall, “A Study of MS 1739,” 164.

<sup>80</sup> “A Comparative Study of P72 and Codex Vaticanus” (PhD Dissertation, University of Chicago, 1964), 253–282.

<sup>81</sup> Kubo, “A Comparative Study,” 259, 260, 263; cf. Sakae Kubo, *P72 and the Codex Vaticanus*, SD 27 (Salt Lake City: University of Utah Press, 1965), 24, 30 n. 18.

particular interest for this study from Kubo's data is that 1739 and 04 are found to be especially closely related.<sup>82</sup>

Muriel M. Carder, in an article on GA 1243, attempted to locate that manuscript within the larger textual tradition.<sup>83</sup> She concluded that it was not Byzantine, contra Aland and Aland, but rather represented a mix of Alexandrian and Western readings, positing that it was a representative of the "Caesarean" text-type. Relevant to 1739, she noted that they frequently agree in distinctive readings that are neither Alexandrian nor Byzantine.<sup>84</sup>

In a study on the groupings of manuscripts in the Johannine epistles, W.L. Richards effectually had a family 1739 in his "A<sup>3</sup>" group, which is noted for "deviating from the TR more than any of the manuscripts examined in this study."<sup>85</sup> This group included as its best representatives P<sup>74</sup> 1739 and 323 that all agreed over 96% of the time in group readings, but also included 5 623 1241 and 1243.<sup>86</sup> Given the small sample size available for P<sup>74</sup>, he properly cautioned against its statistical use and relegated its overall similarity table to an appendix, where we find the papyrus and 1739 to agree in 85.7% of variant readings.<sup>87</sup>

Following on his own earlier work on von Soden's I<sup>b2</sup> group, W.J. Elliott wrote his doctoral thesis on von Soden's I<sup>b1</sup> group. 1739 was placed by von Soden in the I<sup>b2</sup> group, but Elliott finds that 1739 and other I<sup>b2</sup> witnesses join regularly with witnesses from the I<sup>b1</sup> group "thus cutting across von Soden's distinction of the two I<sup>b</sup> Groups."<sup>88</sup> He ultimately concludes that "I<sup>b1</sup> and I<sup>b2</sup> are artificial groupings" and, further, that no distinctive readings could be garnered for the I<sup>b</sup> group, such that "a clear stemma as such does not exist for I<sup>b</sup>."<sup>89</sup> With regards to 1739, he places it with 322 323 and 2298.<sup>90</sup>

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<sup>82</sup> Kubo, "A Comparative Study," 268, cf. 261–262.

<sup>83</sup> Muriel M. Carder, "A Caesarean Text in the Catholic Epistles?," *NTS* 16, no. 3 (1970): 252–270.

<sup>84</sup> Carder, "A Caesarean Text in the Catholic Epistles?," 254, 268–269. The chief problem in Carder's work is the reliance on outmoded notions of text-types, particular the existence of a Caesarean type and the definition of Western in the Catholic Epistles as "ⲥ Ⲭ ⲱ (occasionally A), where these are clearly separated from the Alexandrian family and where they exhibit Western characteristics" (p. 254, cf. 260). Lake et al. had earlier commented on the Caesarean nature of 1739 in "Athos, Laura 184 [B'64]," 145, but see also Marie-Joseph Lagrange, *Critique Textuelle II: La critique rationnelle* (Paris: Gabalda, 1935), 420.

<sup>85</sup> William L. Richards, *The Classification of the Greek Manuscripts of the Johannine Epistles*, Society of Biblical Literature Dissertation Series 35 (Missoula, MT: Scholars Press, 1977), 139. As with all the studies of this period, the collation base is the *Textus Receptus*, which sometimes produces mixed results since it is only an approximation of the Byzantine Text; cf. Daniel B. Wallace, "The Majority Text: A New Collating Base?," *NTS* 35, no. 4 (1989): 609–618, esp. 610–615.

<sup>86</sup> Richards, *Classification of the Greek Manuscripts*, 139–140, 141.

<sup>87</sup> Richards, *Classification of the Greek Manuscripts*, 43 fn. 2, 285.

<sup>88</sup> "Von Soden's Ib1 Group," 47, and the numerous examples of "singular" and subsingular cross-group readings in 376–398.

<sup>89</sup> "Von Soden's Ib1 Group," 417.

<sup>90</sup> "Von Soden's Ib1 Group," 417. This is true especially for Acts and the Catholic Epistles, though with 322 and 323 dropping away in the Pauline Epistles (406–411). The data for his conclusions for the Pauline Epistles must be assumed to be coming from his master's work.

In two separate works, Thomas C. Geer Jr. set out to establish the relationships of Family 1739 manuscripts in Acts.<sup>91</sup> He found that 1739, along with 945 1704 and 1891, was the leading representative of the family that secondarily included 205 429 522 630 and 2200.<sup>92</sup> He also demonstrated that “Von Soden’s classification of Codex 1739 as ‘Western’ is incorrect. Codex 1739 is an Egyptian witness that has been influenced to a certain degree by both the Majority and the ‘Western’ textual traditions in Acts.”<sup>93</sup>

### 3.3.2 Other Recent Studies on 1739

A few publications on the marginalia in 1739 are worth briefly mentioning. Birdsall wrote on the topic and used the scholia to reinforce his earlier finding of the stemmatic separation of 6 and 424 from 1739 that makes them valuable witnesses not only to the text of Family 1739 but also an important resource for Origenian studies.<sup>94</sup> Over the course of two publications, Caroline Bammel established a link between the Origenian scholia in 1739 and 1998 (Vat. Pal. gr. 204).<sup>95</sup> 1998 is not dependent on 1739, but likely derives from a joint common ancestor.<sup>96</sup> Importantly, especially since the marginalia in 1739 have been damaged, this enables scholars to better reconstruct and correct some of the partially erased notes and supplement totally lost material.

One recent project is The Encyclopedia of New Testament Textual Criticism, which is available online.<sup>97</sup> Despite a general distrust warranted for online resources, the work contained here tends to be thorough, well-researched, and reliable, though at times exhibiting some peculiarities. The encyclopedia has an entry “1739 and Family 1739” under the headings “Manuscript Descriptions>Minuscules> 1001-1500” that includes the following details.

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<sup>91</sup> “Codex 1739 in Acts and Its Relationship to Manuscripts 945 and 1891,” *Bib* 69, no. 1 (1988): 27–46; *Family 1739 in Acts*, SBLMS 48 (Atlanta: Scholars Press, 1994).

<sup>92</sup> Geer Jr., *Family 1739 in Acts*, 100, 104–105, 111, 113.

<sup>93</sup> Geer Jr., “Codex 1739 in Acts,” 41–42; cf. Geer Jr., *Family 1739 in Acts*, 60–63.

<sup>94</sup> J. Neville Birdsall, “The Text and Scholia of the Codex von der Goltz and its Allies, and Their Bearing upon the Texts of the Works of Origen, Especially the Commentary on Romans,” in *Origeniana: Premier colloque international des études origéniennes (Montserrat, 18–21 Septembre 1973)*, Quaderni di “Vetera Christianorum” 12 (Bari: Istituto di letteratura cristiana antica, 1975), 215–222. The reprint in J. Neville Birdsall, *Collected Papers in Greek and Georgian Textual Criticism*, T&S III 3 (Piscataway, NJ: Gorgias, 2006), 81–86 is missing the final paragraph of the original publication.

<sup>95</sup> “A New Witness to the Scholia from Origen in the Codex von der Goltz,” in *Origeniana Quinta: Papers of the 5th International Origen Congress*, ed. Robert J. Daly, BETL 105 (Leuven: Leuven University Press, 1992), 137–141; “Extracts from Origen in Vat. Pal. 204,” *JTS* 49, no. 1 (1998): 129–135.

<sup>96</sup> Bammel, “Extracts from Origen in Vat. Pal. 204,” 129. Bammel reports that 1998 is dated to the 12<sup>th</sup> century, citing Karl Staab, *Die Pauluskatenen nach den handschriftlichen Quellen untersucht* (Rome: Päpstlichen Bibelinstituts, 1926), 136. It had been dated to the 10<sup>th</sup> century in F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament: For the Use of Biblical Students*, vol. 1 (London: George Bell, 1894), 311.

<sup>97</sup> Robert B. Waltz, “The Encyclopedia of New Testament Textual Criticism,” <http://waltzmn.brainout.net/>. An older version of the encyclopedia is hosted at <https://www.skypoint.com/members/waltzmn/>.

In the author's opinion, family 1739 forms its own text-type, which (in Paul in particular) falls between the other three non-Byzantine text-types (P46/B, Alexandrian, "Western"). Also in the author's opinion, the readings of this group are extremely early and deserve consideration equal to that given to the best uncials.

1739 is the best and usually the earliest representative of a large textual grouping. In the Acts (where the family is perhaps slightly poorer than in the Epistles), other members of this group include 323, 630, 945, and 1891. In Paul, they include 0121(a), 0243/0121b, 6, 424<sup>\*\*</sup>, 630 (in part), and 1881 (1908 has an abbreviated form of the commentary in Romans, but the text is different). In the Catholics, 1739's allies include 323, 945, 1881, 2298, and (at a slightly greater distance) C/04 and 1241.<sup>98</sup>

The comments on the textual affiliation of Family 1739 provide an interesting potential explanation of the textual situation that reinforces the need for studies such as the present one.<sup>99</sup> These findings concerning Family 1739 are not noticeably different than previous researchers. The grouping with 04 and 1241 in the Catholic Epistles, but not in Paul is an interesting find, especially given the parallel to Carlson's findings in Galatians. To the "in part" qualification to 630's membership in the Family, Waltz adds later that "In Romans-Galatians it has a family 1739 text with a significant Byzantine overlay; from Ephesians on it is nearly purely Byzantine" and "the number of Byzantine readings increases steadily from Romans onward." As will be mentioned in the following method chapter, 630 will be included in the manuscripts used to test whether or not a reading had Family support. In part, this was to further observe this potential trend, especially given Carlson's claims of 1739 standing toward the head of the Byzantine stream.

The final study to mention here is Mark Tagami's doctoral study on Family 1739 in Hebrews. The basis for the thesis was to determine whether Geer's findings about Family 1739 from Acts held true in Hebrews. The answer to this query was no, although this finding is questionable as will soon be pointed out. A positive new definition of a single "Family 1739" in Hebrews was not offered, but the manuscripts used by Geer were delineated into two sets. 1739 and 1881 were found to be strongly Alexandrian, while 323 424<sup>c</sup> 630 945 and 1891 were found to be Byzantine.<sup>100</sup> Whether these categorizations are sustainable seems unlikely and the subsequent data and analysis confirm this suspicion. For example, in the

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<sup>98</sup> Waltz, "Encyclopedia of New Testament Textual Criticism," <http://waltzmn.brainout.net/Manuscripts1501-2000.html#m1739>. Accessed 1 May 2020.

<sup>99</sup> One wishes that Waltz made the argument for his position clearer. In the entry "Text-Types and Textual Kinship" many of the same points are made in a slightly more expanded way (<http://waltzmn.brainout.net/TextTypes.html#Paul>. Accessed 1 May 2020). At present, the section on Family 1739 is preceded by the note: "This section is far from finished. It may be a long time before I get to return to the research, though" meaning that the data may still be forthcoming.

<sup>100</sup> Mark H. Tagami, "A Textual Analysis of the Manuscripts Comprising Family 1739 in Hebrews" (PhD Dissertations, New Orleans Baptist Theological Seminary, 2007), 66–81. Subsequent discussions are dedicated to the two divisions of manuscripts.

table providing the similarity data for 1739 and 1881, 424<sup>c</sup>—classified by Tagami as Byzantine—is shown to be more closely affiliated with both of them than were 01 02 and 03, the chief representatives of the Alexandrian control group. In the case of 1881 specifically, the *Textus Receptus* and every so-called “Byzantine Family 1739” member is closer to 1881 than 03, with 01 and 02 being mixed among the Byzantine members in such close ranges as to be statistically indistinguishable.<sup>101</sup> Then, in a later table, we find that both 1739 and 1881, though supporting an overwhelming majority of “genetically significant” Alexandrian readings, also support a great percentage of the genetically significant Byzantine readings.<sup>102</sup> Confusingly then, 1881 is affirmed as having a “definite alliance with the Alexandrian tradition” while “the textual analysis of MS 1881 affirms it as a Byzantine witness with significant Alexandrian influence,” but is also categorized as Mixed-text manuscript in a chart (p.80). Giving credence to the data, but not the categorizations derived from it, these latter points about 1881 might otherwise be instructive about 1739 in Paul. Tagami has found both 1739 and 1881 to contain a great number of both Alexandrian and Byzantine significant readings, which might plausibly suggest that they sit within the developmental path between the two types, though apparently closer to the Alexandrian head.

## 4 Related Issues

### 4.1 *The “Original Text” of the Pauline Epistles*

The change in terminology used to refer to the historical goal and product of New Testament textual criticism, from “original text” (or “autograph”) to “initial text” (or *Ausgangstext*) is well-known.<sup>103</sup> It is worth quoting Mink’s definition of initial text here for reference.

The initial text is a hypothetical, reconstructed text, as it presumably existed, according to the hypothesis, before the beginning of its copying. In a hypothesis, which wants to establish the genealogical relationship between the witnesses, the initial text corresponds

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<sup>101</sup> Tagami, “Family 1739 in Hebrews,” 75 (Table 23). Concerning 424<sup>c</sup>, we find in the conclusion that “Codices 1739 and 1881 comprise the primary members of the Alexandrian grouping, with 424<sup>c</sup> strongly related to 1739 and 1881 but not as a steady member” (p. 135). This seems to be a plausible conclusion, though it is at odds with their previous different categorizations as Alexandrian and Byzantine.

<sup>102</sup> Tagami, “Family 1739 in Hebrews,” 79 (Table 25).

<sup>103</sup> cf. Michael W. Holmes, “From ‘Original Text’ to ‘Initial Text’: The Traditional Goal of New Testament Textual Criticism in Contemporary Discussion,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, NTTSD 42 (Leiden: Brill, 2013), 637–688; cf. Eldon Jay Epp, “The Multivalence of the Term ‘Original Text’ in New Testament Textual Criticism,” *HTR* 92 (1999). On the problem of equating initial text with the autographic text in Paul, see the discussion of ancient editorial practices and their impact on the texts and their interpretation in Eric W. Scherbenske, *Canonizing Paul: Ancient Editorial Practice & the Corpus Paulinum* (Oxford: Oxford University Press, 2013).

to a hypothetical witness *A* (*Ausgangstext*). The initial text is not identical with the original, the text of the author. Between the autograph and the initial text considerable changes may have taken place which may not have left a single trace in the surviving textual tradition. Even if this is not the case, differences between the original and the initial text must be taken into account.<sup>104</sup>

With regards to the initial text of the Pauline Epistles, the question arises of whether the goal is the recovery of the initial text of individual epistles or the *corpus Paulinum*.<sup>105</sup> It can be reasonably ascertained that the non-pastoral letters we know today were collected and circulating together in the early second century.<sup>106</sup> It is this collection of texts that Zuntz described as “the primitive *Corpus Paulinum* [that] is the archetype which *recensio* and *examinatio* of the extant evidence strive to recover,” although he admits we may occasionally find evidence that points beyond the archetype.<sup>107</sup> David Trobisch has argued that “the canonical edition of the fourteen letters of Paul...goes back to one single copy of thirteen letters of Paul, and that only the letter to the Hebrews was added at a later stage of the text tradition.”<sup>108</sup>

The available research concerning the development of the Pauline letter collection is far too exhaustive for extended treatment. The purpose of mentioning it here is merely to raise the complexity of the issue and point to its relevance to the present study. As mentioned earlier in this chapter, one solution for resolving the dispute between Zuntz and Carlson is to suppose different textual histories for the epistles they each studied. This is perhaps more likely given that 1739 ultimately relies on sources believed to be ancient even by their compilers in the first millennium. The changing *Textlandschaft* (“textual landscape”) between epistles led the editors of the first *Text und Textwert* volume for Paul to ask a similar question.

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<sup>104</sup> Gerd Mink, “Problems of a Highly Contaminated Tradition: The New Testament: Stemmata of Variants as a Source of a Genealogy for Witnesses,” in *Studies in Stemmatology II*, ed. Pieter van Reenen, August den Hollander, and Margot van Mulken (Amsterdam: John Benjamins, 2004), 25.

<sup>105</sup> A mix of these options is also conceivable where sub-collections developed and circulated alongside other sub-collections and individual epistles before being combined into the corpus we now have. This could be true in David Trobisch’s theory of an authorized collection of Rom, 1–2 Cor, and Galatians proposed in *Paul’s Letter Collection: Tracing the Origins* (Minneapolis: Augsburg Fortress, 1994), 54 or Edgar J. Goodspeed’s theory of Ephesians being an introduction to an expansion to an earlier Pauline corpus in “The Editio Princeps of Paul,” *JBL* 64, no. 2 (1945): 193–204. The multiple small collections possibility is also offered in response to Zuntz in D.C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 250.

<sup>106</sup> cf. Lucetta Mowry, “The Early Circulation of Paul’s Letters,” *JBL* 63, no. 2 (1944): 73–86; Zuntz, *Text of the Epistles*, 14; Aland and Aland, *The Text of the New Testament*, 48–49; Stanley E. Porter, “When and How was the Pauline Canon Compiled? An Assessment of Theories,” in *The Pauline Canon*, ed. Stanley E. Porter, PAST 1 (Leiden: Brill, 2004), 95–127.

<sup>107</sup> Zuntz, *Text of the Epistles*, 14, cf. 14–17.

<sup>108</sup> Trobisch, *Paul’s Letter Collection*, 24.

Aber die Frage, ob sich hier Spuren der Entstehungsgeschichte des paulinischen Corpus finden, das nicht auf einmal entstanden und von einer zentralen Stelle aus verbreitet worden ist, sondern aus Einzel-Corpora mit unterschiedlichem Inhalt und Textcharakter zusammengewachsen ist, kann hier nur andeutungsweise gestellt werden.<sup>109</sup>

The importance and ramifications for our understanding of the development of the tradition and corpus if different textual histories for individual letters in the *Corpus Paulinum* are supported through this study may be a *desideratum* for future studies.

#### 4.2 *Text-Types, Streams, and the Development of the Pauline Text*

As with “original text,” the problems with and debates around the language and existence of text-types are well-known.<sup>110</sup> One effect of the historical focus on the text of the Gospels is that text-types used to talk about the Gospels’ text have often been adopted to discuss the text of the whole New Testament or its various corpora. D.C. Parker suggests that “the theory of text-types was initially worked out with reference to the Gospels alone [and] then applied to other parts of the New Testament by default and without sufficient consideration of possible objections.”<sup>111</sup> The problem, as Parker summarizes it is that

the theory of text-types does not apply at all to the Apocalypse; is only applicable strictly in the Pauline corpus where careful research has shown genealogical affiliation, so that Zuntz’s Western Text is the fourth-century archetype of a group of bilinguals; fails to apply to the Acts of the Apostles, because there we seem to have two competing forms of text, one of which appears to have undergone a steady growth, other forms representing various halfway houses; and in the Catholic epistles has never been easily applied, in the absence of a Western Text, and has been found inappropriate in the uniquely detailed stemmatological researches undertaken by the editors of the *Editio critica maior*.<sup>112</sup>

As Parker indicates, the traditional language is roughly applicable to the Pauline Epistles; conveniently, this means that this language can be employed even if only as a heuristic guide. In this vein, everyone understands “Secondary Alexandrians” to refer to a small group of witnesses including 02 and 04 that generally share some features even if there are not enough of these witnesses or they are not sufficiently alike to constitute a true “type.” Accordingly, such terms as “Alexandrian,” “Secondary Alexandrian,” and “Western” will be

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<sup>109</sup> [Trans: But the question of whether traces can be found here of the history of the Pauline Corpus—which did not emerge all at once and was disseminated from a central location, but has grown together from single corpora with different content and textual character—can only be hinted at here.] Aland et al., eds., *Text und Textwert: Allgemeines, Römerbrief und Ergänzungsliste*, 148.

<sup>110</sup> cf. Eldon Jay Epp, “Textual Clusters: Their Past and Future in New Testament Textual Criticism,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, 2nd ed., ed. Bart D. Ehrman and Michael W. Holmes, NTTSD 42 (Leiden: Brill, 2013), 519–577.

<sup>111</sup> Parker, *New Testament Manuscripts and Their Texts*, 173, see also similar statements on 172 and 311.

<sup>112</sup> Parker, *New Testament Manuscripts and Their Texts*, 173–174.

employed at times in this study.<sup>113</sup> Alongside these terms, additional language has been developed to discuss the textual tradition of the Pauline Epistles that necessitates a brief overview of some of the relevant research. In particular, since they are most relevant for this study, the findings of Zuntz and Carlson will be addressed.

Turning now to how the development of the Pauline text has been understood, Zuntz preferred not to speak of manuscripts in terms of ancestors and descendants as “they may be rather likened to samples of water drawn from a large stream at different places. But these samples...can be used as tests of the course and the composition of the stream.”<sup>114</sup> In this imagery, Zuntz conceives of two streams, an Eastern and Western branch, whose readings come from a “great common reservoir, the popular text of the second century.”<sup>115</sup> A foldout at the back of the book provides a visual representation of Zuntz’s schema, which reveals that the Western stream consists only of 06 010 and 012 among Greek manuscripts. All other Greek manuscripts are in the Eastern stream, with the Byzantine text ultimately developing downstream in this branch through gradual introduction of “spurious matter.”<sup>116</sup> One problem observed by Zuntz from his schema is that many Western readings recur in the Eastern branch. In particular, he found that his proto-Alexandrian group (P<sup>46</sup> 03 1739) “shows this feature to a marked degree,” and sometimes the Western readings show up late in the Eastern branch while absent from its early members.<sup>117</sup> As implied by the rejection of a stemmatic reconstruction, the streams cannot each be reduced to a single archetype. Rather, every manuscript, even late ones, may contain initial text readings and need to be considered when making text-critical judgments.

The introductory material to the first *Text und Textwert* Paul volumes does not attempt to offer a theory of the development of the text but does highlight an interesting find from their data. Not only does the textual landscape change from letter to letter as mentioned above, the Byzantine Text has had a profound effect on the surviving manuscripts. I cite here only their summary of the finding.

Die Paulus-Handschriften stehen in außerordentlichem Maße unter dem Einfluß des byzantinischen Textes. Auch Handschriften mit selbständigem Text werden, wie die

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<sup>113</sup> Epp proposes the use of “clusters” rather than “text-types” and offers that “clusters function much as ‘text types’ have since Westcott-Hort, though with the recognition that now definitions are necessarily less rigid, MSS are far more numerous, and their interrelationships are much more complex” (Epp, “Textual Clusters: Their Past and Future in New Testament Textual Criticism,” 570).

<sup>114</sup> Zuntz, *Text of the Epistles*, 264.

<sup>115</sup> Zuntz, *Text of the Epistles*, 265.

<sup>116</sup> Zuntz, *Text of the Epistles*, 265, 280.

<sup>117</sup> Zuntz, *Text of the Epistles*, 265.



niedrigen Zahlen für den alten Text und die Sonderlesarten zeigen, von ihm stark beeinflusst, so daß dessen Repräsentation auf relativ wenige Zeugen beschränkt bleibt.<sup>118</sup>

This will be an interesting pattern to observe throughout this study, particularly as it relates to its potential to cut down the number of shared variant readings that are useful in making a decision between Zuntz and Carlson.

Zuntz's problems with Western readings in his "proto-Alexandrian" Eastern group of  $\mathfrak{P}^{46}$  03 1739 may be remedied, at least partially, by the stemma produced from Carlson's study of Galatians, which is reproduced below.<sup>119</sup>

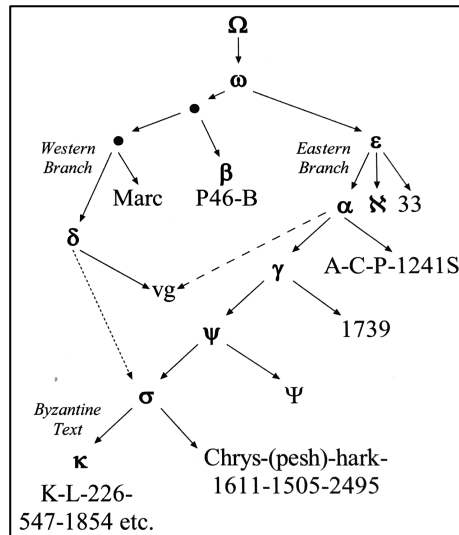


Figure 2.2 Carlson's Stemma of Galatians

Whereas Zuntz placed  $\mathfrak{P}^{46}$  03 within the headwaters of the Eastern branch, Carlson has located this "cluster" opposite the Eastern branch so that they share a common ancestor with the Western branch.<sup>120</sup> The difference from Zuntz in the placement of 1739 within this stemma has already been discussed as the central research question in this study. Otherwise, the overall shape of the stemma resembles Zuntz's streams. In the Western Branch are the Greek-Latin diglots 06 010 and 012 and the Byzantine Text develops from the Eastern Branch.<sup>121</sup>

Returning to the descriptive language utilized in this study, the common terms "Eastern branch" and "Western branch" will be favored as rough descriptors of the two

<sup>118</sup> [Trans: The Pauline manuscripts are influenced by the Byzantine text to an extraordinary degree. Even manuscripts with independent text are strongly influenced by it, as the low numbers for the old text and the special readings show, so that its representation is limited to relatively few witnesses.] Aland et al., eds., *Text und Textwert: Allgemeines, Römerbrief und Ergänzungsliste*, 147–148; cf. the wider discussion in 146–149, 185–188, and the introductions to each epistle in later volumes.

<sup>119</sup> Carlson, *Text of Galatians*, 210, cf. with the figure on p. 183 that details the Western Branch from  $\delta$  giving rise to 06 010 and 012.

<sup>120</sup> Carlson, *Text of Galatians*, 182–184.

<sup>121</sup> Carlson, *Text of Galatians*, 210. A summary of the overall textual history is given on pp. 241–243.

different parts of the textual tradition, particularly as conceived in Carlson's stemma. As indicated, the  $\mathfrak{P}^{46}$ -03 cluster is not precisely in the "Western branch" but shares a common ancestor with it. However, in this study, the preciseness of "Western branch" in Carlson's usage has been loosened for convenience to refer to that primary split in the stemma that encompasses both the  $\mathfrak{P}^{46}$ -03 cluster and the Greek-Latin diglots.

With this research background in mind, we can now turn to a discussion of the methods by which the central research question of this study will be approached.



# Methods

Chapter Three discusses the method used to investigate the question of GA 1739's place in the transmission of the Pauline corpus, particularly as it relates to the sources and method for collecting the data, how the data are sorted and analyzed, and how conclusions are drawn from the data. The chapter begins by briefly discussing the scope of the project before introducing the manuscripts included in the study and the methods employed for creating a collation of their texts. The fourth section outlines the method of sorting the data in the collations, and the multiple ways in which that data are used to determine the textual affinities of 1739. The chapter concludes with a brief excursus on the Coherence-Based Genealogical Method and its suitability for the present study.

## 1 Scope

As mentioned in the previous chapter, Zuntz and Carlson have conducted studies particular to the texts of 1 Corinthians, Hebrews, and Galatians. A reassessment of their findings within those books using the method of this study would potentially be a helpful tool in corroborating their findings. However, since they have disagreed on the value and relationships of various manuscript pairings through studies of different Pauline texts, it seems appropriate to appraise their findings by broadening the scope and studying yet different texts. Not only will this provide information about unstudied letters, it will offer further data by which to judge their findings. This may result in adjudicating between one approach or the other. Alternatively, it may indicate something about the textual history of the Pauline corpus (i.e., that each book has a different textual history and therefore Zuntz and Carlson are both correct for their respective books, or both). To facilitate these potential payoffs, it seems appropriate to choose letters that have not been previously studied.

Removing 1 Corinthians, Hebrews, and Galatians from consideration leaves eleven other letters in the Pauline corpus open for inclusion. The centrality of  $\mathfrak{P}^{46}$  in the discussion of 1739's textual affiliations requires restricting this list.  $\mathfrak{P}^{46}$  notoriously does not preserve the pastoral epistles and has lost 2 Thessalonians.<sup>1</sup> While it is possible to test the claims of Zuntz and Carlson in these places where  $\mathfrak{P}^{46}$  is no longer extant, the likelihood of distorted statistics naturally increases. Not only could there no longer be special agreements between  $\mathfrak{P}^{46}$  03 and 1739, it would not be clear in cases of 03 and 1739 joint agreements whether the reading of 03 was representative of Zuntz's 'proto-Alexandrian' group reading

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<sup>1</sup> See, for example, the discussion in Jeremy Duff, "P46 and the Pastorals: A Misleading Consensus?," *NTS* 44, no. 4 (1998): 578–590.

or a corruption. Accordingly, it seems advisable to restrict the books under consideration to those still extant in  $\mathfrak{P}^{46}$ . Within the surviving books, the papyrus typically lacks two to three lines in the lower margin of each leaf, usually affecting no more than a single verse. More problematically, the manuscript does not preserve large portions of some letters (e.g., Romans and 1 Thessalonians). The whole of these books will be considered, however, for the following reason. In books that  $\mathfrak{P}^{46}$  partially preserves, it is possible to analyze whether 1739's affiliation with  $\alpha 3$  or other manuscripts shifts when the witness of  $\mathfrak{P}^{46}$  is no longer available. The sample size involved and the extent of the shift can determine whether those sections should be disregarded in the final analysis or included as possibly confirmatory. These restrictions result in the following Pauline Epistles being included in this study: Romans, 2 Corinthians, Ephesians, Philippians, Colossians, and 1 Thessalonians.

This assortment of Pauline Epistles has some natural benefits. Within the Pauline epistles, one letter that consistently troubles scholars in relation to its original form is Romans. The number of chapters and the location of the benediction and doxology have led to a number of theories regarding the epistle's original form and subsequent editions. The existence of as many as three forms of Romans means there were different editions in circulation that in turn resulted in different textual histories, which could result in manuscript agreements that differ quite drastically from other Pauline texts with presumably more "normal" textual histories. This alone makes Romans worthy of consideration, but especially so in light of what has already been learned about the text of Romans in 1739. In the opening chapter, it was revealed that the text for Romans in 1739 has a different source than the rest of the manuscript and was apparently copied from Origen's commentary on the epistle. The interesting and problematic textual history of Romans combined with the relevant features of GA 1739 makes Romans a significant, and likely central, epistle within this study.

A reasonable working hypothesis is that a study of Romans may reveal information that is valuable for the history of transmission for that particular epistle, but which is unhelpful for adjudicating between Zuntz and Carlson on the remainder of the Pauline corpus. Stated another way, a study of Romans may produce findings that agree with Zuntz or Carlson but that should not be generalized to other Pauline Epistles because of the problems inherent in the textual history of Romans and the known different textual history of Romans in 1739. As stated, this is a hypothesis, but one which necessitates a control against which to make such evaluations. The other five epistles that are included provide a sufficiently wide assortment of texts to test this notion. Additionally, with the second research aim of this study (What can we learn about the textual history of the Pauline Epistles from studying these relationships?) in mind, these five epistles—2 Corinthians, Ephesians, Philippians, Colossians, and 1 Thessalonians—represent a sufficiently diverse

range of Pauline Epistles to be illuminating. These epistles include a mix of decidedly authentic and debated Pauline Epistles as well as those unlikely to be affected by scribal harmonization (e.g., Romans) and those more likely to be affected (e.g., Ephesians and Colossians<sup>2</sup>).

The above considerations have outlined a scope for this study that is sufficiently broad to counter potential idiosyncrasies between the textual histories of any given epistle and, yet, textually diverse enough to potentially shed light on the textual history of the Pauline Epistles as a corpus.

## 2 Manuscripts Chosen for the Study

The primary sources for the text of the Pauline Epistles are Greek New Testament manuscripts. Although his number is now slightly outdated, D.C. Parker totaled the number of Pauline manuscripts as 792<sup>3</sup>. While the number is only a fraction of the total Greek New Testament manuscripts, it is still far too large to be wholly considered in a thesis. Accordingly, this thesis will focus only on the subset of manuscripts outlined below that have been identified as particularly relevant for determining the place of GA 1739 in the transmission of the Pauline Epistles.

### 2.1 *Brief Rationale*

As has been mentioned, Zuntz, on the basis of analyzing 1 Corinthians and Hebrews, thought 1739 was most closely aligned with  $\mathfrak{P}^{46}$  and  $\alpha 3$ ; whereas, Carlson, analyzing Galatians, found that it was related to the manuscripts called “secondary Alexandrians” (i.e.,  $\alpha 2$   $\alpha 4$   $\alpha 25$  and 1241) and the common ancestor of  $\alpha 44$  and the Byzantine text. Additionally, the nature of 1739’s relationship to  $\alpha 1$  when  $\alpha 1$  joins either group with or against 1739 is unclear as is also demonstrated by the disagreement between Zuntz and Carlson. The central role of these manuscripts in adjudicating between the two dominant positions necessitates their inclusion in this study. In total then, the manuscripts collated to determine the relationship of 1739 to the rest of the textual tradition are shown in **Table 3.1**.

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<sup>2</sup> See, for instance, the introductory notes on the text of Colossians in Paul Foster, *Colossians*, BNTC (London: Bloomsbury T&T Clark, 2016), 115.

<sup>3</sup>Parker, *New Testament Manuscripts and Their Texts*, 256. The Alands’ *Text of the New Testament* previously listed the number of Pauline manuscripts as 779, with 509 of those being complete manuscripts ( *The Text of the New Testament*, 79, 83).

Papyri	ⱱ <sup>46</sup>
Majuscules	01 02 03 04 025 044
Minuscules	1241 1739
Text-form	<i>Byz</i> (RP 2005)

Table 3.1 Manuscripts Included in Study

## 2.2 Brief Description of the Manuscripts

The following list intends to provide a brief introduction to each manuscript. In particular, the Gregory-Aland number and symbol are listed along with any specific names used to refer to the manuscript (e.g., Codex Vaticanus). When available, the identifiers created by the Leuven Database of Ancient Books and Trismegistos are provided in a footnote. The dates provided for the manuscripts represent commonly held dates, such as those assigned by INTF. For any manuscripts with debated dating, references to the relevant literature are provided. Each entry also includes information about the holding library and corresponding shelf number along with a source for locating images of the manuscript. Finally, whenever specific secondary literature was used as a check against my collation, that resource has been listed. For everything else, Swanson's collations and *Das Neue Testament auf Papyrus* volumes on the Pauline Epistles were used as a check against the collations where applicable.<sup>4</sup>

### 2.2.1 ⱱ<sup>46</sup> (c. 200 CE):

ⱱ<sup>46</sup> survives in eighty-six leaves containing text from Romans, Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, and 1 Thessalonians. It is housed at the Chester Beatty Library as CBL BP II and the University of Michigan Library as P. Mich. Inv. 6238, and images are available through the Center for the Study of New Testament Manuscripts (CSNTM).<sup>5</sup> ⱱ<sup>46</sup> has been transcribed anew using the images available at the

<sup>4</sup> Swanson, ed., *Romans*; Swanson, ed., *2 Corinthians*; Klaus Junack et al., *Das Neue Testament auf Papyrus II: Die Paulinischen Briefe, Teil 1: Röm, 1 Kor, 2 Kor*, ANTF 12 (Berlin: de Gruyter, 1989); Klaus Wachtel and Klaus Witte, *Das Neue Testament auf Papyrus II: Die Paulinischen Briefe, Teil 2: Gal, Eph, Phil, Kol, 1 u. 2 Thess, 1 u. 2 Tim, Tit, Phlm, Hebr*, ANTF 22 (Berlin: de Gruyter, 1994). Although these latter two sources specifically target papyri, the apparatus contains references to all of the included manuscripts except the minuscules 1241 and 1739.

<sup>5</sup> Alt. IDs: LDAB: 3011; TM: 61855. Images: [csntm.org/manuscript/View/GA\\_P46](https://csntm.org/manuscript/View/GA_P46) and [csntm.org/manuscript/View/GA\\_P46\\_Mich](https://csntm.org/manuscript/View/GA_P46_Mich).

CSNTM, and the collation is based upon these transcriptions.<sup>6</sup> Comparison was made against Kenyon's facsimile edition.<sup>7</sup>

#### 2.2.2    Ⲭ (01) *Codex Sinaiticus* (4<sup>th</sup> century)

Codex Sinaiticus is a complete manuscript of the New Testament. The manuscript is housed at the British Library as Add. MS 43725, at Leipzig University as Codex Friderico-Augustanus gr. 1, at St. Catherine's Monastery as Sinaiticus MG 1, and in the National Library of Russia as Gr. 2, Gr. 843, and Oct. L.D.P.O 156.<sup>8</sup> The British Library, in collaboration with the other holding institutions, undertook a complete digitization of the manuscript in 2009; the images are presented online through the Codex Sinaiticus Project (CSP) alongside a transcription and translation.<sup>9</sup> These images were used for the collation, the transcription was consulted as a secondary check, and the correctors identified by the CSP were accepted as accurate unless otherwise noted.<sup>10</sup>

#### 2.2.3    A (02) *Codex Alexandrinus* (5<sup>th</sup> century)

Codex Alexandrinus is complete in Paul with the exception of a lacuna in 2 Cor 4.13–12.7 (γεγραμμ]–[η υπερβολη). The manuscript is housed at the British Library with the shelf number Royal 1 D.VIII, and the library has made images available through their website. These images were used to create the collation.<sup>11</sup>

#### 2.2.4    B (03) *Codex Vaticanus* (4<sup>th</sup> century)

The text of Codex Vaticanus ends at Heb 9.14 (χαθα-) in the Pauline Epistles and is thus lacking the end of Hebrews and the Pastorals.<sup>12</sup> The manuscript is housed in the Vatican Library as Vat. gr. 1209, and images are available through the Vatican Library's website.<sup>13</sup> These images were used for the collation.

#### 2.2.5    C (04) *Codex Ephraemi Rescriptus* (5<sup>th</sup> century)

Codex Ephraemi Rescriptus is a palimpsest manuscript that is extant for all of the Pauline Epistles, with the exception of 2 Thessalonians; however, it is fairly lacunose in the extant

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<sup>6</sup> This work has resulted in a secondary publication offering a new account of the corrective activity in the manuscript; see Peterson, "An Updated Correction List for Chester Beatty BP II + P.Mich. Inv. 6238 (Gregory-Aland Papyrus 46 [P46])." New transcriptions of Colossians were first published as part of my master's thesis, "New Readings in Colossians in Papyrus 46" (ThM Thesis, Dallas Theological Seminary, 2015).

<sup>7</sup> Frederic G. Kenyon, ed., *The Chester Beatty Biblical Papyri, Fasciculus III, Supplement: Pauline Epistles, Text* (London: Emery Walker, 1936).

<sup>8</sup> Alt. IDs: LDAB: 3478 (old: 10287); TM: 62315. A former Russian National Library shelf number was Gr. 259.

<sup>9</sup> [codexsinaiticus.org](http://codexsinaiticus.org).

<sup>10</sup> A description of the correctors can be found at [codexsinaiticus.org/en/project/transcription\\_detailed.aspx](http://codexsinaiticus.org/en/project/transcription_detailed.aspx).

<sup>11</sup> Alt. IDs: LDAB: 3481; TM: 62318. Images: [bl.uk/manuscripts/FullDisplay.aspx?ref=Royal\\_MS\\_1\\_D\\_VIII](http://bl.uk/manuscripts/FullDisplay.aspx?ref=Royal_MS_1_D_VIII).

<sup>12</sup> These missing texts were added later and are now known as GA 1957.

<sup>13</sup> Alt. IDs: LDAB: 3479; TM: 62316. Images: [digi.vatlib.it/view/MSS\\_Vat.gr.1209](http://digi.vatlib.it/view/MSS_Vat.gr.1209).



letters.<sup>14</sup> The manuscript is housed at the National Library of France as Grec 9 and images are available through the library's Gallica website.<sup>15</sup> The difficulty of reading this manuscript required that collation be based on the text from Tischendorf's edition.<sup>16</sup> Lyon's text was then used to fill in some of Tischendorf's lacunae, and his corrections were added to those listed by Tischendorf.<sup>17</sup> Swanson appears not to have consulted Lyon or Tischendorf's correction appendix and therefore has not been used as a secondary check. There is some variation in the way that the correctors of the manuscript have been designated (Table 3.2). The designations used in *Das Neue Testament auf Papyrus* were used for this study.

NTP	Tischendorf	Lyon
04 <sup>1</sup>	A (or "prima manus")	A (or "original scribe")
04 <sup>2</sup>	B (or "secunda manus")	B (or "first corrector")
04 <sup>3</sup>	C (or "tertia manus")	C (or "second corrector")

Table 3.2 Designations for Correctors in Various Editions

#### 2.2.6 P<sup>apr</sup> (025) *Codex Porphyrianus* (9<sup>th</sup> century)

Codex Porphyrianus, also a palimpsest manuscript, is complete for Paul but with several lacunae affecting Rom 2.16–3.4, 8.32–9.10, 11.23–12.1, 1 Cor 7.15–17, 12.23–13.5, 14.23–39, 2 Cor 2.13–16, Col 3.16–4.8, and 1 Thess 3.5–4.17. The manuscript is housed at the National Library of Russia as Gr. 225. Images of the manuscript are not available online or in print. The transcription by Tischendorf has therefore been used for the collation, and any hand designations for the few corrections come from the prolegomena to his edition.<sup>18</sup>

<sup>14</sup> Appendix I of the Nestle-Aland 28<sup>th</sup> edition lists the lacunae in the Pauline Epistles as Rom 1.1–2; 2.5–3.21; 9.6–10.15; 11.31–13.10; 1 Cor 1.1–2; 7.18–9.6; 13.8–15.40; 2 Cor 1.1–2; 10.8–end; Gal 1.1–20; Eph 1.1–2.18; 4.17–end; Phil 1.1–22; 3.5–end; Col 1.1–2; 1 Thess 1.1; 2.9–end; 2 Thess; 1 Tim 1.1–3.9; 5.20–end; 2 Tim 1.1–2; Titus 1.1–2; Phlm 1–2; Heb 1.1–2.4; 7.26–9.15; 10.24–12.15.

<sup>15</sup> Alt. IDs: LDAB: 2930; TM: 61778. Images: gallica.bnf.fr/ark:/12148/btv1b8470433r.

<sup>16</sup> Constantin von Tischendorf, *Codex Ephraemi Syri Rescriptus, sive Fragmenta Novi Testamenti e codice Graeco Parisiensi celeberrimo quinti ut videtur post Christum seculi* (Leipzig: Tauchnitz, 1843). Tischendorf noted corrections in an appendix to the edition; the corrections for the Pauline Epistles begin at 345.

<sup>17</sup> R.W. Lyon, "A Re-Examination of Codex Ephraemi Rescriptus," *NTS* 5, no. 4 (1959): 260–272. Parker urges hesitancy when consulting Lyon since "Lyon does not seem to distinguish between, or at least does not indicate, readings *prima manu* and corrections" in D.C. Parker, "The Majuscule Manuscripts of the New Testament," in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, 2nd ed., ed. Bart D. Ehrman and Michael W. Holmes, NTTSD 42 (Leiden: Brill, 2013), 59. However, I think Parker has misunderstood Lyon's article since Lyon is not noting corrections of 04 but corrections of Tischendorf. None of the corrections to Tischendorf's edition given for the Pauline letters have overlapped with corrections in 04. Regardless, the more exhaustive work by Lyon is his doctoral thesis, R.W. Lyon, "A Re-Examination of Codex Ephraemi Rescriptus" (PhD Thesis, University of St. Andrews, 1959), which contains several appendices tracking corrections by the original scribe and two subsequent hands.

<sup>18</sup> Constantin von Tischendorf, *Monumenta Sacra Inedita. Nova Collectio, Vol 5: Epistulae Pauli et Catholicae Palimpsestae* (Leipzig: Hinrichs, 1865), XX–XXIII [sic: XIII].

2.2.7 Ψ (044) *Codex Athous Lavrensis* (9<sup>th</sup>/10<sup>th</sup> century)

Codex Athous Lavrensis is complete for Paul with the exception of a missing leaf in Hebrews containing 8.11–9.19. The manuscript is housed at the Holy Monastery of Great Lavra on Mount Athos as B' 52. Digital microfilms are available through INTF and were used for the collation.<sup>19</sup>

2.2.8 1241 (12<sup>th</sup> century)

Minuscule 1241 is complete for the Pauline Epistles; however, 1 Cor 2.10–end, 2 Cor 13.3–end, Galatians, Eph 2.15–end, Philippians, Colossians, and Hebrews 11.3–end were supplemented by a second hand marked '1241S.' The manuscript is housed at St. Catherine's Monastery as Gr. 260. Microfilm images are available through INTF and were used for the collation.

2.2.9 1739 (10<sup>th</sup> century)

Minuscule 1739 is complete for the Pauline Epistles. The manuscript is housed at the Holy Monastery of Great Lavra on Mount Athos as B' 64, and digital microfilm images are available privately through INTF.<sup>20</sup> These images were used for the collation and were checked against the collation by Morton S. Enslin in the volume by Lake and New. The text of the marginal notes, produced by Lake and de Zwaan, was taken from the same work.<sup>21</sup>

2.2.10 Byz

The text used to represent the Byzantine tradition is *The New Testament in the Original Greek: Byzantine Textform*, 2017 compiled and arranged by Maurice A. Robinson and William G. Pierpont.<sup>22</sup> The primary components of their edition are von Soden's K text and, when that is divided, his K<sup>x</sup> subgroup.<sup>23</sup>

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<sup>19</sup> Images: <http://ntvmr.uni-muenster.de/manuscript-workspace?docID=20044>.

<sup>20</sup> Images: <http://ntvmr.uni-muenster.de/manuscript-workspace?docID=31739>. Users will need a free account and to be granted permission to access the images of 1739.

<sup>21</sup> Lake, de Zwaan, and Enslin, "Athos, Laura 184 [B'64]," 141–219.

<sup>22</sup> The 2017 edition, with minor corrections to the text by David R. Palmer, is available online at <[http://bibletranslation.ws/download/Robinson\\_Pierpont\\_GNT.pdf](http://bibletranslation.ws/download/Robinson_Pierpont_GNT.pdf)>. Accessed 18 Oct 2017. This is an update to Maurice A. Robinson and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform*, 2005 (Southborough, MA: Chilton, 2005). The web address now accesses a 2018 version; unfortunately, the Wayback Machine at archive.org has not archived the 2017 iteration of the Robinson-Pierpont text.

<sup>23</sup> For a discussion of the method in establishing their text, see Robinson and Pierpont, eds., *R-P* 2005, x–xv. The 2017 edition lacks this introductory material.

### 3 Collation Method

At this point it will be helpful to outline some of the more practical aspects of the study, such as the method employed to collate the manuscripts and text described above. The collation of the ten witnesses in this study is included in Appendix II.

As David Parker has commented, “the general rule [for collating] is that you are recording data that will be of value in establishing the relationship between the manuscripts, not all the data about the manuscript you are collating.”<sup>24</sup> In line with this, the guidelines used by the *Editio Critica Maior* have been adopted for the collation. They read:

#### Recording of Errors

In principle all errors are recorded. Exceptions are made only for the most frequent kinds of vowel interchange ( $\alpha$ - $\epsilon$ ,  $\epsilon$ - $\eta$ ,  $\epsilon$ - $\eta$ - $\upsilon$ - $\iota$ - $\omicron$ - $\omega$ ), and errors caused by dropping one of a double consonant or doubling a single consonant.

When deciding whether or not a reading should be considered an error, the principle is strictly observed that even the remotest possibility of making sense will qualify its inclusion as a variant.

Phonetic confusions occasionally make it necessary to include a problem reading in the critical apparatus because of the difficulty of determining what original it attests.

#### Recording of orthographica

All orthographica are recorded except for the movable  $\varsigma$  and the movable  $\nu$ .<sup>25</sup>

To this list can be added that the various forms used for *nomina sacra* (e.g.,  $\overline{\chi\varsigma}$  and  $\overline{\chi\rho\varsigma}$  in  $\mathfrak{P}^{46}$ ) are not recorded in the collation.

### 4 Sorting and Evaluating the Variants

Having collected all of the variants through the collation method explained above, we can turn to outlining how the data will be used. Included in this is an explanation of what types of data are considered, how the raw data are first utilized to calculate overall similarity, how the raw data are grouped into different types and levels of special agreements, and, finally, how those are evaluated for bettering our understanding of the textual affiliations of GA 1739.

#### 4.1 Selection of Variants to be Considered

The method used for the collation of the manuscripts has already eliminated some types of variants from ever being recorded (e.g., certain orthographic changes). However, it remains to be explained how other types of data, once recorded, are factored into

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<sup>24</sup> Parker, *New Testament Manuscripts and Their Texts*, 97.

<sup>25</sup> Aland et al., eds., *Novum Testamentum Graecum: Editio Critica Maior IV: Catholic Letters, Part 1: Text*, 27\*.

subsequent considerations. Within this category, singular readings, errors, and corrections must be covered in more detail.

#### 4.1.1 Remaining Orthographica

Although many common orthographic variations were never recorded in the collations, several others were not filtered out by the more generalized rules applied to the collation process. Nonetheless, these too have been excluded from the subsequent analysis that aims to determine the textual affinities of GA 1739. As Epp has stated, “Mere orthographic differences, particularly itacisms and nu-movables (as well as abbreviations) are ‘insignificant’ as here defined; they cannot be utilized in any decisive way for establishing manuscript relationships....”<sup>26</sup> Epp’s skepticism towards orthographic variation has continued to be borne out in further studies, such as Zachary J. Cole’s study of number writing in Greek New Testament manuscripts, a pseudo-tradition of Shakespeare’s “Julius Caesar,” and Chaucer.<sup>27</sup> Commenting specifically on features in manuscripts of the *Canterbury Tales*, but projecting more broadly, Peter Robinson writes:

Among the variation which we characterize as ‘spelling variation’, there are variants which may be due to scribal training, to the practice of a particular scriptorium, to differences in dialect, to the influence of other manuscripts copied by the scribe, to current linguistic change—and more. The same is true of punctuation variation. Then, there is a huge range of variation beyond spelling and punctuation: graphemic variation in the letter shapes themselves, with any one scribe having a multiple repertoire of ways of writing any one letter; formal variation in the layout of the manuscripts, in their use of marginalia, rubrication, decoration, ruling, binding, and scripts.... Our understanding of the copying of medieval manuscripts is that all this vast constellation of variation is independent of the exemplar of the manuscript which is being copied (there is an important qualification of this, which I will return to later). That is, a scribe may copy an exemplar word for word, with perfect accuracy so that each lexical token is passed on intact, but altering the spelling of every word, imposing a completely different layout upon each page, with the effect that at first glance, the manuscripts look so totally different as to seem completely unrelated. Yet, in stemmatic terms, in terms of our model of variation, the texts the manuscripts present is identical.<sup>28</sup>

Common orthographic changes that were eliminated from consideration of 1739’s place in the tradition within the manuscripts collated for this study were variations between ἀλλά/ἄλλ’, ἐάν/ἄν, οὕτωc/οὕτω, the dropping of *mu* in future forms of λαμβάνω (e.g., λήψονται

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<sup>26</sup> Eldon Jay Epp, “Toward the Clarification of the Term “Textual Variant,” in *Studies in the Theory Method of New Testament Textual Criticism*, ed. Eldon Jay Epp and Gordon D. Fee, SD 45 (Grand Rapids: Eerdmans, 1993), 58.

<sup>27</sup> Zachary J. Cole, *Numerals in Early Greek New Testament Manuscripts*, NTTSD 53 (Leiden: Brill, 2017). For the latter two, see the discussion in Peter Robinson, “Four Rules for the Application of Phylogenetics in the Analysis of Textual Traditions,” *Digital Scholarship In The Humanities* 31, no. 3 (2016): 637–651.

<sup>28</sup> Robinson, “Four Rules,” 646.

for λήμψονται in Rom 13.2 in several manuscripts), and assimilation of prefixes before certain consonants (e.g., συν→συμ- before π, β, φ, and ψ).

#### 4.1.2 Singular Readings

The role of singular readings in establishing relationships among manuscripts has been hotly debated. On the side of exclusion, we can enlist Colwell and Tune, who state that “The Singular Reading is prevented by its very nature from usefulness in establishing group relationships of manuscripts” and go on to say that “group relationships are demonstrated by agreement in those readings which are peculiar *to the group*.... The Singular Reading should not be allowed to clutter up the apparatus or to waste the scholar’s time.”<sup>29</sup> This understanding of the value of singulars has been the predominant position in scholarly discussions of manuscript relationships ever since.<sup>30</sup>

More recent works have pushed back against the exclusion of singulars in genealogical considerations. David Parker has placed the survival of text-types at the feet of excluding singulars, stating:

Take out the singular readings (and these are grammatically possible readings, not accidentals) of the codices Sinaiticus and Vaticanus and they will appear much more similar than they really are. Thus, it is possible to posit an Alexandrian text type. But if we operate with the full figures of the Münster database, then the distance between Westcott and Hort’s Neutral manuscripts is as great as that between the text of a thirteenth-century manuscript and the editorial text.<sup>31</sup>

Peter Gurry has recently performed the statistical analysis on the relationship between 01 and 03, as well as minuscules 38 and 631, in James based upon the inclusion or exclusion of singulars. In general, Parker’s thesis was borne out, with the agreement between 01 and 03 dropping from 92.61% to 90.63% and the agreement between 38 and 631 dropping from 87.8% to 79.6% once singulars were included. Gurry concludes, “Clearly, removing singular readings would affect all relationships, but it would not affect them all the same. Some relationships might shift noticeably (such as 38 and 631) and some might even see the direction of their predominant textual flow reversed. But the overall effect would still be

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<sup>29</sup> Ernest Cadman Colwell and Ernest W. Tune, “Method in Classifying and Evaluating Variant Readings,” in *Studies in Methodology in Textual Criticism of the New Testament*, ed. Ernest Cadman Colwell, NTTS 9 (Leiden: Brill, 1969), 104. This assessment of the value of singulars in establishing group relationships should not be confused with their potential for revealing information about the scribe, for which Colwell and Tune go on to commend their usefulness.

<sup>30</sup> See for example, Epp, “Toward the Clarification of the Term ‘Textual Variant,’” 52–53, 59; Frederik Wisse, *The Profile Method for the Classification and Evaluation of Manuscript Evidence as Applied to the Continuous Greek Text of the Gospel of Luke*, SD 44 (Grand Rapids: Eerdmans, 1982), 38; Bart D. Ehrman, *Didymus the Blind and the Text of the Gospels*, The New Testament in the Greek Fathers 1 (Atlanta: Scholars Press, 1986), 189 n. 8.

<sup>31</sup> D.C. Parker, *Textual Scholarship and the Making of the New Testament* (Oxford: Oxford University Press, 2012), 94.

minimal.”<sup>32</sup> But, as Gurry goes on to discuss, while it is true that singular readings cannot show shared ancestry by definition, we are as interested in lack of ancestry as we are shared ancestry.<sup>33</sup> Learning that two manuscripts disagree is as valuable for establishing their relationship as is learning that they agree. As long as the singular reading makes grammatical sense, there is no more reason to exclude it as genealogically insignificant than it is to exclude any other disagreement. Accordingly, singular readings are included in this study’s calculation of overall similarity.

This final caveat leads to an exception concerning singular readings that are only singular because they are nonsense readings that improperly transmit some other known reading. These should be treated as errors as described in the following section.

#### 4.1.3 Errors

The collation method outlined above in §3 indicated how errors are evaluated for inclusion in the collation, so all that needs to be discussed here is how those errors will be treated in subsequent evaluations. It is perhaps useful to define “error” before proceeding since its casual use in text criticism can potentially obscure its more technical use here. Colwell and Tune defined an error as “by definition, that variant reading which does not make sense, and/or cannot be found in the lexicon, and/or is not Greek grammar.”<sup>34</sup> Similarly, Mink has defined an error by what it is not—a variant—stating “A *variant* refers to one of at least two readings of the same textual unit which is grammatically correct and logically possible. *Errors* are readings which do not fulfil these criteria.”<sup>35</sup> Colwell and Tune go on to state that these readings should be “excluded from subsequent stages of textual criticism.”<sup>36</sup> It is not clear how they treated errors in their quantitative analyses, though it is likely they were counted as singulars, for which the manuscript was considered as lacunose at that point.<sup>37</sup> Mink, and the *Editio Critica Maior*, take a different approach such that “Errors are usually deemed as the variant they represent incorrectly.”<sup>38</sup> This is based on the following notion:

If, however, a copy contains errors, i.e. readings which clearly do not make sense, these do not necessarily modify the text as a carrier of meaning. The copyist had no intention of changing the text. The copy therefore only contains an erroneous representation of the same text at the level of the characters, which nevertheless sometimes renders it unrecognisable as a carrier of meaning. But not only errors at the level of the characters are possible. After all, any linguistic element can be affected by mistakes of this sort, such

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<sup>32</sup> Gurry, *A Critical Examination*, 189–191, quote from 190–191.

<sup>33</sup> Gurry, *A Critical Examination*, 191–192.

<sup>34</sup> Colwell and Tune, “Method in Classifying and Evaluating Variant Readings,” 101.

<sup>35</sup> Mink, “Problems of a Highly Contaminated Tradition,” 28.

<sup>36</sup> Colwell and Tune, “Method in Classifying and Evaluating Variant Readings,” 103, cf. 101–103.

<sup>37</sup> Cf. Colwell and Tune, “Method in Establishing Quantitative Relationships Between Text-Types of New Testament Manuscripts,” 58.

<sup>38</sup> Mink, “Problems of a Highly Contaminated Tradition,” 28.

as errors of concord and case, also omissions of key words for the context, which happen accidentally and against a scribe's intention (*lapsus*).<sup>39</sup>

To my mind, this is the correct means of handling errors in any particular manuscript and has been applied for this thesis. The errors are still recorded separately in the collation, but for the purposes of calculating overall similarity and subsequent judgments, they are made to count for the variant they were meant to represent.

#### 4.1.4 Corrections

The role of corrections is perhaps one of the least understood areas in genealogical studies. There are at least two problems encountered when trying to determine how to handle them.

The first relates to which corrections to include in the study, but particularly how to include corrections made by the original copyist. Corrections made in the process of copying the manuscript are thought to be the scribe repairing an obvious error made while copying and are not representative of some other textual source. Accordingly, the "original" text of the manuscript is, for the sake of genealogical determinations, forgotten, and the *in scribendo* correction is used for the manuscript's reading at that point. The problem of determining when a correction occurs *in scribendo* instead of *post scribendo* immediately rises to the fore. A scribe overwriting one character with another is often easily recognizable as an immediate repair of a mistake. Making such judgments for more sizable correction events instantly becomes more difficult. For instance, there is little reason to suspect that a correction of a transposition represents reliance on some secondary source over the fixing of an accidental skip while copying. Furthermore, it is not necessarily true that corrections made after the initial copying of the manuscript were made under the influence of a secondary manuscript. It is no more likely that a scribe reviewed and corrected his finished work against a secondary manuscript than the original exemplar. The difficulty that arises in determining whether a correction was or was not made while copying and the textual influences behind corrections has created an impasse with how to treat corrections by the main hand.

As outlined by Gerd Mink, the CBGM takes an exclusionary position regarding corrections such that "Only variants were counted that appear in the first hands of

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<sup>39</sup> Mink, "Problems of a Highly Contaminated Tradition," 26–27. Gurry critiques some of the implications of this method and its underlying rationale for the ECM and the local stemma of the CBGM. See, Gurry, *A Critical Examination*, 197–199. One of these critiques relates to the overall method for dealing with errors resulting in circular local stemma, which he proposes needs to be resolved. Since the present study is not concerned with producing a stemma, but rather with loosely grouping manuscripts, the criticism can be avoided. Restoring the intended reading of errors will be sufficient to reveal the types of relationships necessary for drawing the conclusions being sought.

manuscripts containing the continuous text.”<sup>40</sup> Gurry argues that future iterations of the CBGM should maintain this stance with the caveat that they allow for including *in scribendo* readings since they represent places “where the original scribe has corrected his own mistakes. Since such corrections are likely to have been in line with the exemplar, we should follow the text the scribe wanted read.”<sup>41</sup> Gurry enlists Dirk Jongkind’s study on Codex Sinaiticus to support his caveat; however, a closer examination of Jongkind’s findings suggest more than just the inclusion of *in scribendo* corrections. Jongkind’s chapter that Gurry references concerns singulars and corrections in 1 Chronicles and the concluding remarks include the comment, “Yet, for the large majority of the corrections, it is most likely that the exemplar was used as a basis for the corrections.”<sup>42</sup> It is not clear from this that Jongkind has in mind only *in scribendo* corrections, and a look at the wider chapter makes this suggestion implausible. Only once in the chapter are places where the scribe “corrected himself on the spot” mentioned, and this sits alongside statements attesting to the difficulty of determining when a correction was made, and mention is made of a distinct “proofreading” stage and a “correction phase.”<sup>43</sup> While my intuition is that Jongkind’s findings are much more widely applicable than just the rather unique instance of 1 Chronicles in Sinaiticus, the small sample and particularity of the example prevent uncritical adoption.

Every path forward has its drawbacks. Eliminating all first-hand corrections surely includes unintended errors that the scribe recognized to not reflect the exemplar and thus distort the genealogy, however slightly. Including only obviously *in scribendo* corrections relies too much on judgment of minutiae and undoubtedly omits *in scribendo* corrections in some places and includes non-*in scribendo* corrections at others. Furthermore, such an approach effectively assumes that the non-*in scribendo* first-hand corrections rely on a different source. The expression of the method may claim agnosticism as to their source, but the effect of eliminating them is indistinguishable from viewing those corrections as reliant upon another source. This results in a downstream effect that betrays the agnostic position behind the decision. Including all first-hand corrections occasionally allows for some corrections that were sourced from a different exemplar to go unnoticed, once again distorting the genealogy, however slightly. Deciding between the options is a matter of best

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<sup>40</sup> Mink, “Problems of a Highly Contaminated Tradition,” 18, cf. endnotes 15 and 19.

<sup>41</sup> Gurry, *A Critical Examination*, 203–204. This is essentially the same method used by Colwell and Tune, whose principle was, “for the case of a corrected reading which supports a group, if the first-hand is a singular reading, the corrected reading is recorded as if it were the first-hand reading—otherwise both the first-hand and the corrected reading are recorded as if different manuscripts.” See, Colwell and Tune, “Method in Establishing Quantitative Relationships,” 58–59.

<sup>42</sup> Dirk Jongkind, *Scribal Habits of Codex Sinaiticus*, Texts and Studies Third Series 5 (Piscataway, NJ: Gorgias, 2007), 163.

<sup>43</sup> Jongkind, *Scribal Habits of Codex Sinaiticus*, 144–164; snippet quotations are from pp. 150 and 163.



eliminating negative consequences for the particular study being undertaken. Given the options, this study considers all corrections by the first hand as that manuscript's witness. Thus, for the purposes of calculating overall similarity, any correction marked by a superscripted s1, c(man 1), or 1 is used as that manuscript's main text alongside its uncorrected text. It is not a perfect method, but the obvious faults of including readings the original scribe corrected immediately make that option unattractive. The potential for the second option to have mistaken criteria for distinguishing between *in scribendo* and other first-hand corrections is too great and error prone. Jongkind's study suggests that the main scribe more than likely made use of the exemplar for subsequent corrective activity. Again, his study was rather constrained, but it seems largely plausible and applicable to this study.

There are further reasons why including all first-hand corrections in the analysis is suitable for this study based on the central manuscripts being used. In the case of 1739, the scribe carefully marks places of variation between his exemplar and other sources, whether the *παλαιόν* or some early commentator. Rarely though are these actual corrections to the text. When offered, as in the case of the Origenian reading at 2 Cor 1.10, they are more *varia lectiones*. His diligence with recording sources makes it unlikely that corrections to his copied text represent anything other than the intended exemplar since these are not accompanied by references to new sources. The corrections in  $\mathfrak{P}^{46}$  remain a point of debate as to whether they reflect use of a second exemplar. Zuntz and Royse have both suggested a tendency of some corrections to change the reading from a Western reading to an Alexandrian one, with Royse offering that nine of the corrections "may indicate comparison with a second *Vorlage*."<sup>44</sup> More recently, Ebojo has pushed back against suggestions of a clear direction of textual change, stating that "what appears to be tendential corrections 'toward the Alexandrian text' may after all just be cases of coincidental agreement rather than a reflection of deliberate scribal preference toward a particular 'texttype'."<sup>45</sup> This is based on a preponderance of non-corrections in the direction claimed and the presence of corrections to neither Alexandrian or Western readings. This debate reveals that it is not clear if  $\mathfrak{P}^{46}$  has a directional tendency in its corrections or, more importantly for the present purposes, if those rely on a second source. Regardless, the corrections in  $\mathfrak{P}^{46}$  by the first hand may still safely be considered as representing the exemplar *for this study*. Assuming Zuntz and Royse are correct in recognizing the corrections move the text towards the Alexandrian text, the resulting shift in agreement

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<sup>44</sup> Royse, *Scribal Habits*, 231; cf. 229–232, 242–244; Zuntz, *Text of the Epistles*, 252–262.

<sup>45</sup> Ebojo, "A Scribe and His Manuscript," 321; cf. 320–322. Perhaps related, see also his argument that even with apparent cases of confusion over the reading of his exemplar, the main scribe of  $\mathfrak{P}^{46}$  has also not taken recourse to a second source to resolve these difficulties on 248–266.

percentages from including these corrections will provide a maximal level of agreement between  $\mathfrak{P}^{46}$  and any “Alexandrian” witnesses. For the purpose of overall similarity, it must be remembered that the percentage agreement between  $\mathfrak{P}^{46}$  and 1739 does not affect the percentage agreements of 1739 with other manuscripts. That is, a high level of agreement between 1739 and  $\mathfrak{P}^{46}$  does not entail low or high levels of agreement between 1739 and any other manuscript. This means the only scenario in which an artificially high agreement between  $\mathfrak{P}^{46}$  and 1739 is potentially problematic for deciding between Zuntz’s and Carlson’s views is when the agreement between 1739 and 01 02 and 04, for instance, is comparatively low because the statistics might seem to favor Zuntz’s view in such a scenario. Similarly, if both groupings have roughly equal levels of agreement, then overall similarity is an insufficient tool for making judgments. In both cases, then, an additional step of analysis is necessary. As will be discussed in more detail in §§4.3–4.4, an additional step is already planned due to other problems with overall similarity. The above problems merely point to areas—namely, when  $\mathfrak{P}^{46}$  and 1739 (with 03) have a high agreement and 1739 has low agreements with 01 02 04 *et al.*—where we must be especially careful when interpreting the perceived levels of agreement.

The second area of difficulty with corrections is how to deal with those by later hands. The chief issue surrounds how to define what they are as a text, particularly for those areas where the scribe has not made any corrections. The absence of correction in a reading does not necessarily mean that the later corrector endorsed that reading or that the source being corrected against supported that reading. Gurry, in reviewing Klaus Wachtel’s work on the corrections in Sinaiticus, nicely describes the problem:

Suppose a corrector corrects one copy of the Gospels ( $x$ ) to a highly valued copy ( $y$ ) and that the latter is subsequently lost in a terrible library fire. Only if the corrector made every correction possible from  $y$  can we use  $x$  as a reliable proxy for studying  $y$ .... The problem is the assumption that the corrector, even if he wanted to make all the possible corrections to  $x$  that he could, actually succeeded in doing so. If he did not, then we only have partial access to  $y$ . Since we only have access to  $x$ , we have no way of knowing just how partial the access it provides to  $y$  is.<sup>46</sup>

In short, it cannot be assumed that the uncorrected text in a manuscript represents the text of the manuscript upon which the corrections rely.<sup>47</sup> Accordingly, it must then be decided whether to make that assumption or treat the corrections in a manuscript as highly fragmentary witnesses that speak only to those places where the corrections exist. The latter is certainly preferable, but the genealogical payoff is likely minimal. Furthermore, the later corrections in the manuscripts used for this study likely do not offer enough

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<sup>46</sup> Gurry, *A Critical Examination*, 201–202.

<sup>47</sup> It is also not necessarily the case that all later correctors did their work on the basis of another manuscript.

corrections to establish a fragmentary witness that includes enough data points to calculate a meaningful overall similarity agreement percentage. The exception to this might be Codex Sinaiticus, which corrects towards the Byzantine text. While this might be a nice inclusion, the manuscripts selected for the study intentionally included witnesses that would provide the same type of partially 'Byzantinized' text as the corrected text of Sinaiticus. Therefore, this study does not make use of the corrections made by later hands to create texts for the purpose of calculating overall similarity. This is not to say they are fully excluded from all considerations since subsequent analysis may make mention of tendencies and groupings for the corrections.

## 4.2 *Calculating Overall Similarity*

The first way that the raw data from the collation are used is to determine the overall similarity between the manuscripts for each Pauline letter included in the study. Overall similarity, as part of a quantitative analysis method, is the approach developed by Ernest Colwell and Ernest Tune in the 1960s to relate manuscripts with one another and to provide quantitative measurements for delineating text-types.<sup>48</sup> Once a set of representative manuscripts is selected, they are collated across a large enough section of text to generate ample points of variation. The calculation of overall similarity is accomplished by first determining for how many variant units the two manuscripts to be compared are jointly extant in a given book. The number of agreements between the two manuscripts—both in error and correct readings—are then tallied and divided by the number of variant units both manuscripts attest to as determined in the previous step.<sup>49</sup> This process is then repeated for every possible pairing of manuscripts that have been selected. Although irrelevant for the present study, Colwell and Tune suggested a text-type be defined as “a group of manuscripts that agree more than 70 per cent of the time and is separated by a gap of about 10 per cent from its neighbors.”<sup>50</sup>

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<sup>48</sup> Colwell and Tune, “Method in Establishing Quantitative Relationships,” 57–61.

<sup>49</sup> I have indicated that agreements both in error and correct readings are tallied, but it should be noted that this is only done in places where variation is present. For any text in which there is no variation present in the collated manuscripts, that uniform agreement does not factor into overall similarity. Thus, a measure of 85% similarity between two manuscripts means that they agree in 85% of variant units, even though their actual similarity may be much higher. “Overall similarity” is therefore a bit of a misnomer and results in a magnification of the difference between texts.

<sup>50</sup> Colwell and Tune, “Method in Establishing Quantitative Relationships,” 59. For a discussion of some of the problems inherent in the Colwell-Tune method, see Bart D. Ehrman, *Studies in the Textual Criticism of the New Testament*, NTTS 33 (Leiden: Brill, 2006), 26–27.

The suitability of overall similarity for providing reliable genealogical results is not without its problems, however, despite a near universal adoption of the quantitative method in New Testament textual studies.<sup>51</sup> One problem with overall similarity is that it can produce misleading results that go against the actual genealogy and therefore “cannot actually identify groups having a common ancestry, though it may approximate such groups under appropriate circumstances.”<sup>52</sup> In other words, depending on where in the textual transmission errors occurred and at what rate they occurred, an overall similarity approach will produce different genealogies, some of which may go against the real genealogy. This can be demonstrated using the following theoretical manuscript genealogy (Figure 3.1).

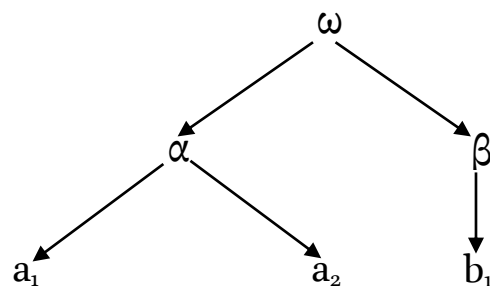


Figure 3.1 Example Manuscript Genealogy

Depending on how many changes in the text were made in  $\omega \rightarrow \alpha$  compared to  $\alpha \rightarrow a_1$ , can determine whether quantitative analysis will align  $a_2$  with  $a_1$  or  $b_1$ . Let us suppose that  $\omega$  represents a particular stage in the text that contains 100 readings and that, through  $\beta$ ,  $b_1$  has inherited 70 of those readings. From there, we can envision two scenarios. In scenario 1,  $\alpha$  retains 90 of the  $\omega$ -text readings,  $a_1$  inherits 40 of those readings, and  $a_2$  70 of them. In scenario 2,  $\alpha$  retains 50 of the  $\omega$ -text readings,  $a_1$  inherits 40 of those readings, and  $a_2$  45 of them. Quantitative analysis will likely determine in scenario 1 that  $a_2$  is more closely related to  $b_1$  than  $a_1$ , since their percentages of agreement with the  $\omega$ -text are much closer, and the bulk of variants introduced in the  $\alpha$ -branch occurred after  $\alpha$  was copied so that  $\alpha$ 's descendants each created their own variants and shared few  $\omega$  readings. However, quantitative analysis when applied to scenario 2 will show that  $a_2$  is more closely related to  $a_1$  than  $b_1$ , since the bulk of the errors in the  $\alpha$ -branch occurred after  $\alpha$ , so that its descendants likely shared most of the deviations introduced by  $\alpha$ , and the correct readings it transmitted from  $\omega$ . In reality, both scenarios utilize the same transmission diagram, yet quantitative analysis would plot  $a_2$  somewhere with the  $\beta$ -text in scenario 1. While

<sup>51</sup> For a brief list of adherents, see Ehrman, *Studies in the Textual Criticism of the New Testament*, 25..

<sup>52</sup> Carlson, *Text of Galatians*, 28, 59.

quantitative analysis might be a useful tool for demonstrating that two or more texts share many readings, it ultimately cannot be utilized alone for revealing genetic relationships.

However, overall similarity is not without some value and serves two purposes in this study. The first and major purpose is to provide data to compare against the findings in the *Text und Textwert* volumes that used *Teststellen* to determine levels of agreement. These volumes provide two different measurements involving their *Teststellen*. The first is the *Hauptliste*, contained in the main volumes, and the second is the *Ergänzungsliste*, which is a separate volume located in a pocket at the back of the first volume in the Pauline series. The *Hauptliste* provides more nuanced information by filtering out singular readings and Majority Text readings in order to calculate the agreements. The *Ergänzungsliste*, on the other hand, provides the raw data regardless of the types of readings.<sup>53</sup> Performing overall similarity calculations permits an evaluation of the *Teststellen* method as to whether the selected passages are sufficient indicators of manuscript affinities. The second purpose of calculating overall similarity, used to a significantly lesser extent, is to assist with determining coincidental agreement.<sup>54</sup> In this respect, overall similarity is used in a fashion similar to the Coherence-Based Genealogical Method where it is termed “pre-genealogical coherence.” The usefulness of overall similarity, or pre-genealogical coherence, in suggesting accidental agreement has been summarized by Gurry:

The principle is simple enough: an agreement in a type of variant that is easily introduced by scribes is more likely to be identified as coincidental where the witnesses that share it have a low pre-genealogical coherence. Conversely, where witnesses have a high pre-genealogical coherence, even agreements in trivialities are likely to be genealogically significant.<sup>55</sup>

It is yet to be seen whether such considerations will ever be needed in the later stages of this study. In theory, the manuscripts included in the study are all sufficiently related that there would never be a case where the overall similarity between two manuscripts is low enough to suggest their agreement in a particular variant unit was coincidental. The converse principle may end up proving more useful. That is, some agreements in apparent trivialities between two of our selected manuscripts may prove to be insightful if the two manuscripts have an especially high overall similarity rate. Regardless, the data are important for making comparisons with previous findings, such as those in the *Text und Textwert* volumes, and is worth calculating for the possibility that it may help in

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<sup>53</sup> For this information and additional help with the *Text und Textwert* volumes, see Aland and Aland, *The Text of the New Testament*, 317–332; Parker, *New Testament Manuscripts and Their Texts*, 83–87.

<sup>54</sup> I note that overall similarity merely assists in making these judgments because it is used alongside traditional criterion as well (e.g., overall similarity is not necessary to see homoioteleuton as likely coincidental).

<sup>55</sup> Gurry, *A Critical Examination*, 53, cf. 110–113.

adjudicating between seeing an agreement between two witnesses as genealogically significant or accidental in some place of variation. Finally, it must be remembered that overall similarity only provides information about a manuscript's relationship to a single other manuscript and not to a group as a whole. For 1739 to be considered "proto-Alexandrian" or otherwise, it needs to not only have textual similarity with a manuscript of a group but also preserve the readings that are distinctive of that group.<sup>56</sup>

### 4.3 *Special Agreements*

To the above discussion of the limitations of overall similarity, we can add that agreement in initial text readings does not convey much useful genealogical evidence beyond all of those witnesses having a common ancestor in the initial text. Since we are interested in the history of the textual transmission (i.e., not the recovery of the *Ausgangstext*), and thus what happened after the initial text, we must find other, or perhaps additional, markers of textual kinship. Accordingly, we can now turn to outlining the preferred method for establishing the textual affinities of GA 1739 used in this study. It is important to keep in mind that this study does not seek to build stemmata for the various branches of the tradition or a global stemma for the group of manuscripts being studied. Instead, the goal is simply to determine how GA 1739 aligns with other clusters of related manuscripts.

This study will rely on special agreements in places of variation to make these types of judgements. In terms of well-known methods, what follows utilizes a modification of the group profiles method developed by Bart D. Ehrman for his dissertation on the text of Didymus the Blind. He coined his method the Comprehensive Profile Method, playing off of the previously developed Claremont Profile Method.<sup>57</sup> Ehrman's method requires modification for the present study since his was primarily concerned with determining a text's consanguinity with the four major text types (Alexandrian, Byzantine, Caesarean, and Western). Not only has the present study not included Western (or Caesarean) witnesses to the text of Paul, the desired outcome is a more nuanced view of 1739's textual affinities than large group identification. As has already been discussed, the question is not whether 1739 is Alexandrian or Byzantine, but whether it is "proto-Alexandrian" with  $\mathfrak{P}^{46}$  and Vaticanus or somewhere between the "secondary Alexandrians" and the Byzantine text. Accordingly, what is needed are more *ad hoc* categories of group profiles similar in

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<sup>56</sup> Cf. Ehrman, *Didymus the Blind and the Text of the Gospels*, 223; Ehrman, *Studies in the Textual Criticism of the New Testament*, 27.

<sup>57</sup> There are several outlines of the method available; see for example: Ehrman, *Didymus the Blind and the Text of the Gospels*, 223–228; Bart D. Ehrman, "The Use of Group Profiles for the Classification of New Testament Documentary Evidence," *JBL* 106, no. 3 (1987): 471–486; *Studies in the Textual Criticism of the New Testament*, 31–32.

strategy to those used by Gordon Fee in his study on the Gospel of John in the texts of Cyril and Origen.<sup>58</sup>

Fee's method, like mine and Ehrman's, begins with a collation of the text in question against representative or "control" manuscripts to determine its quantitative agreement with those manuscripts. Fee found that Origen's and Cyril's texts were quantitatively similar to the "Neutral" and "Western" representative witnesses. He then created seventeen group profiles, typically using 'N' and 'W' as the initial prefix for finding a more precise picture of their affiliations. For instance, two of his categories were as follows:

- N<sub>2</sub>     P<sup>75</sup> and B alone against all others
- W<sub>4</sub>      $\aleph$  and D alone (or with one OL) against all the others

This basic procedure has been adapted to identify where 1739 aligns neatly with particular groups of manuscripts. In particular, as was discussed in the last chapter and earlier in this one, this study seeks to determine whether 1739 aligns with the  $\mathfrak{P}^{46}$ – $\alpha 3$  pairing or with portions of the Eastern branch. Additionally, those variants where  $\alpha 1$  joins either side of the equation are of interest. Determining when 1739 joins the  $\mathfrak{P}^{46}$ – $\alpha 3$  pair is straightforward enough and is only modified when  $\mathfrak{P}^{46}$  is no longer extant for a passage, meaning that 1739 can only join  $\alpha 3$ . Sorting out the various options for 1739 pairings with the Eastern branch is less straightforward but can be subdivided into different types and levels of agreement. The following list provides an overview of the nine general types of special agreements considered in this study. Following Fee's cue, the groups have been prefixed roughly using Zuntz's and Carlson's terminology, where 'P' stands for "proto-Alexandrian," 'E' for "Eastern," and 'U' for "ungrouped." These groups are comprised of variant units where 1739 joins

- P      $\mathfrak{P}^{46}$  and  $\alpha 3$ .
- P<sub>1</sub>      $\mathfrak{P}^{46}$   $\alpha 3$  and  $\alpha 1$ .
- E     all of the members of the Eastern branch.
- E<sub>1</sub>     all of the members of the Eastern branch minus  $\alpha 1$ .
- E<sub>2</sub>      $\alpha 1$ , plus up to two members of the Eastern branch.
- E<sub>3</sub>      $\alpha 1$   $\alpha 2$  and  $\alpha 4$  only.
- E<sub>4</sub>      $\alpha 25$   $\alpha 44$  1241 and *Byz*.
- E<sub>5</sub>     four (or more) of the seven Eastern branch manuscripts not matching one of the previous categories.
- E<sub>6</sub>     *Byz* exclusively or with two other Eastern branch manuscripts.

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<sup>58</sup> Gordon D. Fee, "The Text of John in Origen and Cyril of Alexandria: A Contribution to Methodology in the Recovery and Analysis of Patristic Citations," *Bib* 52, no. 3 (1971): 366–369.

U        neither the  $\mathbb{P}^{46}-03$  group or any grouping within the Eastern branch.

The majority of these groupings are fairly obvious in their utility. They either serve to provide direct evidence of the theories of Zuntz or Carlson (i.e., P, P1, E, E1, E2) or provide additional nuance within Carlson's theory that 1739 is situated along the path of development towards the Byzantine text (i.e., E3, E4, and E6). The evidence from group E5 special agreements are intended to catch those groupings for which the Eastern Branch does not divide along normal lines but for which the group's reading can unmistakably be identified as Eastern in its alignment. Since *Byz* stands for an entire type of manuscripts, E6 accounts for 1739 carrying a purely Byzantine reading that might also be supported by a couple of other manuscripts but which falls below the threshold of the E5 group. The final type of special agreement (U), or rather disagreement, is when 1739 aligns with neither the  $\mathbb{P}^{46}-03$  group or any grouping within the Eastern branch. This group includes singulars, mixed agreements, and agreements below the thresholds of the groups listed above. These cases will be especially relevant to the overall conclusions of this study. Accordingly, special attention will be given to these instances in order to determine, when possible, the textual history that gave rise to the reading of 1739.

#### 4.4 *Further Evaluation of the Relevant Special Agreements*

The process of evaluating the variants within the agreements can begin once the collation data is sorted according to the types of agreements just outlined. It is at this stage that meaningful results will finally become clear.

The first step is simply to tally the results without any filtering or weighing of the agreements beyond what was already filtered in the process of tabulating overall similarity. This will provide a maximal view of what the data possibly commends. This initial inquiry relies on Robinson's idea that we can be confident in our results because they do not rest on some few instances of agreement but on overarching patterns within the whole set of variants.<sup>59</sup> In terms of presentation, the breakdown of special agreement groupings will be presented in a table for each Pauline Epistle. Each special agreement group will receive a brief descriptive overview of the readings comprising that group.

In the present study an additional step has been added where the variants within the group profiles are further mined for potentially revealing genealogical data. This next stage of evaluation involves a closer examination of the variants found in each group of special agreements. The aim of this stage is to uncover, as best as possible, those variants in each grouping that could not have arisen coincidentally and must therefore be genetically significant. In other words, this final stage seeks to find indicative errors, or

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<sup>59</sup> Robinson, "Four Rules," 649.



*Leitfehler*, as used by Lachmann, Maas, and others.<sup>60</sup> It is here that the previous results from calculating overall similarity can aid in making determinations; however, the standard tools of internal criteria—particularly transcriptional probability—remain the dominant factors in making such judgments. The fundamental principle of indicative errors can be illustrated using Figure 3.1 from earlier. If manuscripts  $a_1$ ,  $a_2$ , and  $b_1$  appear to be related but  $a_1$  and  $a_2$  share a sizable number of readings that disagree with  $b_1$ , then  $a_1$  and  $a_2$  must be related through a common ancestor ( $\alpha$ ) separate from the lineage of  $b_1$  that passed on those readings to them.<sup>61</sup> If a consistent pattern of group readings can favorably suggest the textual affiliations of a manuscript, then the addition of indicative errors to those findings can solidify them beyond question.

While no clear-cut framework can be erected for delineating in every instance between the types of variants that might have arisen independently and those that are likely to be genealogically related, some general principles can be offered. For example, accidental variants are created through errors of the eye (e.g., parablepsis, haplography, dittography, etc.), errors of the ear while copying in a scriptorium or the similar errors from auto-dictation and subvocalization (e.g., itacism), errors of the mind when trying to copy longer portions of text from memory (e.g., transpositions, harmonization to familiar passages, synonym substitutions, etc.), and errors of confusion (e.g., the insertion of marginal notes into the text). Yet, it is also true that instances of parablepsis and haplography could become indicative of a strain of the text. That there are no clear indications in any direction shows that subjectivity can never be fully removed from textual criticism and the process can never be fully automated—it is, at base, a human process.

Likewise, omissions of *verba minora* may occasionally be classified as indicative errors but will be given less credence in the final evaluation, especially in the presence of contradictory indicative errors.<sup>62</sup> These omissions might have good reason to be viewed as genealogically significant—that is, there are no reasons to suspect that the typical causes of scribal error resulted in the omission—but may just be unconscious, accidental mistakes.

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<sup>60</sup> *Leitfehler* or “indicative errors” may also be referred to as “common errors.” For an explanation of this approach, see for example Paul Maas, *Textual Criticism*, trans. Barbara Flower (Oxford: Oxford University Press, 1958), 42–49.

<sup>61</sup> Alternatively,  $a_1$  and  $a_2$  could be parent–child manuscripts in the given scenario, although this is not represented in Figure 3.1.

<sup>62</sup> Included in the *verba minora* category are short articles, conjunctions, particles, pronouns, and the preposition  $\epsilon\nu$ ; cf. Jongkind, *Scribal Habits of Codex Sinaiticus*, 143, 242. In confirming earlier works by Royse and Head, Jongkind notes that in Sinaiticus the clear tendency is toward omission rather than addition of *verba minora* (p. 246). See also the comment on the accidental shorting of texts by Elliott in “Thoroughgoing Eclecticism in New Testament Textual Criticism,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes, NTTSD 42 (Leiden: Brill, 2013), 756–757.

Reference has also been made to some key members of Family 1739 as an aid in determining whether the reading contained in 1739 is at least genealogically derived from the family exemplar. The manuscripts included in this are 1881—the closest stemmatically to 1739—and 6 and 424 as the witnesses that oppose those two in the family stemma (cf. the discussion of Birdsall in Chapter 2). 630 has also been included on the suggestion of Waltz as a fifth, potential tie-breaking witness in rare instances.<sup>63</sup> The belief is that a reading in 1739 that does not appear to be the Family 1739 reading cannot be indicative of an affiliation outside the family. Conversely, a reading that does appear to be the family reading is not necessarily indicative of an affinity beyond the family. Instead a family reading in 1739 means that 1739 inherited the reading rather than created it and, therefore, the genesis of that variant reading may link the manuscript to the wider textual tradition.

One problem for the common-error method is the presence of contamination within the textual tradition. Contamination occurs when a manuscript transmits the reading(s) of more than one exemplar.<sup>64</sup> The result is that a manuscript may contain readings from two different parts of the transmission stream, thereby making it difficult, or some believe impossible, to determine the relationship between the affected manuscripts. Absolute solutions to contamination are likely impossible, but as used by the CBGM and discussed in §4.2, overall similarity as a measure of pregenealogical coherence has been suggested as a tool that can suggest whether a reading shared between two manuscripts is the result of genealogical dependence or contamination. This study uses overall similarity likewise and believes the coordinating evidence of this, the multiple layers of special agreements, and the possibility of indicative errors, provides sufficient safeguards against contamination severely affecting the end results.

## 5 Excursus: The Coherence-Based Genealogical Method

A foreseen objection to a study of this nature is that it produces a product inferior to that potentially offered by the Coherence-Based Genealogical Method (CBGM). The following few paragraphs aim to show why this is not true on the basis that this study and the CBGM attempt to answer different questions about the textual tradition and therefore use different methods.

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<sup>63</sup> Images of all four manuscripts are available through the NT.VMR.

<sup>64</sup> On contamination in general, see Maas, *Textual Criticism*, 7–8. On dealing with a contaminated tradition, see Martin L. West, *Textual Criticism and Editorial Technique Applicable to Greek and Latin Texts* (Stuttgart: Teubner, 1973), 37–47. On contamination in the New Testament, see Michael W. Holmes, “Working with an Open Textual Tradition: Challenges in Theory and Practice,” in *The Textual History of the Greek New Testament: Changing Views in Contemporary Research*, ed. Klaus Wachtel and Michael W. Holmes, TCS 8 (Atlanta: Society of Biblical Literature, 2011), 65–78.

As mentioned above, one of the major problems in textual criticism for reconstructing any text is the presence of contamination in the extant manuscript tradition. The CBGM, which was developed by Gerd Mink and the INTF, has been proposed as a solution to this problem.<sup>65</sup> The CBGM utilizes computer software to track the user's text-critical decisions and construct a stemma from the results. The process begins by creating local stemmata to reflect the genealogical relationships between texts in each particular place of variation. These local stemmata are then used to construct substemmata, which attempt to show the ancestor(s) of a text.<sup>66</sup> The substemmata are then compiled into a hypothetical global stemma representing the genealogical relationships of the entire surviving textual tradition. The resulting global stemma "can only be *true* if the relationships it shows between the witnesses are compatible with the relationships the witnesses have in every single place of variation...as represented in the local stemmata."<sup>67</sup> The process is iterative so that the global stemma is used to re-evaluate the local stemmata, which then impacts the shape of the global stemma, and so forth until the global stemma stabilizes.

The CBGM has shown early promise through its use in the *Editio Critica Maior* edition of the Catholic Epistles, where its methodology resulted in thirty-four changes from the text printed in the Nestle-Aland 27<sup>th</sup> edition. Beyond the mostly tongue-in-cheek criticism of the CBGM that it is an incomprehensibly complex system whose inner workings are only roughly known by its creators, there are legitimate concerns about the process and its product. Most relevant to this study among the critiques is its inability to comment on the history of the text.<sup>68</sup> The CBGM is primarily interested in the reconstruction of the "Initial Text," signified by 'A' in its global stemma. Although Mink states "[t]he objective of my method is a comprehensive theory of the structure of the textual tradition," his statement requires considerable nuance since, as he notes, it reimagines the classical understanding of "the structure of the textual tradition."<sup>69</sup> Since texts are abstracted from the manuscripts that contain them, the resulting stemmata are

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<sup>65</sup> Mink outlines the approach in Mink, "Problems of a Highly Contaminated Tradition," 13–85.

<sup>66</sup> One of the key distinctions with the CBGM is between a 'manuscript' and a 'text'. "A manuscript is the physical carrier of the text. A manuscript has properties which can be defined paleographically and codicologically. The text in a manuscript may be considerably older than the manuscript itself" (Mink, "Problems of a Highly Contaminated Tradition," 29).

<sup>67</sup> Mink, "Problems of a Highly Contaminated Tradition," 29–30.

<sup>68</sup> Peter Gurry has pushed back on this critique in his recent article "The Harklean Syriac and the Development of the Byzantine Text: A Historical Test for the Coherence-Based Genealogical Method (CBGM)," *NovT* 60, no. 2 (2016): 183–200. As discussed further down, perhaps the critique should be modified to say that the CBGM, as of yet, has not been demonstrated to be able to reveal much about the *early* history of the text and, particularly, about the relationships between those dozens of texts that often have as their nearest ancestor the A text.

<sup>69</sup> Mink, "Problems of a Highly Contaminated Tradition," 24.

removed from their historical context by allowing texts from younger manuscripts to function as ancestors of texts contained in ancient manuscripts.<sup>70</sup> As Carlson and Jongkind have noted, the “genealogical” in CBGM is an abstract genealogy that is unable to account for the genuine history of the New Testament text as it developed or how the manuscripts are related to one another.<sup>71</sup> Elsewhere, Carlson summarizes this effect of the CBGM.

Historians of the text, however, are less helped by the CBGM. The CBGM does not reconstruct the history of the text, but instead a diagram of textual flows. These flows are highly abstract and they do not correspond to the textual state of any lost exemplar other than the initial text.<sup>72</sup>

In his article, Carlson further notes the problem the CBGM has in finding potential ancestors among the early witnesses due to their divergence and relative numerical rarity. The result of this is a “flattening” at the top of the stemma,

leading to a rather large set of texts that are identified as having only the initial text as their first (or second?) potential ancestor. This flattening results in a loss of structure of the early textual history and therefore puts a premium on the use of internal evidence to get the initial text right.<sup>73</sup>

The problem being pointed out here is that at the earliest stage of the text, from a chronological and not a “textual flow” perspective, the CBGM is poorly designed for showing manuscript relationships. When looking into the earliest period for potential ancestors, the nature of the evidence, both the scarcity of manuscripts and the lack of overall text contained in most of them, means the CBGM often must posit the Initial Text as the nearest ancestor of many manuscripts. This is not a problem when the aim is reconstructing the Initial Text but is problematic for anyone interested in the historical development of the text.

The CBGM is a helpful modification of traditional stemmatics in that it attempts to account for contamination. In this light, it is a welcomed addition to the set of tools available to New Testament textual critics. However, these results are still many years away

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<sup>70</sup> This point is reaffirmed in Klaus Wachtel, “The Coherence Method and History,” *TC: A Journal of Biblical Textual Criticism* 20 (2015): 5 where he states, “This structure shows the relationship between states of text preserved in manuscripts, not between the manuscripts as such.... The structure of the textual tradition must not be equated with the history of manuscript production.”

<sup>71</sup> See Stephen C. Carlson, “Comments on the Coherence-Based Genealogical Method,” *TC: A Journal of Biblical Textual Criticism* 20 (2015): 1–2. Unfortunately, Jongkind’s paper from the 2014 SBL Annual Meeting was not included in the aforementioned *TC* volume; however, the volume’s contributors provided the abstract and an overview in their introductory essay, “Special Feature: The Coherence-Based Genealogical Method Editorial Introduction,” *TC: A Journal of Biblical Textual Criticism* (2015).

<sup>72</sup> Carlson, *Text of Galatians*, 43.

<sup>73</sup> Carlson, “Comments on the Coherence-Based Genealogical Method,” 2.

for the Pauline Epistles, and it unclear just how useful the data from Paul will be for answering the present question. Since the CBGM does not reconstruct an historically oriented stemma or provide sufficient data about the relationships among the earliest witnesses, another method must be employed as formulated earlier in this chapter. As of 2016, the International Greek New Testament Project (IGNTP), which supplies the data for the *Editio Critica Maior* (*ECM*) utilizing the CBGM, estimated two decades for the completion of their task. While it is likely to expand, the project currently covers Galatians, Ephesians, 1 & 2 Thessalonians, 1 & 2 Timothy, and Titus. In all, we are many years away from the results of these studies.<sup>74</sup> Given that it may be close to a quarter-century before a more comprehensive look at the Pauline corpus resulting from the application of the CBGM is available, the hope is that this study will provide an initial investigation in the meantime using more traditional text-critical methods. Should the results of this study be accepted, it will provide a solid point of comparison once the *ECM* Pauline volumes do appear.

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<sup>74</sup> [www.igntp.org](http://www.igntp.org). Additional information, including preliminary transcriptions, is available at [www.epistulae.com](http://www.epistulae.com).

## 1739 and the Text of Romans

The Epistle to the Romans is the starting point for the present investigation into the textual affiliations of 1793 in the text of Paul. Recalling the discussion of 1739's composition from Chapter One, the text for Romans in 1739 has a slightly more complicated history than do the other Pauline Epistles. The preface to the Pauline Epistles indicates that the two sources for Romans were primarily the lemmata of Origen's *Commentary on Romans* but also the *παλαιόν* where the commentary was not fully extant. As a result, chapters 1–8, 10–12.15, 14.11–16.27 have the *Commentary on Romans* as a claimed source while chapters 9 and 12.16–14.10 reverted back to the *παλαιόν*. As noted previously, the exact nature of how the text for Romans was extracted and the extent to which it was possible to do solely from Origen's commentaries is debatable, but the claim requires a slight modification to the normal method that will be applied to the other Pauline Epistles. For the overall similarity, the data have been analyzed in two ways. First, the overall similarity was calculated for Romans as a whole, indiscriminate of source considerations. Then, the data were separated by source, and the agreements were recalculated to see if there are noticeable differences. The discussion of special agreements and indicative errors is not performed twice, but the division within which the variant units occur is noted. The summary of the sections will indicate any trends apparent within the data.

GA 1739 is fully extant for Romans, as are 01 02 03 044 and 1241. The following manuscripts are in need of comment or are lacunose for the given passages:

- ℙ<sup>46</sup>: Rom 1–5.17 ([μαλ]λ[ον]); 6.4 ([του])–6.5 ([θανατου]); 6.14 (υ[πο])–8.15 ([ελαβ]ετε); 8.25 (α[πεκδεχομεθα])–8.26 (αλαλητοις); 8.35 ([κινδ]υνο[ς])–8.37 ([υπερνι]κωμεν); 9.9 ([ε]λευ[σομαι])–9.10 ([ο]υ); 9.33 ([του–καταισχυνθησεται]); 10.11 ([επ]–10.12 ([παντων]); 11.2 ([προε]γ[νω])–11.3 ([θυσια]στηρια); 11.11 ([πα]ραζη[λωσαι])–11.13 ([εθνεσιν]); 11.22 (επιμε[ι]ν[ης])–11.24 ([και]); 11.33 (κοφια[ς])–11.35 ([αντα]ποδοθησεται); 12.9 (απ[οστρυφουντες])–12.10 ([προηγου]μενοι); 13.11 ([δε])–13.2 (αν[τιτασσομενος]); 13.11 ([εγγυτερον])–13.12 ([προεκοψεν]); 14.21 ([κ]ρει[α–α]σθενει); 15.10 ([και–παντα]); 15.19 ([πληρωκεναι– $\overline{\chi\rho\upsilon}$ ]); 15.29 (τ[ε–πληρωματι]); 16.3 ([και]–16.4 ([υπερ]); 16.13 ([αυτου])–16.14 ([ασυγκριτον]); 16.23 ([της–πολεως])
- 04: Rom 1.1–2; 2.5–3.21; 9.6–10.15; 11.31–13.10
- 025: Rom 2.16–3.4, 8.32–9.10, 11.23–12.1

Since ℙ<sup>46</sup> is lacunose for large sections of Romans, particularly in the first half of the letter, special agreements between 1739 and 03 in these sections could, in reality, represent a 1739-

ℙ<sup>46</sup>-03 group reading. Therefore, these types of agreements where ℙ<sup>46</sup> is lacunose warrant additional consideration, have been classified in the U-group of readings, and will be discussed in §3.9 on other special agreements and considerations.

## 1 Overall Similarity

As mentioned above, the overall similarity data have been analyzed in multiple ways to account for the different claimed sources for sections of Romans in 1739. Before seeing the breakdowns by sources, the analysis begins by looking at Romans as a whole, indiscriminate of source text.

### 1.1 Overall Similarity for Romans as a Whole

The process of collation found 673 total places of variation in Romans that met the criteria for consideration as outlined in Chapter Three. The individual chapters of Romans had a variant distribution as given in the Table 4.1 below.

Variant Units Breakdown		
Chapter	Number of Verses	Variant Units
1	32	31
2	29	18
3	31	41
4	25	25
5	21	35
6	23	24
7	25	25
8	39	54
9	33	53
10	21	34
11	36	65
12	21	40
13	14	35
14	23	45
15	33	88
16	27	60

Table 4.1 Distribution of Variant Units in Romans

More relevant for Romans, the parts derived from Origen's *Commentary on Romans* account for 551 of these variant units compared to just 122 coming from the *παλαιόν*. As an initial point of comparison, the overall similarity of 1739 with the manuscripts included in this

study as calculated on the basis of the forty-seven *Teststellen* determined by INTF is presented in Table 4.2 below.<sup>1</sup>

Romans in 1739 according to <i>Teststellen</i>			
Hauptliste		Ergänzungsliste	
04	86% (31/36)	04	80% (32/40)
01	81% (34/42)	01	72% (34/47)
02	76% (32/42)	02	70% (33/47)
03	71% (30/42)	03	66% (31/47)
ℙ <sup>46</sup>	68% (21/31)	ℙ <sup>46</sup>	63% (22/35)
025	50% (21/42)	025	54% (25/46)
044	45% (19/42)	044	49% (23/47)
1241	31% (13/42)	1241	36% (17/47)

Table 4.2 Romans in 1739 according to the *Teststellen*

According to the *Teststellen* method, 1739 does contain five purely Majority Text readings in the forty-seven *Teststellen* used for studying the text of Romans. This accounts for the slight differences in the levels of agreement given by the *Hauptliste* and *Ergänzungsliste*. Twenty-four of 1739's readings (51.1%) are 2–Lesarten, while the thirteen (27.7%) are 1/2 Lesarten. The remaining five readings were Sonderlesarten.<sup>2</sup> A tendency for 1739 to align more closely with 04 and 01 than with ℙ<sup>46</sup> and 03 is already noticeable. To a lesser, but still considerable extent this applies to 1739's similarity with 02 as well. The relatively low levels of agreement with 025 and 044 (and presumably 1241) and few Byzantine readings might suggest a more “Alexandrian” flavor to its overall composition and a lack of Byzantine influence.

In comparison, the full results from my collation and calculation of overall similarity for 1739 are given below in Table 4.3.

<sup>1</sup> Aland et al., eds., *Text und Textwert: Allgemeines, Römerbrief und Ergänzungsliste*, 561–562, \*11. The data for 1241 in relation to 1739 is not provided in any of the tables and has been calculated based on the data for each manuscript given in the “Verzeichnende Beschreibung” and “Resultate der Kollation” sections.

<sup>2</sup> Aland et al., eds., *Text und Textwert: Allgemeines, Römerbrief und Ergänzungsliste*, 260. N.B.: Lesarten 1 are agreements with the Majority Text. Lesarten 2 are agreements with the hypothetical original text. Lesarten 1/2 are readings where the Majority Text and hypothetical original text agree. Lesarten 3ff are readings not fitting any of those categories (i.e., special readings, including singulars); cf. Benduhn-Mertz, Mink, and Aland, *Text und Textwert der griechischen Handschriften des Neuen Testaments I: Die katholischen Briefe, Band 1: Das Material*, XIII.



Overall Similarity in Romans (Total Variants: 673)											
	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	232/409	595/670	534/666	535/673	425/498	439/597	476/673	459/673	547/673	509/673
P <sup>46</sup>	232/409	100								201/409	
01	595/670		100							514/670	
02	534/666			100						487/666	
03	535/673				100					466/673	
04	425/498					100				366/498	
025	439/597						100			407/597	
044	476/673							100		446/673	
1241	459/673								100	418/673	
1739	547/673	201/409	514/670	487/666	466/673	366/498	407/597	446/673	418/673	100	473/673
Byz	509/673									473/673	100

Table 4.3 Overall Similarity in Romans as a Whole

This same data are offered below in Table 4.4 in order of percentage agreement with 1739.

Overall Similarity for 1739 in Romans	
01	76.7%
04	73.5%
02	73.1%
Byz	70.3%
03	69.2%
025	68.2%
044	66.3%
1241	62.1%
P <sup>46</sup>	49.1%

Table 4.4 Percentage Agreement with 1739 in Romans

There are several points of interest within these results. Despite increasing the collation data from forty-two *Teststellen* to 673 variant units, not all of the levels of agreement have decreased as might have been expected since singular readings were retained in the calculation. At the top end of the range, the level of agreement between 1739 and 01 02 and 04 has decreased, while the remainder of the manuscripts all have elevated levels of agreement. It is tempting to credit this to the quality of the *Teststellen* that were selected—that is, the passages that were selected were excellent for differentiating between otherwise closely affiliated manuscripts. When moving to the current method, some of these distinctions are then flattened out by the mass of data collated. Regardless of the cause of the shifts, the overall hierarchy of manuscript agreements with 1739 has remained largely the same between the two methods. Codex Sinaiticus has moved to the top spot, but the top three is still comprised of 01 04 and 02.

Measuring agreement with the Byzantine Text is not one of the products of the *Teststellen* method, yet in the new method for this study we find 1739 agreeing with the Byzantine Text more than with 03, which is perhaps surprising. The order of the remaining manuscripts—03 025 044 1241  $\mathfrak{P}^{46}$ —is consistent between the two methods with the exception of  $\mathfrak{P}^{46}$ . The much lower level of agreement between  $\mathfrak{P}^{46}$  and 1739 is surely as a result of the present method and the inclusion of the manuscript’s many singular readings.

The overall consistency between the two methods of calculating overall similarity suggests that the initial impression that 1739 aligns more closely with 01 02 and 04 than with  $\mathfrak{P}^{46}$  and 03 is more plausibly correct. The relative ranking of these manuscripts combined with the placement of 1739’s agreement with the Byzantine text contributes to an overall negative initial assessment of Zuntz’s diagnosis that 1739 aligns closely with  $\mathfrak{P}^{46}$  and 03 and forms with them a “proto-Alexandrian” group of manuscripts. Instead, the data supports the findings of Carlson that 1739 aligns closely with the “Secondary Alexandrians” and is in the developmental stream toward the Byzantine Text.

The level of agreement between each of the manuscripts and the Nestle-Aland text has also been calculated and provides another interesting set of data, which can be seen in the table below.

Overall Similarity for NA <sup>28</sup> in Romans	
01	88.8%
04	85.3%
1739	81.3%
02	80.2%
03	79.5%
Byz	75.6%
025	73.5%
044	70.7%
1241	68.2%
$\mathfrak{P}^{46}$	56.7%

Table 4.5 Percentage Agreement with NA<sup>28</sup> in Romans

The low level of agreement between  $\mathfrak{P}^{46}$  and the Nestle-Aland text is again due to the large number of singular readings in the manuscript. Perhaps the most surprising find is the ranking of 03 in the list, with only 79.5% similarity with the Nestle-Aland text at places of variation. Despite its relative position, it is likely not as significant as it might initially seem, given the actual numbers. 03 is 3.9% above the next manuscript while being only 5.8% below the second-ranking manuscript. Indeed, the third through fifth placements are separated by only 1.8% or about a dozen variants out of 673 variant units. Accordingly, the safe conclusion from this data seems to be that 01 is the clear leader in its

level of agreement with the Nestle-Aland text, but a lower group can be made from 04 1739 02 and 03. It is then another step down before reaching the Byzantine text and the remaining manuscripts. For the purposes of this study and in relation to the previous data points, the position of 1739 in this list indicates that the Romans text of 1739 is still a good text and thus its apparent similarity with the Byzantine Text has not diminished its overall quality. Although uncertain, this possibly supports the view that while 1739 falls on the developmental stream toward the Byzantine Text, it is itself pre-Byzantine.

## 1.2 Overall Similarity in the Commentary on Romans Sections

The inscription to the Pauline Epistles reveals that the majority of the text of Romans in 1739 was culled from Origen's *Commentary on Romans*. Accordingly, it is worth seeing if the manuscript exhibits different textual affinities between the text pulled from the commentary and the text that retained the *παλαιόν* as its source. The overall similarity for the commentary sections, which contained 551 of the 673 total variant units, are given in the table below (4.6).

Overall Similarity in Romans for the <i>Commentary on Romans</i> Sections (Total Var: 551)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>29</sup>	100	167/298	484/548	434/548	429/551	382/452	366/494	394/551	376/551	443/551	417/551
ℙ <sup>46</sup>	167/298	100								144/298	
01	484/548		100							415/548	
02	434/548			100						401/548	
03	429/551				100					372/551	
04	382/452					100				331/452	
025	366/494						100			341/494	
044	394/551							100		366/551	
1241	376/551								100	337/551	
1739	443/551	144/298	415/548	401/548	372/551	331/452	341/494	366/551	337/551	100	382/551
Byz	417/551									382/551	100

Table 4.6 Overall Similarity in *Commentary on Romans* Sections

This same data are offered in order of percentage agreement in Table 4.7 below.

Overall Similarity for 1739 in <i>Commentary on Romans</i> Sections	
01	75.7%
04	73.2%
02	73.2%
Byz	69.3%
025	69.0%
03	67.5%
044	66.4%
1241	61.2%
ℙ <sup>46</sup>	48.3%

Table 4.7 Percentage Agreement with 1739 in *Commentary on Romans* Sections

The remarkable similarity between these figures and those in the previous subsection is not altogether unexpected, since this section accounts for up to 81.9% of all variant units in Romans and therefore is a majority subset of the previous calculations. The only change in order is the swap in position between 03 and 025. While it is likely statistically insignificant, 03 saw the largest decrease in similarity of 1.7 percent, whereas the other manuscripts remained within one percent of their previous percentages. Finally, 1739 saw no major shift in its similarity to the Nestle-Aland text with 80.4 percent overall similarity with the Nestle-Aland text—a drop of only 0.9 percent from Romans as a whole.

### 1.3 Overall Similarity in the Παλαιόν

The remaining text of Romans in 1739—chapter 9 and 12.16–14.10—has the παλαιόν as its source. These two sections contained 122 variant units and the overall similarity with 1739 is shown below in the Table 4.8.

Overall Similarity in Romans for the Παλαιόν (Total Var: 122)											
	NA	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA	100	65/111	112/122	100/118	106/122	43/46	73/103	82/122	83/122	104/122	92/122
ℙ <sup>46</sup>	65/111	100								57/111	
01	112/122		100							99/122	
02	100/118			100						86/118	
03	106/122				100					94/122	
04	43/46					100				35/46	
025	73/103						100			66/103	
044	82/122							100		80/122	
1241	83/122								100	81/122	
1739	104/122	57/111	99/122	86/118	94/122	35/46	66/103	80/122	81/122	100	91/122
Byz	92/122									91/122	100

Table 4.8 Overall Similarity in Παλαιόν Sections

This same data is presented as ranked percentages in the table below.

Overall Similarity for 1739 in Παλαιόν	
01	81.1%
03	77.0%
04	76.1%
Byz	74.6%
02	72.9%
1241	66.4%
044	65.6%
025	64.1%
ℙ <sup>46</sup>	51.4%

Table 4.9 Percentage Agreement with 1739 in Παλαιόν Sections

The majority of manuscripts show an increase in overall similarity in the range of three to six percent, and most of the changes are unremarkable. However, the changes for 03 and 025 require brief comments. 025 saw its agreement percentage compared to the *Commentary on Romans* sections drop by just under five percent. This can largely be account for by 025 being lacunose for nineteen variant units and having nine of its thirty variants be singulars. The fewer variants results in easier percentage shifts, and the high rate of singulars means a more pronounced distinctiveness from the other manuscripts. The near ten percent jump in 03's overall similarity compared to the commentary sections cannot be so easily accounted for and is worth noting to see if it is confirmed in subsequent analyses. Finally, 1739 saw a 4.8 percent increase to 85.2 percent in overall similarity with the Nestle-Aland text compared to the sections sourced from the *Commentary on Romans*, which was comparable to the changes seen with other manuscripts and thus should not be considered indicative.

#### 1.4 Summary of Overall Similarity Calculations

The preceding analysis of the various means of breaking up the collation data for Romans has yielded some interesting results. The overall picture of 1739's manuscript affiliations remains relatively stable regardless of the supposed source. Of the manuscripts collated, 1739 shows a consistently higher level of agreement with 01 and 04 than with the other manuscripts. 02, although its level of agreement dropped for the παλαιόν section, still shows a close affinity with our manuscript as well. The apparently low level of overall similarity between 1739 and ℙ<sup>46</sup> is likely the result of the many singular readings in the papyrus, so that the relationship between the two manuscripts is largely obscured. The most important result, particularly for highlighting areas of importance in the upcoming sections, is the shift in agreement for 1739 and 03 between the *Commentary on Romans* and παλαιόν

sourced sections. If the percentage increase seen in  $\alpha_3$  is genealogically significant, we should see this reflected in the special agreements and indicative errors. Fortunately,  $\mathfrak{P}^{46}$  is mostly extant for the  $\pi\alpha\lambda\alpha\iota\acute{o}\nu$  portions of Romans so that hopefully the relationship between  $\mathfrak{P}^{46} \alpha_3$  and 1739 may be tested. Finally, the relatively high level of agreement between 1739 and the Byzantine text will need to be observed more closely. This apparent similarity combined with the consistently high level of similarity with  $\alpha_1 \alpha_2$  and  $\alpha_4$  commends Carlson's findings against Zuntz's. The following investigation of special agreements should illuminate these possibilities more.

## 2 Special Agreements

The preceding section has highlighted a close relationship between 1739 and the early "Eastern" manuscripts  $\alpha_1 \alpha_2$  and  $\alpha_4$  with a not insignificant similarity to the Byzantine Text. However, the breakdown between the *Commentary on Romans* and  $\pi\alpha\lambda\alpha\iota\acute{o}\nu$  sourced sections revealed a sizeable shift in the latter that indicated a closer relationship between 1739 and  $\alpha_3$  there than in the former. The following sections should uncover which of these statistical patterns is most indicative of the relationships between these manuscripts.

Of the 673 total places of variation from the NA28 text in Romans found among all of the witnesses collated, 125 variant readings are attested by 1739. The category breakdown of these 125 variations is as follows (Table 4.10):

1739 Special Agreement Groups									
P	P <sub>1</sub>	E	E <sub>1</sub>	E <sub>2</sub>	E <sub>3</sub>	E <sub>4</sub>	E <sub>5</sub>	E <sub>6</sub>	U
1	0	3	4	7	0	7	8	12	83

Table 4.10 Breakdown of Special Agreement Groups in Romans

The following discussion provides a brief descriptive overview of the readings in these groups and any patterns the groups might contain. In the tables that follow, readings occurring in the  $\pi\alpha\lambda\alpha\iota\acute{o}\nu$  section of Romans have been highlighted light grey.

### 2.1 P

There is one variant reading shared between 1739 and  $\mathfrak{P}^{46}$  and  $\alpha_3$  at Romans 12.14. The variant occurs in the sections based on Origen's *Commentary on Romans* and involves the omission of  $\upsilon\mu\acute{\alpha}\varsigma$ .

### 2.2 P<sub>1</sub>

There are no shared variant readings between 1739 and  $\mathfrak{P}^{46} \alpha_3$  and  $\alpha_1$  in Romans.

### 2.3 E

There are three variant readings in Romans that are shared by all of the Eastern branch witnesses extant for those passages. Two of the shared readings are in the sections based on Origen's *Commentary on Romans* while one comes from the *πάλαιόν*. For two of the variant units, 04 is lacunose, which results in the above disclaimer about the extant witnesses. Two of the shared readings, one each at Rom 9.19 and 10.20, involve the omission of the short words οὖν and ἐν, respectively. The other variant relates the transposition of Χριστοῦ Ἰησοῦ in Rom 1.1. The agreements are shown below in Table 4.11.

E: All Members of the Eastern Branch			
Passage:	<i>Text</i>	Variant	Witnesses
Rom 1.1	χριστου ιησου	2 1	01 02 025 044 1241 1739 <i>Byz</i> (04 is lac)
Rom 9.19	οὖν(2)	OMIT	01 02 025 044 1241 1739 <i>Byz</i> (04 is lac)
Rom 10.20	ἐν	OMIT	01 02 04 025 044 1241 1739 <i>Byz</i>

Table 4.11 E Agreements in Romans

### 2.4 E1

There are four shared variant readings between 1739 and all of the Eastern branch witnesses excluding 01. All four shared readings occur in the sections based on Origen's *Commentary on Romans* and are presented in Table 4.12 below. The variants involve the transposition of Χριστοῦ Ἰησοῦ (Rom 2.16), the de-aspiration of ἐφ' ἐλπίδι to ἐπ' ἐλπίδι (Rom 8.20), a change in the spelling of a proper noun (Rom 10.5), and addition of Χριστοῦ after Ἰησοῦ (Rom 16.20).

E1: All Members of the Eastern Branch Minus 01			
Passage:	<i>Text</i>	Variant	Witnesses
Rom 2.16	χριστου ιησου	2 1	01 <sup>a</sup> 02 044 1241 1739 <i>Byz</i> (04 and 025 are lac)
Rom 8.20	εφ ἐλπίδι	ἐπ ἐλπίδι	02 03 <sup>c</sup> 04 025 044 1241 1739 <i>Byz</i>
Rom 10.5	μωυσης	μωσης	02 025 044 1241 1739 (04 is lac)
Rom 16.20	ιησου	+ χριστου	02 04 025 044 1241 1739 <i>Byz</i>

Table 4.12 E1 Agreements in Romans

### 2.5 E2

The E2 group contains seven variant readings shared by 1739 and 01 plus up to two other members of the Eastern branch manuscripts, all of which occur in the sections based on Origen's *Commentary on Romans*. The agreements are shown below in Table 4.13. The variants include one rewording (Rom 8.11), four omissions (Rom 3.25, 4.11, 8.11 and 10.5), one substitution (Rom 14.23), and one addition (Rom 8.24).<sup>3</sup> There are no obvious patterns in the variants in this group.

<sup>3</sup> 1739 has a marginal note indicating that the *πάλαιόν* contained the text reading.

E2: 01, Plus up to Two Members of the Eastern Branch			
Passage:	<i>Txt</i>	Variant	Witnesses
Rom 3.25	δια(1) της(1) πιστεως	δια πιστεως	01 04* 1739
Rom 4.11	την δικαιοσυνην	δικαιοσυνην	01 04 <sup>2</sup> 1739
Rom 8.11	χριστον εκ(2) νεκρων(2)	εκ νεκρων χριστον ιησουν	01* 02 1739
	και	OMIT	01 02 1739
Rom 8.24	τις	+ και	01* 1739
Rom 10.5	αυτα	OMIT	01* 02 1739 (04 is lac)
Rom 14.23	ο(2)	το	01 <sup>st</sup> 025 1739

Table 4.13 E2 Agreements in Romans

## 2.6 E3

There are no special agreements between 1739 and 01 02 and 04 only in Romans. The variant reading featured above in the E2 group that was shared between 01 02 and 1739 in Rom 10.5, where 04 is lacunose, was excluded from being listed here. Previously, two readings were allowed to be listed in the E group and one in the E1 group despite lacking support from 04 and 025 because it was lacunose in those places, too. The different handling in these two instances is due to the nature of the groupings involved. The E and E1 groups are merely about showing types of unanimous support among the Eastern branch manuscripts, which those readings have at present. The alternative category for these readings, E5, reduces their agreement to apparent majority support rather than complete support among the collated witnesses. On the other hand, the E2 and E3 group are closely related, and effectively the E3 group presents a stricter subset of the E2 group demonstrating exclusively early Alexandrian support. By placing the special agreement at Rom 10.5 in E2, the same conclusion about its attestation can be reached as if it had been placed in E3. Stated another way, the former cases are about amount of support whereas the latter is about quality or type of support.

## 2.7 E4

There are seven variant readings shared by 1739 and the grouping of 025 044 1241 and the Byzantine Text, two of which occur in the *παλαιόν* section. There are no overriding patterns in the types of variation or variants themselves, although four of the variants involve or are in the context of conjunctions. Though not one of the primary witnesses, it is interesting to note that almost half of the shared readings are supported by the 01<sup>ca</sup> corrector. The seven readings in the E4 group feature two additions (Rom 2.5 and 9.33), two substitutions involving conjunctions (Rom 4.15 and 14.3), another substitution (Rom 1.24), one lemma regularization (Rom 3.12), and one omission (Rom 14.22). The agreements are shown below in Table 4.14.



E4: 025 044 1241 and Byz.			
Passage:	<i>Txt</i>	Variant	Witnesses
Rom 1.24	αυτοῖς	εαυτοῖς	025 044 1241 1739 <i>Byz</i>
Rom 2.5	αποκαλυψεως	+ και	01 <sup>ca</sup> 025 044 1241 1739 <i>Byz</i>
Rom 3.12	ηχρεωθησαν	ηχρειωθησαν	03 <sup>c</sup> 025 044 1241 1739 <i>Byz</i>
Rom 4.15	δε	γαρ	01 <sup>ca</sup> 025 044 1241 1739 <i>Byz</i>
Rom 9.33	και(2)	+ πας	025 044 1241 1739 <i>Byz</i>
Rom 14.3	ο(2) δε	και ο	01 <sup>ca</sup> 025 044 1241 1739 <i>Byz</i>
Rom 14.22	ην	OMIT	025 044 1241 1739 <i>Byz</i>

Table 4.14 E4 Agreements in Romans

## 2.8 E5

The E5 group features eight special agreements between 1739 and a majority of the Eastern branch manuscripts that did not fall into one of the previous eligible categories (E or E4). All of the shared readings are found in the sections based on Origen's *Commentary on Romans* and the agreements are of varying types. They can be found in Table 4.15 below. There are two rewordings (Rom 7.25 and 11.20), one elision (Rom 8.10), two additions (Rom 11.17 and 16.19), one transposition (Rom 12.4), and two omissions (Rom 15.17 and 16.1).

E5: 4 (or more) of the 7 Eastern Branch MSS not Matching One of the Previous Categories			
Passage:	<i>Txt</i>	Variant	Witnesses
Rom 7.25	χαρις δε(1)	ευχαριστω	02 025 1241 1739 <i>Byz</i>
Rom 8.10	δια(1)	δι	01 025 044 1241 1739
Rom 11.17	της(1) ριζης	+ και	01 <sup>ca</sup> 02 025 1241 1739 <i>Byz</i>
Rom 11.20	υψηλα φρονει	υψηλοφρονει	04 025 044 1241 1739 <i>Byz</i>
Rom 12.4	πολλα μελη(1)	2 1	02 025 044 1739 <i>Byz</i> (04 is lac)
Rom 15.17	εχω ουν την	εχω ουν	01 02 025 044 1241 1739 <i>Byz</i>
Rom 16.1	και	OMIT	01* 02 04 <sup>2</sup> 025 044 1241 1739 <i>Byz</i>
Rom 16.19	σοφους	+ μεν	01 02 04 025 1241 1739 <i>Byz</i>

Table 4.15 E5 Agreements in Romans

## 2.9 E6

The E6 group contains twelve readings, the most of any defined group and fewer than only the U group. The list of the readings can be found in Table 4.16 below. Nine of the special agreements are from the sections based on Origen's *Commentary on Romans* while the other three are from the *παλαιόν* sections. Once again, there are no noticeable patterns among the variants or types of variation, although, as would be expected, the Byzantine Text is most often joined by the other later manuscripts—025 044 and 1241. The largest type of variation was transposition, with five special agreements (Rom 1.19, 9.3, 15.27, 16.2, and 16.19). There is also one change in form of a word (Rom 2.26), three omissions (Rom 5.6,

7.23, and 11.13), one paradigm switch (Rom 9.16), a change in lemma spelling (Rom 11.33), and one substitution (Rom 14.4).

E6: <i>Byz</i> Exclusively or with Two Other Eastern Branch Manuscripts			
Passage:	<i>Txt</i>	Variant	Witnesses
Rom 1.19	ο θεος γαρ	1 3 2	025 1739 <i>Byz</i>
Rom 2.26	ουχ	ουχι	1241 1739 <i>Byz</i>
Rom 5.6	ετι(2)	OMIT	025 044 1739 <i>Byz</i>
Rom 7.23	εν(2)	OMIT	04 1241 1739 <i>Byz</i>
Rom 9.3	αναθεμα ειναι αυτος εγω	3 4 1 2	04 1241 1739 <i>Byz</i>
Rom 9.16	ελεωντος	ελεουντος	044 1241 1739 <i>Byz</i>
Rom 11.13	μεν ουν	μεν	044 1241 1739 <i>Byz</i>
Rom 11.33	ανεξεραυνητα	ανεξερευνητα	03 <sup>c</sup> 044 1241 1739 <i>Byz</i>
Rom 14.4	κυριος	θεος	1241 1739 <i>Byz</i>
Rom 15.27	εισιν αυτων(1)	2 1	044 1241 1739 <i>Byz</i>
Rom 16.2	προστατις πολλων εγενηθη και(3) εμου αυτου	προστατις πολλων εγενηθη και αυτου εμου	044 1739 <i>Byz</i>
Rom 16.19	εφ υμιν ουν χαιρω	4 3 (+ το) 1 2	01 <sup>ca</sup> 044 1241 1739 <i>Byz</i>

Table 4.16 E6 Agreements in Romans

## 2.10 U

The undefined group is, by far, the largest group, with eighty-three variant readings having support from a mix of witnesses or not meeting the criteria for the above groups. Twelve of the undefined variant readings occur in the *παλαιόν* section of Romans. Forty-one of the variants are singulars in 1739, with eight of those in the *παλαιόν* section.<sup>4</sup> Within the singulars of 1739, only nine are within a variant unit with competing variants (Rom 3.2, 31; 4.1; 5.17; 6.1; 10.5; 13.13, 14; 16.18). These carry potentially significant information about the development of the tradition and 1739's place within it, so these readings will be discussed more fully in the following section on indicative errors. The readings in this category are given in Table 4.17, which also shows competing variant readings within the variant unit.

<sup>4</sup> N.B.: "Singular" here is in reference only to the group of collated manuscripts and not the entirety of the Greek manuscript tradition. A look at the wider tradition is made in the subsequent analysis of indicative readings.

U: Neither the P <sup>46</sup> -03 Group or Any Grouping within the Eastern Branch.			
Passage:	<i>Txt</i>	1739 Variant and Witnesses	Other Variant and Witnesses
Rom 1.27	τε	δε 02 025 044 1739	OMIT 04
Rom 3.2	πρωτον μεν γαρ οτι	πρωτοι γαρ 1739	1 2 4 03 044
Rom 3.3	την πιστιν του θεου	1 3 4 2 1739	—
Rom 3.7	δε	γαρ 03 025 044 1241 1739 <i>Byz</i>	—
Rom 3.8	τινες ημας	2 1 1739	—
Rom 3.9	παντας υφ αμαρτιαν	2 3 1 1739	—
Rom 3.12	ο ποιων	ποιων 01 <sup>ca1</sup> 02 03 025 1241 1739 <i>Byz</i>	—
	ουκ(2) εστιν(2)	OMIT 03 1739	—
Rom 3.25	αυτου(1)	εαυτου 03 1739	—
Rom 3.31	ιστανομεν	ισταμεν 1739	ιστωμεν 01 <sup>ca</sup> 025 044 1241 <i>Byz</i>
Rom 4.1	ευρηκεναι αβρααμ τον προπατορα ημων	αβρααμ τον πατερα ημων 1739	2-5 03 1 αβρααμ τον πατερα ημων ευρηκεναι 025 1241 <i>Byz</i> 1 ευρηκεναι αβρααμ τον πατερα ημων 01c 04 <sup>3</sup> 044
Rom 4.11	περιτομης	περιτομην 02 04* 1739	—
	και(2)	OMIT 01* 02 03 044 1739	—
Rom 4.19	ηδη	OMIT 03 1739	ηδην 025
Rom 5.7	μολις	μογις 1739	—
	γαρ(2)	OMIT 1739	—
Rom 5.11	χριστου	OMIT 03 1739	—
Rom 5.14	μωυσεως	μωσεως 02 025 044 1739	—
	και	OMIT 1739*	—
	μη	OMIT 1739*	—
Rom 5.15	ιησου χριστου	2 1 1739	—
Rom 5.17	τω του(1) ενος(1)	εν ενος 1739	εν ενι 02
Rom 6.1	επιμενωμεν	επιμεινομεν 1739	επιμενομεν 01 025 <i>Byz</i>
Rom 6.16	ω(2)	ου 044 1739	—
	εις(2) θανατον	OMIT 1739*	—
Rom 7.8	δε	OMIT 1739*	—
Rom 7.25	νοι	+ μου 1739	—
Rom 8.1	τοις	OMIT 1739	—
Rom 8.6	γαρ	δε 1739	—
Rom 8.11	εκ(1) νεκρων(1)	OMIT 1739	—
	του(2) ενοικουντος αυτου πνευματος	το ενοικουν αυτου πνευμα 03 025* 044 1241 1739 <i>Byz</i>	του ενοικουντος αυτοι πνευματος 04*
Rom 8.27	εραυνων	ερευνων 02 03 (ερρευνων 04*) 04 <sup>c</sup> 025 044 1241 1739 <i>Byz</i>	—
Rom 8.28	δε	γαρ 1739	—

Rom 8.32	γε	δε 1739	–
Rom 8.34	ιησους	OMIT 03 1241 1739 <i>Byz</i>	–
	δε	+ και P <sup>46</sup> 044 1241 1739 <i>Byz</i>	–
	ος(1)...θεου	OMIT 1739	–
Rom 9.15	μωυσει	μωση 02 03* 044 (μωσει 03 <sup>c</sup> 1739)	–
Rom 9.27	υπολειμμα	καταλειμμα P <sup>46</sup> 01 <sup>si</sup> 025 044 1241 1739* <i>Byz</i>	txt 1739 <sup>vl</sup>
Rom 10.3	δικαιοσυνην(2)	OMIT 02 03 025 1739	–
Rom 10.5	τηνι δικαιοσυνην την2 εκ του νομου οτι	7 1–6 1739	7 1–4 6 01*   7 1–4 πιστεως 02   1–4 6–7 01ca 03 044
	αυτοις	αυτη 01* 02 03 1739	–
Rom 10.8	εστιν(1)	+ ροδρα 1739	–
Rom 10.14	ακουσωσιν	ακουσωνται P <sup>46</sup> (-ονται 01* 025 1739)	ακουσουσιν <i>Byz</i>
Rom 10.15	τα αγαθα	αγαθα 01ca 02 03 04 025 1739	–
Rom 10.19	μωυσης	μωσης 02 044 1739	–
Rom 11.7	η...επετυχεν(2)	OMIT 1739*	–
Rom 11.21	μη πως	OMIT 01 02 03 04 025 1739	–
Rom 11.22	επιμενης	επιμεινης P <sup>46vid</sup> 02 1241 1739* <i>Byz</i>	txt 1739 <sup>vl</sup>
Rom 11.25	παρ	OMIT P <sup>46</sup> 044 1739	εν 02 03
Rom 11.31	νυν(2)	OMIT P <sup>46</sup> 02 044 1241 1739 <i>Byz</i>	–
Rom 12.2	και(1)	OMIT 1739	–
Rom 12.16	το αυτο	τα αυτα 1739	–
Rom 12.17	αποδιδοντες	ανταποδιδοντες 1739	–
Rom 13.9	ου(2) φονευσεις	OMIT 1739	–
Rom 13.13	εριδι και ζηλω	ερισι και ζηλω 1739	ερισι και ζηλοισ 03
Rom 13.14	τον κυριον ιησουν Χριστον	1–3 1739	3 4 1 2 ημων P <sup>46</sup>   1 4 3 03
Rom 14.4	δυνατει γαρ	δυνατος γαρ P <sup>46</sup> 025 044 1739	δυνατος γαρ εστιν 1241 <i>Byz</i>
Rom 14.5	γαρ	OMIT P <sup>46</sup> 01 <sup>ca</sup> 03 044 1241 1739 <i>Byz</i>	–
Rom 14.8	ζωμεν(2)	εσμεν 1739	–
Rom 14.9	νεκρων και(3) ζωντων	3 2 1 1739	–
Rom 14.10	γαρ	OMIT 1739	–
Rom 14.12	ουν	OMIT 03 025* 1739	–
	τω θεω	OMIT 03 1739	–
Rom 14.21	κρεα	κρεας 044 1739	–
Rom 15.3	ο χριστος	χριστος 1739	–
Rom 15.7	δοξαν	την δοξαν 1739	–
Rom 15.8	γεγενησθαι	γενεσθαι 03 04* 044 1739	–

Rom 15.14	μου	OMIT P <sup>46</sup> 1739	–
Rom 15.15	εγραψα υμιν	2 1 1739	–
Rom 15.19	θεου	αγιου 02 1739	OMIT 03
Rom 15.24	διαπορευομενος	πορευομενος P <sup>46</sup> 02 1739	–
Rom 15.33	αμην	OMIT P <sup>46</sup> 02 1739	
Rom 16.14	αυτοις	αυτους 1739	–
Rom 16.17	τα σκανδαλα	σκανδαλα P <sup>46</sup> 1739	–
Rom 16.18	τω κυριω ημων χριστω	1 4 3 1739	1–3 (+ ιησου) 4 1241 Byz
Rom 16.21	συνεργος	συνεργων 044 1739	–
	μου(1)	OMIT 03 1739	μοι 044
Rom 16.24	Verse	OMIT P <sup>46</sup> 01 02 03 04 025† 1739	–
Rom 16.25–27	Location of 16.25–27	post 16.24 01 03 04 1739	post 14.23 044 1241 Byz   post 15.33 P <sup>46</sup>   post 14.23 et 16.24 02 025
Rom 16.25	ιησου χριστου	2 1 03 1739	–
Rom 16.26	υπακοην	υποταγην 1739	–
Rom 16.27	αμην	OMIT 1739*	–

Table 4.17 U Readings in Romans

Omissions constitute the largest subgroup of 1739's singulars with sixteen readings.<sup>5</sup> The omissions reveal a certain expediency, especially with connectives, within 1739's textual history as five of the omissions deal with *καί*, *δέ*, and *γάρ* (Rom 5.7, 14; 7.8; 12.2; and 14.10). Another deletes a contextually unnecessary *ἐκ νεκρῶν* (Rom 8.11). There are three instances of types of parablepsis (Rom 8.34; 11.7; and 13.9). Three of the omissions cannot easily be explained as resulting from the typical scribal errors and result in a change to the meaning of the text (Rom 5.14; 6.16; and 8.1). Finally, the omission of *ἀμὴν* at the ending of Romans is hard to explain but must either be a copying error or follow from the same expediency apparent in the textual history leading to 1739. Comparatively, there are only two singular additions in 1739. The first, at Rom 7.25, clarifies the meaning and has been, unknowingly, adopted in many English translations.<sup>6</sup> The other, the addition of *σφόδρα* after *ἔστιν* at Rom 10.8, is surprising as a singular since *σφόδρα* is present in the Septuagint text of Deut 30.14. The second largest class of singulars are transpositions with nine variant readings.<sup>7</sup> In general, these may be described as producing a plausibly smoother text,

<sup>5</sup> Rom 5.7, 14 (*bis*); 6.16; 7.8; 8.1, 11, 34; 11.7; 12.2; 13.9, 14; 14.10; 15.3; 16.18 and 27. One other reading, categorized otherwise, involves a shortened reading in 1739 (Rom 3.2).

<sup>6</sup> A quick search shows *νοῦ* has been translated as "my mind" in the CEB, CEV, CJB, ESV, HCSB, NASB, NET, NIV, NLV, NLT, NRSV, RSV, and the 1599 Geneva Bible.

<sup>7</sup> Rom 3.2, 3, 8, 9; 4.1; 5.15; 10.5; 14.9; and 15.15. Rom 3.2 and 4.1 are perhaps not strictly transpositions but are rewordings or substitutions. However, since the competing variants in each variant unit are transpositions, they have been grouped here.

though not without exception (e.g., Rom 5.15). The remaining singulars are a mix of substitutions involving case changes, tense changes, interchanges of conjunctions, and word changes.

The other forty-two ungrouped readings involve 1739 sharing a reading with a group of manuscripts that fell below the thresholds of the defined groups or include a mix of Eastern Branch manuscripts with either or both of  $\mathfrak{P}^{46}$  and  $\alpha 3$ . Once again, omissions mark the largest type of variant within these readings with sixteen and they again typically affect shorter words. The major exceptions to this are the omission of  $\alpha\upsilon\kappa \xi\epsilon\tau\iota\nu$  in Rom 3.12 with  $\alpha 3$  and the omission of verse 16.24 with many other witnesses. Both of these will be discussed more fully in §3.9 below. The former is part of an important subgroup within this undefined group where  $\alpha 3$  and 1739 share a variant reading at a point where  $\mathfrak{P}^{46}$  is lacunose. There are five of these 1739- $\alpha 3$  shared variants in total.<sup>8</sup> Twenty-five of the non-singular readings in the undefined group are attested by a mixed group of witnesses (i.e., include either  $\mathfrak{P}^{46}$  or  $\alpha 3$  alongside Eastern branch witnesses). This means that seventeen of the readings have attestation that fell below the requirements of the other special agreement groups. These are split almost equally, with nine readings involving 1739 joining either  $\mathfrak{P}^{46}$  or  $\alpha 3$  and eight having 1739 joined by a few Eastern branch manuscripts. If there is a dominant manuscript within this last set, it is  $\alpha 44$ , which agrees with 1739 in six of the eight variant readings.

The overall mix of agreements, within this undefined group and fairly evenly split between differing types prevents too much being said at this point about the data the group contains. Perhaps it confirms that the group profiles, and particularly the split between Eastern Branch manuscripts and  $\mathfrak{P}^{46}$ - $\alpha 3$ , are reliable guides to determining 1739's textual affiliations. Having only twenty-five of 1739's 126 variant readings feature mixed attestation seems to indicate that the two streams are largely independent of one another. As indicated above, the agreements between 1739 and  $\alpha 3$  when  $\mathfrak{P}^{46}$  is lacunose and places where there are competing variants will be analyzed more closely in the following sections.

## 2.11 *Summary of Special Agreements*

The survey of special agreements leaves little doubt that they present 1739 to be much more closely affiliated with the Eastern Branch manuscripts than with  $\mathfrak{P}^{46}$  and  $\alpha 3$ . Of those variants that were classified as any of the P or E groups, the E group special agreements outnumbered the P group special agreements forty-one to one. Adding in the readings from the undefined group that did not have mixed witnesses nor were 1739 singulars raises this

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<sup>8</sup> Rom 3.12, 25; 4.19; 5.11; and 14.12.  $\mathfrak{P}^{46}$  is extant for the agreement between  $\alpha 3$  and 1739 in Rom 16.21 and 16.25.

ratio to forty-nine to ten.<sup>9</sup> The paucity of results for  $\mathfrak{P}^{46}$  and  $\circ 3$  precludes meaningful breakdown of the data according to *Commentary on Romans* or *παλαιόν* dependent sections.

Given the dominance of the E group special agreements, it is possible to scrutinize these groupings more closely to test affiliations within this group of seven manuscripts. The earliness of 1739's text is reinforced by its fourteen agreements with  $\circ 1$ , fifteen agreements with  $\circ 2$ , and eight agreements with  $\circ 4$ .<sup>10</sup> However, the more "Byzantinized" nature of 1739's text is also supported by the data. There are seventeen E group special agreements not featuring  $\circ 1$   $\circ 2$  or  $\circ 4$ ; seventeen of the readings were shared with the Byzantine Text, fourteen each with  $\circ 44$  and 1241, and nine with  $\circ 25$ .<sup>11</sup> As noted above, the undefined group contains several more readings that strengthen the apparent relationship between 1739 and  $\circ 44$ .

Only six of the readings in any defined group are found in the parts of Romans that rely on the *παλαιόν* for their text, and all of these are in E group categories.<sup>12</sup> Although the evidence is scant and therefore firm conclusions cannot be reached, the typical witnesses joining 1739 are later. Each of the six readings are attested by 1241 and the Byzantine Text, while only one has support from  $\circ 1$  and  $\circ 2$  and another reading is supported by  $\circ 4$ . The one special agreement between 1739  $\mathfrak{P}^{46}$  and  $\circ 3$  does occur in the section dependent on Origen's *Commentary on Romans*, but this hardly suggests any shift in overall textual affinities between the two sections. As far as special agreements are concerned, there are no noticeable differences between the text sourced from the commentary versus the text copied from the *παλαιόν*. Returning to the possibilities raised in §1.3 above, the increased overall similarity between  $\circ 3$  and 1739 in the *παλαιόν* sections was not matched in the special agreements. The one special agreement between 1739  $\mathfrak{P}^{46}$  and  $\circ 3$  in the defined groups was in the commentary-based section. Plus, of the twelve variant readings in the Undefined group only two involved  $\circ 3$  and both had mixed testimony. Further, all seven of the variants attested by 1739 and  $\circ 3$  alone occurred outside the *παλαιόν* sections. Given the unlikelihood of the indicative errors reversing this fairly clear result, some other

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<sup>9</sup> This is possibly a valuable metric since it allows  $\mathfrak{P}^{46}$  and  $\circ 3$  the chance to have split testimony and still reveal kinship with 1739. It is naturally possible, and likely, that one of the manuscripts errs from its tradition and that the other manuscript and 1739 preserve it correctly. The size of the E group—even though it is less homogenous than  $\mathfrak{P}^{46}$  and  $\circ 3$ —allows for much greater breakdown within the group so affinity can be revealed even though a manuscript may depart from the history preserved in its exemplar.

<sup>10</sup> Eight might appear low in relation to  $\circ 1$  and  $\circ 2$ , but it is worth remembering that  $\circ 4$  was extant for only about 74% of all variant units.

<sup>11</sup> Thirty-two E group special agreements had the support of the Byzantine Text, but a reading carried in early manuscripts and the Byzantine Text is not the Byzantine reading but is a reading shared by that branch of the tradition that originated early within that branch.

<sup>12</sup> In the Undefined category, twelve readings fell in the *παλαιόν* section. Eight of these are singulars in 1739 with the other four all featuring a mix of Eastern Branch manuscripts and  $\mathfrak{P}^{46}$  or  $\circ 3$ .

explanation must be offered to explain the shift seen in the overall similarity between 1739 and 03 for the two sources of 1739's Romans text.

Altogether, the data in the E group special agreements fails to point conclusively in any one direction, though it, combined with the lack of P group special agreements, does generally confirm Carlson's findings about the relationship of 1739 to the textual tradition over and against Zuntz's. The following investigation of indicative errors among these special agreements will hopefully provide an even clearer picture of the relationships in question.

### 3 Indicative Errors

The purpose of now turning to indicative errors is to find those shared variant readings that necessitate a genealogical relationship between the witnesses. The picture of the relationships is fairly clear, given the results of the overall similarity calculations and the findings from looking at the various group readings. However, it is always possible that these readings might be the result of accidental agreement, so it is in this section that we will determine whether the forty-one 'E' group readings truly outweigh the one 'P' group reading. The 'U' group readings will be analyzed more fully for their significance, especially as discussed above. Given the large number of variants to possibly discuss—128—only those readings that are especially significant or those that are questionable with regards to being indicative will receive a full discussion. The goal is simply to find those shared readings that demand common ancestry between the witnesses or find the readings in 1739 that reveal something about its place in the development of the text.

#### 3.1 *P* (1739 Joins $\mathfrak{P}^{46}$ 03)

The single special agreement in this category is the omission of the *minor word*  $\acute{\upsilon}\mu\acute{\alpha}\varsigma$  in Rom 12.14. This variant is recorded in the Nestle-Aland text with the breakdown of Greek witnesses in the apparatus as

$\acute{\upsilon}\mu\acute{\alpha}\varsigma$ :  $\mathfrak{P}^{46}$  03 6 1739

OMIT: 01 02 06 020 025 044 33<sup>vid</sup> 81 104 365 630 1175 1241 1505 1506 1881  $\mathfrak{M}$

The variant unit also receives discussion in Metzger's *Textual Commentary*, where he writes

It is difficult to decide whether  $\acute{\upsilon}\mu\acute{\alpha}\varsigma$  was deleted in order to extend the range of the exhortation, or whether copyists, recollecting the parallel sayings in Mt 5.44 and Lk 6.28, added the pronoun. Since both readings are fairly evenly supported in the witnesses, a majority of the Committee preferred to print [ $\acute{\upsilon}\mu\acute{\alpha}\varsigma$ ].<sup>13</sup>

<sup>13</sup> Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 466.



It is not immediately clear how the presence of ὑμᾶς would shorten the range of the exhortation, since the following word continues the exhortatory flow of the pericope with another imperative. However valid this point may be, the latter point about harmonization to the Gospel parallels provides sufficient explanation for how the omission could have arisen multiple times independently. Further reason to doubt the genealogical nature of this shared reading is the split among Family 1739 members, with 6 and 1739 on one side and 630 and 1881 on the other.<sup>14</sup> Together, these factors prohibit the shared omission in this passage from being considered indicative.

### 3.2 *E (1739 joins the Entire Eastern Branch)*

All three shared readings in this group are worthy of discussion. The transposition of Χριστοῦ Ἰησοῦ in Rom 1.1 that is shared by all of the Eastern Branch manuscripts except for 04, which is lacunose, potentially shows 1739 aligning uniformly with this group. However, the frequency with which Pauline usage alternates between Χριστοῦ Ἰησοῦ and Ἰησοῦ Χριστοῦ and the likelihood of a scribe transposing the words toward the pattern of the New Testament more generally makes it too probable that this variant independently arose multiple times.<sup>15</sup> Further, the text reading has scant support—only P<sup>10</sup> 03 and 81 in Greek witnesses—and the reading of 03 might be a redactional element within that manuscript's text, making it such that initial text as currently reconstructed here is incorrect.<sup>16</sup> On account of these few factors, the shared reading should not be elevated to the level of indicative error.

The second variant reading supported by the full Eastern Branch and 1739, again with 04 being lacunose, is the omission of the second οὖν in Rom 9.19, which is in the παλαιόν section. The accidental omission is unlikely to be due to copying error since it is not surrounded by similar forms. Intentional omission for the purpose of smoothing the

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<sup>14</sup> To the Nestle-Aland apparatus we can add 424, whose original hand included ὑμᾶς, but a later corrector, who typically aligns with 1739, marked it for deletion.

<sup>15</sup> Within the Pauline Epistles, Χριστοῦ Ἰησοῦ occurs thirty times in twenty-nine verses compared to Ἰησοῦ Χριστοῦ, which occurs sixty-six times in as many verses. In Romans, the forms occur three and fifteen times, respectively. More generically, all declensions of Χριστὸς Ἰησοῦς occur eighty-nine times in Paul versus eighty-three occurrences of declensions of Ἰησοῦς Χριστός. Outside of Paul, declensions of Χριστὸς Ἰησοῦς occur only five times and all in Acts and in the accusative case.

The note in Metzger's commentary argues that we should expect the reading Ἰησοῦ Χριστοῦ since Romans is an early Pauline Epistle, but it does not go in this direction on the basis that "the weight of the witnesses supporting each sequence is more evenly balanced" in Romans (*Textual Commentary*, 446). I am unsure how the witnesses were judged to be evenly balanced, and the run of the argument seems to support the variant as likely original.

<sup>16</sup> See Dirk Jongkind, "Redactional Elements in the Text of Codex B," in *The Future of New Testament Textual Scholarship: From H. C. Hoskier to the Editio Critica Maior and Beyond*, ed. Garrick V. Allen, WUNT 417 (Tübingen: Mohr Siebeck, 2019). Jongkind also adds minuscule 1838 to the list of manuscripts supporting the text readings.

syntax in which οὖν occurs almost back-to-back is not especially convincing since the τί clearly demarcates the two parts of the sentence. The decisive factor here is not the internal evidence but the even split in the external evidence. To use Carlson's categories, the Eastern Branch manuscripts fully support the omission while the Western Branch manuscripts, comprised of P<sup>46</sup> 03 06 010 and 012, support the text reading. Accordingly, it seems likely that the omission arose very early in the tradition and became the reading present in an entire branch of the tradition. As such, it should be considered an indicative reading involving a *minor word*.

The final shared reading in this group is the omission of ἐν in Rom 10.20. The omission here of a *minor word* should also be considered indicative for most of the same reasons as the previous variant. The same arguments concerning Eastern versus Western branches split and lack of obvious reasons for accidental omission are pertinent here. A case can be made that ἐν was omitted from the quotation here since it is not present in Isaiah. However, the lack of other variants trying to conform the text to the Greek text of Isaiah, especially its different word order, makes this an unlikely explanation. Some further support for seeing this reading as an indicative error can be garnered from the addition of ἐν following ἐγενόμην later in the verse. The addition is supported only by witnesses that were listed in support of the text reading for the omission.<sup>17</sup> The addition of ἐν in the second refrain of the Isaiah quotation is undoubtedly motivated by the presence of the first ἐν. That ἐν was not added by any of those manuscripts supporting the earlier omission solidifies that two independent related strands of the text developed in this passage.

### 3.3 E1 (1739 joins the Entire Eastern Branch minus 01)

There are four shared readings in this group, two of which can be handled with brief comment while two require a fuller discussion. The transposition of Χριστοῦ Ἰησοῦ in Rom 2.16 closely resembles the discussion of the same variant in Rom 1.1 from the E group above. For all of the same reasons given there, the shared reading here should also not be understood as an indicative error. The de-aspiration of ἐφ' ἐλπίδι to ἐπ' ἐλπίδι in Rom 8.20 can be explained by appeal to Byzantine era stylistic preference and the *Koine* mixed use of aspirates.<sup>18</sup> The latter can explain the split testimony between 01 02 and 04, while the former can explain the near complete adoption of the de-aspirated form by the chronologically later witnesses. These plausible factors provide sufficient reason to doubt imputing genealogical significance upon this shared reading, and therefore this variation should not be considered an indicative error.

<sup>17</sup> P<sup>46</sup> 010 and 012 have the first but have not added the second ἐν.

<sup>18</sup> A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (London: Hodder and Stoughton, 1919), 222–225.

The spelling of Μωϋϋη in Rom 10.5 as Μωϋη in a few witnesses presents an interesting problem. Within the manuscripts collated for this study, the variant is supported by 02 025 044 1241 and 1739 (04 is lacunose) and thus has pretty widespread support among the Eastern Branch manuscripts. The CNTTS apparatus adds a few other minuscules but also adds 06. Since 010 and 012 both support readings with the *upsilon* spelling, the question immediately arises whether 06 has transmitted its exemplar accurately and thus 010 and 012 both represent a corrected text or if 06 has erred in copying its exemplar while 010 and 012 have accurately transmitted their exemplar. The unknowability of this slightly inhibits deciding whether the spelling variant has arisen multiple times or is peculiar to the few Eastern Branch manuscripts reading it. The two spellings were noted by Henry Thackeray, who argued Μωϋϋη represented the older orthography rendering an Egyptian pronunciation, while Μωϋη is a later development that moved the pronunciation closer to Hebrew מֹשֶׁה.<sup>19</sup> This spelling variation supports seeing the deciding factor here being a lack of consistency within the Family 1739 manuscripts. Μωϋϋη is read by 6 424 and 1881 while the variant Μωϋη is read by 630 and 1739. It thus appears that the spelling was a matter of scribal preference rather than genealogical descent. The shared reading here then cannot be considered an indicative error.

The final shared reading in this group is the addition of Χριστοῦ following Ἰησοῦ in Rom 16.20. While it is possible that the addition entered the Eastern Branch tradition early and that all the later manuscripts are dependent on the early intrusion, the possibility of the addition arising multiple times prevents raising this shared reading to the level of an indicative error. As noted in Metzger's *Textual Commentary*, "the general tendency was to expand liturgical formulations."<sup>20</sup> In addition to a couple of places in the manuscripts where a fuller expression is given as a variant (e.g., 1 Cor 5.4 and 2 Th 1.12), the fuller expression in the variant here for Rom 16.20 aligns the verse with the verbatim expressions in Gal 6.18, 1 Th 5.28, and 2 Th 3.18 and similar ones elsewhere (e.g., 2 Cor 1.3, Eph 1.3, 17; 5.20, Col 1.3, etc.). The tendency to expand liturgical expressions, the likelihood of harmonization to familiar expressions, and the frequency with which this kind of textual issue appears in the manuscript tradition means the shared reading should not be considered an indicative error.

### 3.4 E2 (1739 Joins 01, Plus up to Two Members of the Eastern Branch)

Of the seven E2 shared readings only the omission of καί in Rom 8.11 is clearly an indicative error. It is an unmotivated omission with no apparent reasons supporting accidental error

<sup>19</sup> Henry St. J. Thackeray, *A Grammar of the Old Testament in Greek according to the Septuagint* (Cambridge: Cambridge University Press, 1909), 163 n. 3.

<sup>20</sup> Metzger, *Textual Commentary*, 476.

outside of pure accident that can happen with *verba minora*. Further, the error is shared by a small group of closely related manuscripts, including Family 1739 members 630 and 1881. The other six shared readings in the E2 group require discussion.

The omission of the article in the prepositional phrase διὰ τῆς πίστεως in Rom 3.25 by 01 04 and 1739 should likely not be considered an indicative error. In addition to 02 omitting the phrase as noted in my collation, the Nestle-Aland apparatus adds 06\* 010 012 0219<sup>vid</sup> 104 365 1505 1506 and 1881 in support of the variant reading. The presence of the 06 010 and 012 grouping in this list suggests that this variant arose independently multiple times in the early stages of the text's development.<sup>21</sup>

The problem in Rom 4.11 with τὴν δικαιοσύνην is particularly tricky. There are two variants: δικαιοσύνην, supported by 01 04<sup>2</sup> 06\* 6 365 424<sup>c</sup> 1506 and 1739, and εἰς δικαιοσύνην, supported by 02 424\* and 1881. The reading of 06\* likely represents a diversion from its exemplar since 010 and 012 both support the text reading. This leaves only Eastern Branch witnesses in support of variant readings with all of the Family 1739 members, excepting 630, among them. Dropping the article does not obviously improve the syntax and could be read as distinguishing between the righteousness credited to Abraham versus to his descendants. The reading εἰς δικαιοσύνην, which matches the earlier construction in Rom 4.3 and its corresponding referent in Gen 15.6, could derive from either of the other readings. Thus 424's ancestry could have begun with τὴν δικαιοσύνην, which was then changed to εἰς δικαιοσύνην by 424 or its ancestors, then later corrected against 1739 to δικαιοσύνην. On the other hand, 1881's ancestry clearly involves τὴν δικαιοσύνην being altered to δικαιοσύνην, which 1881 then modified to εἰς δικαιοσύνην. This explanation of the textual development allows for multiple development of the εἰς δικαιοσύνην variant but shows the development of the δικαιοσύνην variant to be likely independent and unlikely to have been created accidentally or intentionally. Accordingly, this shared reading between 01 and 1739 and others should be viewed as an indicative error, although a weak one due to involving the omission of a *minor word*.

The rewording of Χριστὸν ἐκ νεκρῶν to ἐκ νεκρῶν Χριστὸν Ἰησοῦν in Rom 8.11 is one of several competing readings in the variant unit. Incorporating the additional manuscripts from the Nestle-Aland apparatus, the variants and supporting manuscripts are:

ἐκ νεκρῶν Χριστὸν Ἰησοῦν 01\* 02 630 1506 1739 1881  
ἐκ νεκρῶν Ἰησοῦν Χριστὸν 04 81  
Χριστὸν Ἰησοῦν ἐκ νεκρῶν 06\*  
Ἰησοῦν Χριστὸν (- ℓ249) ἐκ νεκρῶν 104 ℓ249

<sup>21</sup> The article is bracketed in many critical texts and is rated a 'C' by the UBS committee. Metzger then provides reason for how both the inclusion or exclusion of τῆς, if the competing reading was original, could have been motivated by the surrounding context and use of similar language ( *Textual Commentary*, 449).

τον Χριστον εκ νεκρων 01<sup>2</sup> 018 020 025 044 33 1175 1241 2464 ℣  
*txt* 03 06<sup>2</sup> 010 012 1505

The variants can roughly be grouped into two subsets based on the positioning of “from the dead,” and the manuscripts supporting the front-loaded “from the dead” are all members of the Eastern Branch. There is little reason to suspect that the front-loaded rewording has arisen multiple times independently. Shifting “from the dead” to the front does not help with emphasis since the idea of resurrection being from the dead is already present in the preceding clause. Furthermore, shifting it forward does not conform the phrasing to general Pauline style, which unanimously places the direct object of ἐγείρω prior to ἐκ νεκρῶν.<sup>22</sup> The transposition of Χριστὸν Ἰησοῦν within these variants is likely secondary to the front-loading of ἐκ νεκρῶν, such that the two variant readings are genetically related. For these reasons, the shared reading here should be seen as an indicative error linking 1739 to 01 and 02 primarily, but also to 04.

The next shared reading in this group, the addition of καὶ following τίς in Rom 8.24, shares many of the same features as the above problem. The breakdown of variants and supporting manuscripts, including additional manuscripts from the Nestle-Aland apparatus, is as follows:

τίς, τί καὶ 01<sup>2</sup> 02 04 018 020 025 044 33 81 104 630 1175 1241 1505 1506 1881 2464 ℣  
τίς, τί 03<sup>2</sup> 06 010 012  
τίς καὶ 01\* 1739<sup>txt</sup>  
*txt* ℞<sup>46</sup> 03\* 1739<sup>v.l.</sup>

Once again, the support for the variants arranges neatly between Eastern Branch and Western Branch manuscripts. However, it seems very likely that scribes would have been interested in expanding the text reading in this verse so as to clarify its meaning. As noted by Metzger, “The expansions may have been introduced by copyists because of the lack of punctuation (after βλέπει) and the ambiguity of τίς (interrogative or indefinite) in unaccented script.”<sup>23</sup> On this basis, the shared reading of 1739<sup>txt</sup> cannot be considered an indicative error. This variant unit is particularly interesting because of the competing reading offered in the margin that supports the text of our critical editions. The marginal note indicates that the reading ὁ γὰρ βλέπει τίς ἐλπίζει was found in the παλαιόν.<sup>24</sup> Although a shared initial text reading does not confer any genealogical information, the presence here of competing readings based on the two sources used for Romans in 1739 is interesting. It provides the first observable difference between the two sources since the overall

<sup>22</sup> Rom 4.24; 6.4, 9; 7.4; 8.11 (*bis*); 10.7, 9; 1 Cor 15.20; Gal 1.1; Eph 1.20; and Col 2.12.

<sup>23</sup> Metzger, *Textual Commentary*, 457.

<sup>24</sup> Above this particular note in 1739, the variant reading ὑπομένει for βλέπει is also given, though no source for the reading is stated.

similarity calculations and group agreements revealed little difference between the parts of Romans derived from the two sources.

The omission of ἀὐτὰ in Rom 10.5, shared by 01\* 02 and 1739 and many Family 1739 members (6 424<sup>c</sup> and 630), undoubtedly results from moving the text closer to the Greek text of Lev 18.5. The small group of manuscripts supporting the variant, however, raises the issue of whether the reading of these few manuscripts is the result of the variant arising multiple times independently or is genetically related. As with the variant reading in Rom 4.11 above, the presence of 06 in support of the variant in the Nestle-Aland apparatus further complicates the issue. It is possible that 06 independently deviates from its ancestors so that the Western Branch reading is the text reading and that the omission of ἀὐτὰ is an error belonging only to these few Eastern Branch manuscripts and 1739.<sup>25</sup> Although my suspicion is that the shared reading between 01 02 and 1739 is genetic, the presence of confounding factors means it must not be regarded as an indicative error.

The final variant in this group is the substitution of τὸ for ὃ in Rom 14.23 that is read in 01<sup>si</sup> 025 and 1739.<sup>26</sup> The CNTTS apparatus adds 06\* 69 1319 1573 1735 1962 and 2400 in support of the variant. However, only 630 of the other Family 1739 members contains the variant reading, which suggests accidental agreement among those few witnesses containing it. The syntactical change from πᾶν as the subject to οὐκ ἐκ πίστεως as the subject is not obviously smoother and thus is not something that scribes would have been obviously motivated to change.<sup>27</sup> In this case, the change from the relative pronoun to the article could have been occasioned by πᾶν τὸ being used in other passages dealing with dietary rules (1 Cor 15.25 and 27). Given the lack of support among Family 1739 members and support from a few other mixed witnesses, it is best to not regard this shared reading as an indicative error.

### 3.5 E4 (1739 joins 025 044 1241 and Byz)

Within the E4 group, the addition of καὶ in Rom 2.5 and the substitution of καὶ ὁ for ὁ δέ in Rom 14.3 have clear marks of being indicative errors. Their manuscript support is unanimously later Eastern Branch and the variants are not the result of a repeatable scribal error. Further, the readings have strong support within the Family 1739 manuscripts (6 424 630 1739 and 1881). The other four E4 shared readings will be discussed in more detail.

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<sup>25</sup> The Latin side of 06 (as well as 0319) includes the referent 'ea.'

<sup>26</sup> The scribe of 01 initially omitted a larger phrase here due to homeoteleuton but added it back into the intercolumnar space.

<sup>27</sup> On the grammar of this substitution, see Friedrich Blass and Albert Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and ed. by Robert W. Funk (Chicago: University of Chicago Press, 1961), §§266 and 293.

The change in spelling in Rom 3.12 from ἡχρεώθησαν to ἡχρειώθησαν, though carried exclusively by Eastern Branch manuscripts, is more likely the result of apparent preference among later scribes for the ἄχρειόω versus ἄχρεόω stem of the word than genetic relationship.<sup>28</sup> It should not be considered an indicative error.

The change from δέ to γάρ in Rom 4.15 is supported by all of the later Eastern Branch manuscripts collated in this study, and the Nestle-Aland apparatus adds the Westerns 06 010 and 012 to the group. This indicates that the reading has arisen multiple times and therefore cannot be considered an indicative error. In Metzger's offering for how δέ might be the secondary reading, he states that "On the other hand, if οὖ γάρ were original, one could understand that some scribes, noticing the presence of γάρ at the beginning of verses 13, 14, and 15, might well have decided to replace the fourth instance of γάρ with δέ."<sup>29</sup> Metzger's explanation almost assumes that verse 15 is a singular thought and δέ is therefore the more natural reading that keeps verses 13–15 as distinct ideas. A better explanation can be found in the manuscripts themselves where we can see how the scribes were understanding the verses Metzger mentions. In some of the early manuscripts supporting δέ, the text is formatted in either regular columns (e.g., 03) or the beginning of verses 13, 14, and 15 are all slightly outdented (e.g., 01 and 02).<sup>30</sup> As one moves to the later manuscripts—especially those reading γάρ—the formatting shifts to separate the οὖ γάρ as a distinct idea by starting new sense lines (e.g., 06) or separating it from the preceding clause with a mid-dot (e.g., 424 1241 and 1739). Minuscule 365 separates the οὖ γάρ of verse 15 so distinctly as to indicate it forms a new thought that is connected to verse 16. It thus seems that the unity of verses 13–15 was secondary to the issue of whether verse 15 was one idea or two. The γάρ reading is the result of understanding verse 15 as two ideas and only then adjusting it to match the formatting of the previous verses.

The next shared reading in the E4 group is the addition of πᾶς following the second καί in Rom 9.33. The support for the variant is exclusively Eastern Branch, with the Nestle-Aland text reading being supported, according to the Nestle-Aland apparatus, by 01 02 03 06 010 012 81 1506 and 1881. The clean division between the manuscripts supporting each reading, excepting 1881, lends to the idea that this is an indicative error. However, the

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<sup>28</sup> Walter Bauer et al., eds., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd rev. ed. (Chicago: University of Chicago Press, 2000), s.v. ἄχρειόω. See also Blass and Debrunner, *A Greek Grammar*, §30.2.

Of course, genetic relationship plays into the total transmission of the spelling within the Eastern tradition, but later scribes would have certainly been likely to alter the spelling to current convention if they found the older spelling in their *Vorlage*. According to the CNTTS apparatus, ἡχρεώθησαν is supported only by 01 02 03\* 06\* 012 1877 and 1962.

<sup>29</sup> Metzger, *Textual Commentary*, 451.

<sup>30</sup> 04 shows some mixture of formatting styles. It outdents v. 13, does not signify the beginning of 14, and places mid-dots before each part of verse 15.

quotation of the same Isaiah text later in Rom 10.11, where  $\pi\acute{\alpha}\varsigma$  is present without variation offers explanation for how this variant could have arisen multiple times to come to dominate the Eastern Branch.<sup>31</sup> Accordingly, it cannot be considered an indicative error.

The final E4 group reading is the omission of  $\eta\nu$  in Rom 14.22. In addition to being supported by 025 044 1241 1739 and the Byzantine Text, the reading is supported by the Westerns 06 010 and 012. The reading of the Nestle-Aland text is supported by 01 02 03 04 and 048 alone among Greek manuscripts according to the Nestle-Aland apparatus. The inclusion of the Westerns alongside the later manuscripts from the Eastern Branch likely represents multiple development of this particular variant, in which case it cannot be considered indicative. Metzger's comment that "without  $\eta\nu$  the words  $\kappa\upsilon\ \pi\acute{\iota}\varsigma\tau\iota\nu\ \epsilon\chi\epsilon\iota\varsigma$  can be taken either as a statement or as a question; the latter makes a more lively style, which is appropriate in the context" is convincing for supposing stylistic improvement as the cause for the variant.<sup>32</sup> Metzger's own explanation for how the omission might have occurred—accidental omission due to itacism from  $\pi\acute{\iota}\varsigma\tau\iota\nu\ \eta\nu$ —is less convincing.<sup>33</sup> Regardless of cause, the reading should not be considered indicative.

### 3.6 *E5 (1739 Joins Four [or more] of the Seven Eastern Branch Manuscripts not Matching a Previous Category)*

There are eight shared readings in the E5 group. Of these, the elision of  $\delta\acute{\iota}\alpha$  to  $\delta\acute{\iota}$  in Rom 8.10 and change from the two-word construct  $\upsilon\psi\eta\lambda\acute{\alpha}\ \phi\rho\acute{o}\nu\epsilon\iota$  to  $\upsilon\psi\eta\lambda\omicron\phi\rho\acute{o}\nu\epsilon\iota$  in Rom 11.20 can be eliminated as non-indicative due to their mixed attestation as revealed in the Nestle-Aland apparatus but, more importantly, because the variants are likely due, at least initially, to scribal preference over genealogy.<sup>34</sup> Two of the readings in this group—Rom 12.4 and 16.1—are clearly indicative errors and require no fuller discussion.<sup>35</sup> In both cases, the manuscripts are clearly divided between the Eastern and Western branches, the variant has majority Family 1739 support, and the variant is unlikely to have arisen multiple times accidentally or intentionally. Both of these are close to having full Eastern Branch agreement—12.4 lacks only 01 (04 is lacunose) and 16.1 only 04. The other four readings require a fuller discussion.

<sup>31</sup> Metzger, *Textual Commentary*, 463.

<sup>32</sup> Metzger, *Textual Commentary*, 470.

<sup>33</sup> If this were true, one would also expect several other issues involving itacism for the transcription of  $\pi\acute{\iota}\varsigma\tau\iota\nu\ \eta\nu$ . None of the manuscripts in this study and only two included in the CNTTS apparatus (1243 and 1646) read  $\pi\acute{\iota}\varsigma\tau\eta\nu$ , and none read  $\pi\acute{\iota}\varsigma\tau\iota\nu\ \acute{\iota}\nu$  or any other combination.

<sup>34</sup> The latter can also be explained as a simple sight error since the variant readings are a single letter apart and the earliest manuscripts would have been written in continuous script and lacked accenting.

<sup>35</sup> Rom 16.1 involves the omission of a minor word and, as outlined in the method chapter, is considered a weaker indicative error.



In Rom 7.25, 1739 joins 02 025 1241 and the Byzantine Text rewords the introductory χάρις δέ to read εὐχαριστῶ.<sup>36</sup> There are a few other competing variants here as well. These are:

χάρις τῷ θεῷ 03

ἡ χάρις τοῦ θεοῦ 06

ἡ χάρις κυρίου 010 012

The readings of 06 010 and 012 are all clearly related and developed as an answer to the question posed in v. 24. The variants in these witnesses also typify the cause of the other variants, which was a difficulty making sense of the transition from 16.24 to the text of 16.25. The Nestle-Aland text reading χάρις δέ τῷ θεῷ (“Thanks be to God”) is not a straightforward response to “Who/what will deliver me from this body of death?” The omission of δέ by 03 (and by extension every other variant reading) is arguably original so that the conjunction was inserted by the manuscripts supporting the critical text reading in order to offer a transition from verses 24 to 25.<sup>37</sup> In this case, the reading of 03 is the initial text and all other readings are secondary. The Westerns 06 010 and 012 took the difficulty of the transition in one direction by directly answering the question, while the remaining Alexandrians went in two other directions. A few manuscripts inserted a transitioning conjunction, possibly under the influence of the same construction in Rom 6.17 and 2 Cor 8.16. The others, identified in my group E5, went with a phrase of similar meaning that is used many times in Paul (Rom 1.8; 1 Cor 1.4, 14; 14.18; Phil 1.3, and Phlm 4). Metzger offers that εὐχαριστῶ “seems to have arisen through transcriptional error involving the doubling of several letters” and offers a majuscule transcription of the reading.<sup>38</sup> This explanation is unlikely since it does not account for the omission of δέ, which he had adopted as original. Also, the sounds of τούτου and εὐ- are unlikely to be easily confused and the visual confusion is only especially possible within a certain Biblical Majuscule script. Further, if transcriptional errors had happened in this section, it is likely that there would be variants of τοῦ for τούτου ending 16.24 and εὐχαριστῶ θεῷ for εὐχαριστῶ τῷ θεῷ, but neither of these have happened. All of this leads to the conclusion that the difficulty of how to read v. 25 led to several different emendations in the textual tradition, each of which should be considered indicative errors for the manuscripts supporting each reading.

<sup>36</sup> The Nestle-Aland apparatus cites 01\* in support of the variant, with 01' supporting the text reading. Since the correction was labeled “S1” by the Codex Sinaiticus Project, its support for the variant has not been listed in my collation, per the method outlined.

<sup>37</sup> This study has used the Nestle-Aland text as a default standard so as to avoid additional lengthy discussions concerning the initial text. However, it is necessary here because the variants are best explained by clarifying what reading is most probable to explain the rise of the others. On the inclusion of δέ, see a similar comment in Michael H. Burer, W. Hall Harris III, and Daniel B. Wallace, eds., *The NET Bible*, NET-NA27 Diglot Edition (Dallas: NET Bible Press, 2004), note at Rom 7.25.

<sup>38</sup> Metzger, *Textual Commentary*, 455.

The addition of καί after τῆς ῥίζης in Rom 11.17 is supported by 02 025 1241 1739 and the Byzantine Text.<sup>39</sup> The competing variant read by P<sup>46</sup> 06 010 and 012 that omits τῆς ῥίζης is easily explained as an accidental omission due to the repetition of τῆς as well as the -ης ending of ῥίζης. Metzger explains the insertion of καί as alleviating the “unexpected asyndeton” in τῆς ῥίζης τῆς πύκνωσης.<sup>40</sup> It is not clear, however, that this construction is asyndetic or, at least, not so unclear in meaning as to suggest multiple emergence as the best explanation.<sup>41</sup> Accordingly, the addition should be considered an indicative error.

The opening text of Rom 15.17 has two variant readings. Instead of ἔχω οὖν τῇν, 01 02 025 044 1241 1739 and the Byzantine Text read ἔχω οὖν, and P<sup>46</sup> reads ἦν ἔχω. The article is unlikely to have been omitted accidentally, since nothing in the immediate context is visually similar. Additionally, the only previous use of “boasting” in Romans occurred in 3.27. Too much intervenes between then and 15.17 to require making καύχῃν anarthrous here so as to not identify the two boasts.<sup>42</sup> The lack of plausible explanation that would allow for independent creation of the variant plus uniform support for this variant among Family 1739 members suggests this variant is an indicative error, although a weak one involving a *minor word*. The variant in P<sup>46</sup> is not easily explainable, but its origins are undoubtedly genetically distinct from the reading ἔχω οὖν.

The final E5 group reading is the addition of μέν following σοφοῦς in Rom 16.19, which is supported by 01 02 04 025 1241 1739 and the Byzantine Text. While the support for this variant is solely from the Eastern Branch manuscripts, with all of the Western Branch manuscripts containing the Nestle-Aland text reading, it is too likely that μέν could have been introduced multiple times independently due to the following δέ clause. Adding μέν would thus emphasize the importance of both the first and second clauses, different as they may be, for the discerning Christian. In light of this possibility, the shared reading should not be considered an indicative error.

### 3.7 *E6 (1739 Joins Byz Exclusively or with Two Other Eastern Branch Manuscripts)*

The E6 group contains twelve special agreements, three of which are in the παλαιόν sections. Of these twelve special agreements, a few may be quickly eliminated from further consideration. The transposition in Rom 1.19 shared by 025 1739 and the Byzantine Text could have arisen multiple times by a desire to move the postpositive into a more normal

<sup>39</sup> The variant is supported by the other Family 1739 members 6 424 630 and 1881.

<sup>40</sup> Metzger, *Textual Commentary*, 464.

<sup>41</sup> The genitive phrase could either be “the root and richness of the olive tree” or “the richness of the olive root,” the latter of which is not a case of asyndeton. The three genitives in a row make for slightly difficult grammar but do not suggest asyndeton is involved.

<sup>42</sup> Cf. Blass and Debrunner, *A Greek Grammar*, §252.

second position, and therefore it should not be considered indicative.<sup>43</sup> The modification of οὐχ to οὐχί in Rom 2.26, supported by 1241 1739 and the Byzantine Text, is also likely to have been changed multiple times independently either out of a desire to strengthen the expectation of a “yes” answer to the question or out of phonetic confusion with the following article ἡ. The substitution of θεός for κύριος in Rom 14.4 should likewise not be considered indicative due to its mixed attestation by Western and Eastern Branch manuscripts and how likely it was to result from assimilation to the ὁ θεός of the previous verse.<sup>44</sup> The other nine special agreements will be discussed in more detail.

The omission of the second ἐτι in Rom 5.6 is shared by 025 044 1739 and the Byzantine Text. The Nestle-Aland apparatus adds 06<sup>1</sup> 018 020 33 630 1175 1881 and 2464 to the list. The other two members of Family 1739, 6 and 424, also support the omission. The grouping of closely related witnesses and totality of Family 1739 members supporting the reading makes it a tempting candidate for being an indicative error. However, the possibility that the second ἐτι was omitted multiple times independently so as to avoid the repetition of the opening ἐτι γάρ means it should not be considered indicative.<sup>45</sup>

The omission of the second ἐν in Rom 7.23 is much like the preceding shared agreement. According to my collation, the omission is supported by 04 1241 1739 and the Byzantine Text. The Nestle-Aland apparatus divides the Byzantine Text between the omission and critical text readings but adds (02) 04 020 81 104 630 1505 1506 and 2464.<sup>46</sup> The variant is also supported by 6 and 424<sup>c</sup>, though 1881 includes ἐν. The omission was likely occasioned by the previous instance of τῷ νόμῳ in the verse that does not have the preposition. The split between 1739 and 1881 combined with the split Byzantine Text and the likelihood of harmonization to the immediate context means this reading should not be considered indicative.

In Rom 9.3, the words ἀνάθεμα εἶναι αὐτὸς ἐγώ are transposed to αὐτὸς ἐγὼ ἀνάθεμα εἶναι by 04 1241 1739 and the Byzantine Text. Family 1739 members 6 424 630 and 1881 also support this reading. Codex Sinaiticus contains a different transposition, εἶναι ἀνάθεμα αὐτὸς ἐγώ. These two variant readings appear genetically unrelated. The 3 4 1 2 transposition shifts the emphasis on Paul himself forward in the sentence, but it is unclear how scribes would have been motivated to make this change. There are not any clear patterns in Paul's

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<sup>43</sup> BDAG, s.v. γάρ.

<sup>44</sup> cf. Metzger, *Textual Commentary*, 468.

<sup>45</sup> Metzger, *Textual Commentary*, 453.

<sup>46</sup> The inclusion of Alexandrinus in this list is misleading since parentheses are for “Witnesses which show only minor differences” (Barbara Aland et al., eds., *Novum Testamentum Graece*, 28th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012), 58\*). 02 omits the entirety of the phrase με ἐν τῷ νόμῳ τῆς ἀμαρτίας, which is not the same kind of error as the omission of just ἐν.

placement of intense self-referential phrases toward which to harmonize.<sup>47</sup> It is remotely possible that the repetition of words starting with α then ε caused the word order to be accidentally changed, but this seems unlikely. The lack of reasons explaining how the transposition could have easily arisen multiple times independently, and the full support for it by Family 1739 members means this shared reading should be considered an indicative error.

The variation from ἐλεῶντος to ἐλεοῦντος in Rom 9.16 is supported by 044 1241 1739 and the Byzantine Text according to my collation. The CNTTS apparatus reveals that the only manuscripts supporting the Nestle-Aland text reading are P<sup>40vid</sup> P<sup>46</sup> 01 02 03\* 06 and 1735. The two readings have separate entries in BDAG—ἐλεάω and ἐλεέω respectively—but originate from a confusion of paradigms.<sup>48</sup> It is therefore likely that the alternate -ου- spelling came to dominate the tradition through multiple independent changes to the form that became the preferred paradigm. The shared reading cannot then be considered an indicative error.

There are two variant readings in Rom 11.13 for μὲν οὖν. Several of the witnesses collated for study, 044 1241 1739 and the Byzantine Text, read μέν. The Nestle-Aland apparatus adds 020 33 630 1175 1505 1881 and 2464; the other Family 1739 members 6 and 424 also read μέν. The competing variant, which omits both words, is supported by 06 010 012 326 and 365. The inclusion of μὲν οὖν in the verse is difficult and seemingly unnecessary since the flow does not require something to resume or continue the discourse.<sup>49</sup> Therefore, it is likely that a scribe may have been motivated to alter the text. The variant μέν perhaps better links the ideas of verses 13 and 14 (μέν...εἰ πως) in a correlative way, whereas the omission just removes the difficulty of μὲν οὖν's inclusion.<sup>50</sup> The two variants are unlikely to be related but derive independently from the reading of the Nestle-Aland text. Whether the manuscripts supporting μέν are themselves genetically linked at this point is a difficult judgment. On the one hand, it is easy to understand why a scribe might have wanted to change the reading. On the other hand, there are no early witnesses supporting the variant, which somewhat cuts against the notion that scribes in all periods may have easily created this particular variant independently. The relatively late appearance of this variant reading and its universal support in Family 1739 members tips the scale in this instance so that the special agreement should be considered an indicative error, albeit a weak one involving the omission of a *minor word*.

<sup>47</sup> αὐτὸς ἐγώ occurs only in Rom 7.25, here in Rom 9.3, Rom 15.14, and 2 Cor 12.13.

<sup>48</sup> Blass and Debrunner, *A Greek Grammar*, §90.

<sup>49</sup> On the use of μὲν οὖν, see BDAG, s.v. οὖν, §2d; Blass and Debrunner, *A Greek Grammar*, §451.

<sup>50</sup> BDAG, s.v. οὖν, §1.

In Rom 11.33, ἀνεξεραύνητα has been changed to ἀνεξερεύννητα in almost every manuscript; according to the CNTTS apparatus, only 01 02 and 03 have the Nestle-Aland text reading. The spelling difference is the result of a preference for -ευ- after ρ instead of -αυ-, which is the opposite of what happened between the Attic and Hellenistic periods.<sup>51</sup> As with Rom 9.16, the shared reading cannot then be considered an indicative error because of how likely it is that the spelling was changed independently to the form that came to dominate the tradition.

Εἰς τὸν αὐτῶν in Rom 15.27 has been transposed in 044 1241 1739 and the Byzantine Text. The CNTTS apparatus reveals that only P<sup>46vid</sup> P<sup>118vid</sup> 01 02 03 04 06 1881 and 1962 support the reading of the Nestle-Aland text and that 010 and 012 support the variant, though with an orthographic variant (αὐτῶν εἰσεῖν). The separate creation of this variant by 010 and 012, or their exemplar, demonstrates the variant arose multiple times independently, and therefore the variant cannot be considered an indicative error.

The words προστὰτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ in Rom 16.2 have undergone several different alterations. The Nestle-Aland apparatus provides the following account of the variation:

- 1) καὶ ἐμου καὶ ἄλλων (+ πολλῶν 06<sup>1</sup>) προστὰτις (παραστὰτις 010 012) ἐγένετο 06 010 012
- 2) ...] καὶ ἄλλων πολλῶν ἐγεν[... P<sup>46</sup>
- 3) προστὰτις πολλῶν ἐγενήθη καὶ αὐτοῦ (+ καὶ 01) ἐμου (καὶ ἐμου τε αὐτοῦ 02) 01 02 1739 1881
- 4) *txt* 03 020 025 044 33<sup>vid</sup> 81 104 365 630 1175 1241 1505 M

My reconstruction of the text of P<sup>46</sup>, based on the available spacing in the margins, has it reading καὶ ἐμου καὶ ἄλλων πολλῶν ἐγένετο προστὰτις. The readings of P<sup>46</sup> 06 010 012, which all frontload the beneficiaries and introduce ἄλλων are clearly genetically related although their particularities were subsequently developed. For the remaining readings, the Nestle-Aland apparatus incorrectly lists 630 in support of the *txt* reading, when it, along with 6 and 424, join 1739 and 1881 in providing full Family 1739 support for the third variant listed above. Likewise, 044 and the Byzantine text were listed as supporting the *txt* reading when they also support the third variant. Correcting for these errors and breaking apart the third variant into its constituent parts, we are left with the following variant readings and supporting witnesses:

- a) προστὰτις πολλῶν ἐγενήθη καὶ αὐτοῦ καὶ ἐμου 01
- b) προστὰτις πολλῶν ἐγενήθη καὶ ἐμου τε αὐτοῦ 02
- c) προστὰτις πολλῶν ἐγενήθη καὶ αὐτοῦ ἐμου 044 6 424 630 1739 1881 Byz

It is not clear why the reading of 02 has been grouped with these other readings in the Nestle-Aland apparatus since it does not share the transposition of ἐμοῦ and αὐτοῦ and

<sup>51</sup> Blass and Debrunner, *A Greek Grammar*, §30.

introduces the particle τέ.<sup>52</sup> The transposition in readings *a* and *c* could be the result of a shift to the more prevalent order in the Pauline Epistles.<sup>53</sup> However, while Pauline use might favor one order, Robertson comments, “There is nothing particularly essential in the order whether αὐτὸς ἐγὼ or ἐγὼ αὐτός.”<sup>54</sup> In light of the grammar and lack of similar uses to which to harmonize, it seems best to understand the transposition as one that is unlikely to have arisen multiple times and therefore should be considered indicative. Yet, the problem still persists as to whether readings *a* and *c* are genealogically related or not. If they are related, it is likely *c* derived from *a* in order to remove the problem of an unknown referent to the separated αὐτοῦ. If this is the case, the manuscripts for *c* are all genealogically related to 01, but not necessarily to one another given that removing the intervening καί would be an obvious fix for scribes to make independently. Alternatively, *a* and *c* could have each evolved separately, whether through influence from Pauline use or otherwise, in which case the manuscripts supporting reading *c* should be understood as genealogically related. Unfortunately, the additional step of relating readings *a* and *c* genealogically cannot be taken with certainty. As a result, the best that can be stated is that the variants here establish a generic indicative error relating 1739 to the Eastern Branch manuscripts (whether 01 or the reading *c* manuscripts) against P<sup>46</sup> and 03, who are themselves split.

The final variant of the E6 group is the reordering and slight expansion of ἐφ’ ὑμῖν οὖν χαίρω to χαίρω οὖν τὸ ἐφ’ ὑμῖν in Rom 16.19, supported by 044 1241 1739 and the Byzantine Text among the witnesses collated for this study. The same reordering without the addition, χαίρω οὖν ἐφ’ ὑμῖν, was found in P<sup>46</sup>. The support for these two variants can be supplemented with data from the Nestle-Aland apparatus as follows:

4 3 1 2 P<sup>46</sup> 06\* 010 012 323 1881

χαίρω οὖν το ἐφ ὑμῖν 01<sup>2</sup> 06<sup>1</sup> 044 33 104 630 1175 1241 1505 1739 Byz

txt 01\* 02 03 04 020 025 81 365

Of Family 1739 members, 6 and 424 both support the transposition with the insertion of τό. The transposition is explainable as a desire to more clearly indicate to which clause ἐφ’ ὑμῖν belonged. As such, the two strands of witnesses with transpositions can largely be seen as

<sup>52</sup> Assuming that the reading of 02 is not accidental, the following αὐτοῦ must be understood as a personal pronoun rather than the intensive pronoun sense of the other readings. It is then unclear who is intended as the referent of αὐτοῦ. The same is also true of 01, since it separates αὐτοῦ and ἐμοῦ.

<sup>53</sup> Declensions of αὐτός ἐγὼ (as an intensified reference) occur five times in Paul (Rom 7.25, 9.3, 15.14; 2 Cor 12.13; 2 Thess 1.4) compared to just this one instance in Rom 16.2 for the order ἐγὼ αὐτός. While the ratio is heavily towards one order, the sample size is very small, and there are no other instances in the genitive.

<sup>54</sup> Robertson, *A Grammar of the Greek New Testament*, 686. The incorrect accenting of ἐγὼ is original to Robertson.

developing independently.<sup>55</sup> The insertion of τó, then, to substantivize ἐφ' ὑμῖν serves to possibly genealogically link the manuscripts supporting that reading. However, scribes may have been motivated by the following substantive uses of τὸ ἀγαθόν and τὸ κακόν to create some continuity or parallelism between the parts of this verse. This possibility means that the shared reading cannot be elevated to the level of an indicative error.

### 3.8 *U (1739 Joins None of the Defined Groups)*

The abundance of readings in the undefined group, eighty-three in total, requires being more judicious in determining which readings to discuss. As noted earlier, forty-one of the variants in the undefined group are singulars in 1739, although only nine are within a variant unit with competing variants. These nine variants will be discussed below. Twenty-five of the non-singular readings in the undefined group are attested by a mixed group of witnesses (i.e., include either  $\mathfrak{P}^{46}$  or  $\alpha 3$  alongside Eastern branch witnesses) and will therefore not be discussed. This means that seventeen of the readings have attestation that fell below the requirements of the other special agreement groups. These are split fairly equally, with nine readings involving 1739 joining either  $\mathfrak{P}^{46}$  or  $\alpha 3$ , and eight having 1739 joined by a few Eastern branch manuscripts. At least one subset of these, where 1739 and  $\alpha 3$  agree when  $\mathfrak{P}^{46}$  is lacunose, is being reserved for the following section on “other special agreements.” This leaves twelve readings available for discussion below.

#### 3.8.1 1739 Singulars with Competing Readings

There are nine places in the collation where 1739 did not agree with any of the other collated manuscripts. Although none of these can be indicative errors between two witnesses, they can reveal the development of the text and where 1739, in particular, fits within that developmental stream. Three of these can be dismissed as not being connected to the other variants in any obvious or discernible genealogical sense. The relationship of 1739's ἰστάμεν to the various form of the first plural present active indicative of ἵστημι (ἰσάνομεν and ἰσῶμεν) in Rom 3.31 is unclear. The competing variant for τῷ τοῦ ἐνός in Rom 5.17 has support from  $\alpha 2$  and  $\alpha 6 \alpha 10 \alpha 12$ , meaning 1739's relationship to the Eastern or Western Branch cannot be established through this variant. Finally, in Rom 6.1, there are several different variants for ἐπιμένωμεν that shift tense or mood. There is no obvious development from one form to another, and the likelihood of phonetic change with the  $\omega$  makes firm conclusions about the relationship of 1739 to the other manuscripts in this variant unit unattainable. The remaining five readings require more discussion.

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<sup>55</sup> The variants in  $\mathfrak{P}^{46} \alpha 6 \alpha 10$  and  $\alpha 12$  that immediately follow involving the words θέλω δέ perhaps support the notion that the two strands developed the transposition independently since none of the Eastern Branch witnesses are involved with this subsequent variant.

There are several alternative wordings for the Nestle-Aland text's reading of *πρώτον μὲν γὰρ ὅτι* in Rom 3.2. Supplementing the collation data from this study with the Nestle-Aland apparatus data and the other Family 1739 members yields the following breakdown of variants.<sup>56</sup>

*πρώτον μὲν ὅτι* 03 06\* 012 044 81 365 1506 2464\*

*πρώτον γὰρ ὅτι* 1881

*πρώτον γὰρ* 424<sup>c</sup>

*πρώτοι γὰρ* 6 1739

*txt* 01 02 06<sup>2</sup> 018 020 33 104 424\* 630 1175 1241 1505 1506 2464<sup>c</sup> Byz

If a conclusion can be rendered from this diversity, it is only that the Family 1739 readings are related, which is not a surprise. The text of 424 was corrected against a text like 1739 but either did so imperfectly or the scribe realized that the plural *πρώτοι* was in error. Nonetheless, there is no apparent connection between the Family 1739 readings or the other variant, which is itself supported by both Eastern Branch (e.g., 044) and Western Branch manuscripts (e.g., 03 06 012). Accordingly, a genealogical connection for 1739 to the rest of the tradition, beyond what is already known about its immediate family, cannot be deduced.

In Rom 4.1, we find the reading *εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν*, which has been replaced by several variants, supplemented again with the Nestle-Aland apparatus data and other Family 1739 members, as follows.

*Ἀβραάμ τὸν προπάτορα ἡμῶν* 03 6

*Ἀβραάμ τὸν πατέρα ἡμῶν εὐρηκέναι* 018 020 025 33 104 424 630 1175 1241 1505 1881 2464

*Byz*

*εὐρηκέναι Ἀβραάμ τὸν πατέρα ἡμῶν* 01<sup>1</sup> 04<sup>3</sup> 06 010 012 044 629

*Ἀβραάμ τὸν πατέρα ἡμῶν* 1739

*txt* 01\* 02 04\* 81 365 1506

The lack of agreement among Family 1739 members immediately suggests that finding certain genealogical dependency will be difficult. The discussion in Metzger's *Commentary* offers a plausible theory for the variants we find. He writes,

Although it can be argued that the variation of position of *εὐρηκέναι* (before *Ἀβραάμ*, 8 A C D G Ψ 81 629 *al*; after *ἡμῶν*, K P 33 88 614 *Byz al*) indicates that the word was added at various places and that therefore the short text (B 1739 Origen) is original, the Committee considered that (a) there was no reason why copyists should have decided to add *εὐρηκέναι* at various places if it did not belong in the text originally, and (b) *εὐρηκέναι* after *ἐροῦμεν* may have fallen out accidentally because of the similarity of the beginning of both verbs.

<sup>56</sup> 3<sup>46</sup> 04 and 025 are all lacunose here unfortunately.



Of the two readings that include the word, the sequence *ἡμῶν εὐρηκέναι* was judged inferior both in sense and external support.

The word *προπάτορα* (which occurs nowhere else in the New Testament) was replaced in the later manuscripts (K P 33 104 614 1739 *Byz Lect* al) by *πατέρα* (which is the customary designation in the New Testament for Abraham).<sup>57</sup>

Given these possibilities, the reading of 1739 could have developed from the reading of the Nestle-Aland text or any of the other three variants. Accordingly, no conclusion can be drawn about what this variant unit reveals about the relationship of 1739 to the rest of the tradition.

As with the previous problems, the text in Rom 10.5 reading *τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὅτι* is corrupted by a set of transpositions. These, with data from the Nestle-Aland apparatus and other Family 1739 members incorporated, are:

7 1-6 06\* 33\* 81 630 1506 1739 1881

7 1-4 6 01\*

7 1-4 ΠΙΣΤΕΩΣ 02

1-4 6-7 01<sup>2</sup> 03 044 945 ℓ249

*txt* P<sup>46</sup> 06<sup>2</sup> 010 012 018 020 025 6 33<sup>c</sup> 104 365 424 1175 1241 1505 2464 *Byz*

There are no other instances in Paul where *γράφω* is separated from *ὅτι* by an entire clause, so the shift of *ὅτι* to follow *γράφει* is a change that could have happened many times independently. This could explain why Family 1739 is roughly split between the Nestle-Aland text reading and the variant that only moves *ὅτι* to the front. The other three variant readings then are spin offs of this same issue coupled with an unrelated omission of *τοῦ*. Despite having so many variants that initially appear closely related, the data does not suggest anything genealogical about the relationship of 1739 to the other witnesses.

The next two variant readings occur in the *παλαιόν* section of Romans and both have competing variants found in the Western Branch manuscripts. The first is the reworking of *ἔριδι καὶ ζήλῳ* in Rom 13.13. The two competing variants are *ἔρισι καὶ ζήλῳ*, found in 424<sup>c</sup> and 1739 only, and *ἔρισι καὶ ζηλοῖς* found in 03 alone. The other Family 1739 members, 6 630 and 1881, all support the reading of the Nestle-Aland text. Both changes—*ἔριδι* to *ἔρισι* and *ζήλῳ* to *ζηλοῖς*—are changes from the dative singular to the dative plural. These changes bring these two nouns in line with the four preceding dative plural forms of the other “works of darkness” (v. 12) listed by Paul. The likelihood of this harmonization means that the readings of 1739 and 03 cannot be genealogically linked.<sup>58</sup>

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<sup>57</sup> Metzger, *Textual Commentary*, 450.

<sup>58</sup> The reason 1739 has only changed *ἔριδι* and not *ζήλῳ* remains uncertain. Perhaps it is due to *ζήλος* never occurring in the plural in the New Testament, whereas *ἔριδι* does twice (1 Cor 1.11 and Titus 3.9).

The rewording of τὸν κύριον Ἰησοῦν Χριστὸν in Rom 13.14 by the Western Branch manuscripts and 1739 proves interesting.  $\mathfrak{P}^{46}$  transposes the order and adds ἡμῶν to render Ἰησοῦν Χριστὸν τὸν κύριον ἡμῶν. 03 drops κύριον and commits its typical reversal of Ἰησοῦν Χριστὸν to render τὸν Χριστὸν Ἰησοῦν. 1739 contains τὸν κύριον Ἰησοῦν with the final Χριστὸν omitted. The reading of  $\mathfrak{P}^{46}$  is not clearly related to either 03 or 1739. Since 06 010 and 012 all have the Nestle-Aland text reading, it seems the Western Branch of the tradition had considerable confusion at this point in the text. The readings of 03 and 1739 both contain shortened readings, for which there would be no obvious reason to omit the other elements so that the similar omissions cannot have derived independently. The change from Χριστὸν to κύριον can plausibly be explained as resulting from visual confusion of the majuscule *nomen sacrum*  $\bar{X}\bar{N}$  as  $\bar{K}\bar{N}$ . A competing explanation would rely on a visual error due to the three consecutive *nomina sacra* of the critical text reading  $\bar{K}\bar{N}$   $\bar{I}\bar{N}$   $\bar{X}\bar{N}$ , but with Χριστὸν in the final position, this is less compelling. Since there is no obvious reason for the scribe of 1739 having created the reading on his own, the best explanation is a genealogical link at this point between the text of 1739 and 03.

The final variant unit in this group, present in Rom 16.18, is very similar to the problem above. The Nestle-Aland text reads τῷ κυρίῳ ἡμῶν Χριστῷ, while 1739 contains τῷ Χριστῷ ἡμῶν and 1241 and the Byzantine Text reads τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. Though not collated for this study, the CNTTS apparatus reveals that 06 reads τῷ κυρίῳ Χριστῷ ἡμῶν and 010 and 012 omit the article. The Byzantine reading is a clear and typical expansion of the reference to Jesus. The reading of 1739 does not appear related to this expansion but instead has the transposition of ἡμῶν Χριστῷ in common with the readings of 06 010 and 012. Once this transposition has been introduced, the omission of one of the *nomina sacra*  $\bar{K}\bar{Q}$  and  $\bar{X}\bar{Q}$  becomes more likely since they would follow one another consecutively. The visual similarity of the *nomina sacra* could account for how the reading of 1739 developed from the reading of 06. Comparing the changes in the previous variant with the current one shows that 1739 certainly does not have an independent pattern of change at places involving the names of Jesus so that scribal peculiarities cannot be the cause of the current variant reading. The best explanation for the reading of 1739 then is that it developed from the same pool of readings as 06 010 and 012 within the Western Branch of the tradition.

### 3.8.2 1739 with $\mathfrak{P}^{46}$ or 03 Only when the Other is Extant

There are four places where 1739 was joined by either  $\mathfrak{P}^{46}$  or 03 where both manuscripts were extant, three of which involve *verba minora*. Two of these can be quickly dismissed. The first is the omission of τὰ before κἀνδαλα in Rom 16.17. The reading is supported by only half of the Family 1739 members—630 and 1881—and is not supported by 03. The lack of cohesive support among related manuscripts means this shared error is not an indicative

error. The transposition of Ἰησοῦ Χριστοῦ in Rom 16.25 is shared by only 03 and 1739. All other Family 1739 members have the Nestle-Aland text reading, which suggests the reading was created in 1739 independently and therefore cannot be considered an indicative error.

The omission of μου in Rom 15.14 is read by P<sup>46</sup> and 1739, as well as 06 010 and 012, but not 03. The small number of manuscripts supporting the variant, combined with how closely related the witnesses are makes this a tempting candidate for an indicative error. However, the Pauline preference for ἀδελφοί over the fuller ἀδελφοί μου means repeated harmonization is a possibility. There are only eight instances of ἀδελφοί μου compared to seventy-two instances of just ἀδελφοί in the vocative. This overwhelming ratio means that scribes may have been independently tempted to harmonize the text of Rom 15.14 to the dominant Pauline pattern, and therefore the shared reading cannot be considered an indicative error.

The omission of μου by 03 and 1739 in Rom 16.21 differs from the same variant at 15.14 discussed above in a couple of ways. The first is that the pattern in Paul is to add the possessive following ὁ συνεργός. Of the ten instances of συνεργός and its declensions in Paul, anarthrous or articular, when it is used to describe someone other than the author, the possessive is used in all but one case (Col 4.11).<sup>59</sup> In all four instances where συνεργός and its declensions are articular, the possessive immediately follows. This eliminates harmonization as a cause for multiple emergence of the shared reading. Further, nothing in the context is likely to have occasioned accidental omission. Accordingly, the variant here shared by 03 1739 and Family 1739 members 6 424<sup>c</sup> 1739 and 1881, should be considered a indicative error—albeit a weak one since it involves a *minor word*.

### 3.8.3 1739 with Eastern Branch Manuscripts Below Group Thresholds

There are eight readings that featured 1739 being joined by some Eastern Branch manuscripts in a combination below the threshold of the defined groups; a few of these may be disregarded quickly. The substitution of δέ with τέ in 1.27, carried by 02 025 044 and 1739 among the manuscripts collated for this study, is also supported by 06 and 012, and the Byzantine Text is split over this variant. This represents mixed attestation and the likelihood that this variant arose multiple times independently. The spelling of Μωϋσέως as Μωσέως in Rom 5.14 by 02 025 044 and 1739 and the spelling of Μωϋσης as Μωσης in 10.19 by 02 044 and 1739 can be dismissed as not indicative for the same reasons as the same variant in Rom 10.5 discussed in Section 3.6 above. The change from the plural κρέα to the singular κρέας in Rom 14.21, while only supported by 044 and 1739 among the witnesses collated, was

<sup>59</sup> All ten instances are Rom 16.3, 9, 21; 2 Cor 8.23; Phil 2.25, 4.3; Col 4.11; 1 Thess 3.2; Phlm 1, 24. The occurrences in 2 Cor 8.23, Phil 2.25, and 1 Thess 3.2 have a possessive in the immediate context modifying several nouns used to describe the person in focus (e.g., τὸν ἀδελφὸν ἡμῶν καὶ συνεργόν).

too likely to have been influenced by the singular *οἶνον* that followed and thus cannot be considered indicative.<sup>60</sup>

In Rom 4.11, *ο2 ο4\** and 1739 change *περιτομῆς* to *περιτομήν*. The double-accusative structure of the variant reading is grammatically sensible but is not a smoother reading or one that might be motivated by similar usage.<sup>61</sup> Accordingly, the reading should be considered an indicative error.

The change of the second *ὃ* to *οἷ* in Rom 6.16 is shared by *ο44* and 1739, but also Family 1739 members 6 424<sup>c</sup> and 1881. The change to the genitive *οἷ* more naturally fits the idea of being a slave “of someone” rather than the dative’s “to someone.” However, the reading of the Nestle-Aland text makes the most sense, where the second *ὃ* points back to the first one and thus matches it in case, and thus was unlikely to have been changed.<sup>62</sup> This means the variant shared by *ο44* and 1739 is unlikely to have arisen multiple times and therefore should be considered indicative.

In Rom 15.19, the qualifier of *πνεύματος*—*θεοῦ* in the Nestle-Aland text—has been omitted in *ο3* and changed to *ἁγίου* in *ο2* and 1739. The reading *πνεύματος θεοῦ* is the clearly harder reading and invites modification to *πνεύματος ἁγίου*. The manuscripts listed in the Nestle-Aland apparatus support this notion; there we find *ο2 ο6\*·2 ο10 ο12 33 81 104 365 630 1739* and 1881. The variant clearly arose early and affected both the Western and Eastern Branch of the tradition. While the manuscripts on each side are likely genealogically related, the appearance of the variant in disparate streams means it cannot be considered indicative on the grounds that the variant could (and did) arise multiple times independently.

The variant in Rom 16.21 where *συνεργός* is replaced with *συνεργῶν* by *ο44* and 1739 proves to be quite interesting. The genitive plural is effectively a nonsense error, making it hard to believe that the shared reading could be anything but indicative. The split testimony of the Family 1739 members, where 6 and 1881 support the variant while 424 and 630 support the text reading, gives pause to this conclusion, however. A closer look at 424 perhaps provides reason for still viewing the error as indicative. The following word in the verse, *μοῦ*, is omitted by 6 424<sup>c</sup> 1739 and 1881. The original hand of 424 wrote *συνεργός μοῦ* with the later corrector marking *μοῦ* for deletion. It is known that 424<sup>c</sup> used a text like 1739’s

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<sup>60</sup> The CNTTS apparatus adds *ο6<sup>c</sup> 69 424 1319 1505 1881 1962* and 2495 to the singular’s support.

<sup>61</sup> On the grammar, see Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 182–189; Robertson, *A Grammar of the Greek New Testament*, 479–482; Blass and Debrunner, *A Greek Grammar*, §157.

For uses of *περιτομή* with a head noun in Paul, the genitive *περιτομῆς* is used four times (Rom 4.11, 12; 15.8; Gal 2.8) compared to none for the accusative *περιτομήν*.

<sup>62</sup> *BDAG*, s.v. *ὅς* 1.b.α.

to correct the base text of his manuscript.<sup>63</sup> Since the corrector was clearly editing the text in 16.21 to be more like 1739, as evidenced by his deletion of  $\mu\omicron\upsilon$ , it is probable the manuscript he was using also contained the error  $\kappa\upsilon\nu\epsilon\rho\gamma\omega\upsilon$  and, realizing the error, chose not to duplicate it in 424. Correcting for obvious error, as seems to be the case in 424 at least, could account for the split in the Family 1739 manuscripts. In light of this, it is best to still consider the reading shared by 044 and 1739 to be an indicative error.

### 3.9 *Other Special Agreements and Considerations*

The purpose of this section is to discuss potentially relevant agreements that were in the U group but had some other claim to meaningfulness or were eliminated because of the collation method. In the first group will be those places where 1739 agreed with 03 where  $\mathfrak{P}^{46}$  was lacunose. The second will be a brief look at orthographic variations.

There were five places where 03 and 1739 agreed and  $\mathfrak{P}^{46}$  was lacunose. The reason for considering these shared readings here rather than in the U group discussion above is because of their significance for the conclusions of this study. Just as the number and potential significance of Eastern Branch agreements is not lessened in places where 04 is lacunose (i.e., shared readings can fall into other categories), 1739-03 agreements should be understood as possible P-group readings. There were five of these readings, four of which involved omission. Two readings can be quickly eliminated from further consideration. These are the change of the first  $\alpha\upsilon\tau\omicron\upsilon$  in Rom 3.25 to  $\acute{\epsilon}\alpha\upsilon\tau\omicron\upsilon$  by 03 1739 and 1881 and the omission of  $\chi\rho\iota\varsigma\tau\omicron\upsilon$  by 03 1739 and 1881.<sup>c</sup> Both readings lack sufficient Family 1739 support to commend the reading as genealogically significant in the absence of testimony from  $\mathfrak{P}^{46}$ .<sup>64</sup>

In Rom 3.12, 03 and 1739 omit the second occurrence of  $\omicron\upsilon\kappa \acute{\epsilon}\tau\iota\nu$ . Two members of Family 1739, 6 and 424,<sup>c</sup> join them in the variant reading while 630 and 1881 support the Nestle-Aland text reading. Metzger's assessment that it was "probable that  $\omicron\upsilon\kappa \acute{\epsilon}\tau\iota\nu$  was deleted as superfluous," supplemented by the lack of unity within Family 1739 and an unknown reading in  $\mathfrak{P}^{46}$  means that the evidence is too limited to consider the reading indicative.<sup>65</sup>

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<sup>63</sup> See Birdsall, "A Study of MS 1739," 123–164.

<sup>64</sup> That is, if the variants existed in the tradition leading to 1739, then it likely would have affected more Family 1739 members than just 1739 and 1881, even though these are the best members of the family (cf. the discussion in the methods chapter). As it is, with  $\mathfrak{P}^{46}$  being unknown, the reading is just as likely to have arisen independently in 03 and in the ancestor of 1739 and 1881. Further, in the case of the variant in Rom 3.11 scribes may have been motivated to render the more emphatic  $\acute{\epsilon}\alpha\upsilon\tau\omicron\upsilon$ . The latter variant may have resulted from visual confusion of the three *nomina sacra*.

<sup>65</sup> Metzger, *Textual Commentary*, 448–449.

The omission of ῥῥη in Rom 4.19 by 03 1739 and Family 1739 members 630 and 1881 is difficult to evaluate. On the one hand, the variant has only a slight majority of the family readings but is also supported by 010 and 012.<sup>66</sup> Thus, the variant has split support of the 06 010 012 group and split support of Family 1739. On the other hand, as noted by Metzger, there is very little reason for the word to have been omitted, meaning that independent creation of the reading is an unlikely explanation for the agreement.<sup>67</sup> That the variant appears at multiple points in the Western Branch manuscripts—and only in these manuscripts—supports the notion that the reading is genealogically transmitted. Accordingly, the reading of 1739 here is best reckoned as an indicative error linking it to the Western Branch, although it is weakly connective due to involving a *minor word*.

In Rom 14.12, 03 and 1739—as well as 6 424<sup>c</sup> 630, and 1881—omit τῷ θεῷ from the end of the verse. As with the previous variant unit, the variant here also has the support of 010 and 012. The full support of Family 1739 means the reading is a good candidate for being indicative beyond the family itself.<sup>68</sup> The split in attestation for 06 010 and 012 is again problematic, but, as noted by Metzger, it would be quite natural for an individual manuscript to clarify the referent of δῶκει such that 06 may have independently repaired the reading of the Western exemplar.<sup>69</sup> For the same reasons as the previous variant—lack of reason for τῷ θεῷ being omitted accidentally or intentionally and the variant being constrained to Western Branch manuscripts—the shared reading here should be considered indicative.

A brief comment is warranted about the shared readings that were not counted in the overall similarity calculations because the variation aligned with typical orthographic changes. While none of the shared readings could ever be considered indicative, the overall pattern is perhaps telling. Over and over again, 1739 joined the Eastern Branch manuscripts. These agreements cannot be chalked up to later Byzantine preference because in several instances the variant was supported by a combination of 01 02 and 04 (e.g., Rom 1.27 [*ter*]; 6.14, 15, 19; 7.17; 11.25, 26). The likelihood of so many agreements in small matters seems unlikely to have been merely a matter of scribal spelling preference.<sup>70</sup>

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<sup>66</sup> The reading in 424 has a few dots over it, which is how the corrector typically “deletes” a word. However, comparison with the deletion of οὐ reveals the style of the dots to be thicker and out of place. Thus, they were likely created by the original hand and do not indicate ῥῥη should be skipped or deleted.

<sup>67</sup> Metzger, *Textual Commentary*, 451–452.

<sup>68</sup> This is an expansion of the idea in footnote 64 above. Full Family 1739 support cannot positively mark an indicative error beyond the family itself, but lack of full or majority support can suggest the reading is not indicative. Full family support possibly stems from the reading existing in the family’s exemplar that is then linked to other manuscripts containing the reading.

<sup>69</sup> Metzger, *Textual Commentary*, 469.

<sup>70</sup> See again the work by Peter Robinson in which he evaluates the stemmatic significance of spelling variations; “Four Rules,” esp. 648.

Finally, neither the inclusion or omission of verse 24 nor the position of the doxology (Rom 16.25–27) provide any relevant data for solving the problem of the relationship of 1739 to the rest of the tradition. In both instances, the data is mixed. For 16.24, P<sup>46</sup> 01 02 03 04 and 1739 do not include the verse.<sup>71</sup> As to the doxology, 01 03 04 and 1739 place it after 16.24 (or, more properly, 16.23). P<sup>46</sup> notoriously stands alone in placing the verses after 15.33. 044 1241 and the Byzantine Text have the verses after 14.23, and, finally, 02 and 025 have the verses after 14.23 and 16.23/24. The location and placement of these verses remains an interesting point of discussion, but one to which this study cannot contribute.<sup>72</sup>

### 3.10 Summary of Indicative Error Findings

The preceding search for indicative errors in the variant readings of 1739 uncovered twenty-three such errors linking the manuscript to various points in the manuscript tradition. The breakdown of these twenty-three indicative errors is given in Table 4.18.

1739 Indicative Errors									
P	P <sub>1</sub>	E	E <sub>1</sub>	E <sub>2</sub>	E <sub>3</sub>	E <sub>4</sub>	E <sub>5</sub>	E <sub>6</sub>	U
0	0	2	0	3	0	2	5	3	8

Table 4.18 Distribution of Indicative Errors in Romans

Of the fifteen indicative errors in the E-groups, seven involved *verba minora* and thus are viewed as less indicative than the other eight. The eight indicative errors in the U category further breakdown as three readings showing a link between 1739 and the Eastern Branch and five readings showing a link between 1739 and the Western Branch. However, two of the Western Branch indicative errors involved formal *verba minora* and the other three involved omissions of words likely to have been contracted as *nomina sacra*. Once again, the indicative errors have failed to make any distinction between the παλαιόν versus the sections based on Origen's *Commentary on Romans*. Four indicative errors occurred in the παλαιόν sections, three with the Eastern Branch and one with the Western Branch. The commentary-based sections thus had nineteen indicative errors: fifteen with the Eastern Branch and four with the Western Branch. Despite an apparent difference in sources for various parts of Romans, this study has failed to find any meaningful way of separating the textual affiliations of 1739 according to these sources.

<sup>71</sup> 025 does not include the verse following 16.23 but following 16.27.

<sup>72</sup> The standard work on this issue remains Harry Gamble, Jr., *The Textual History of the Letter to the Romans: A Study in Textual and Literary Criticism*, SD 42 (Grand Rapids: Eerdmans, 1977).

## 4 Conclusion

The overall pattern in Romans remains consistent in both the special agreements and indicative errors: 1739 aligns more closely with the Eastern Branch manuscripts than with the Western Branch manuscripts. Eighteen of the twenty-three indicative errors and forty-one of the forty-two defined group special agreements align 1739 with the Eastern Branch. As in the special agreements, the indicative errors highlight both the earliness of 1739's text as well as its more Byzantine side. On the side of early Alexandrian or Secondary Alexandrian textual affiliation, seven of the indicative errors included 01, ten included 02, and three included 04. On the more Byzantinized to fully Byzantine side, two indicative errors were shared with 025, five with 044, three with 1241, and three with the Byzantine Text.<sup>73</sup> Within this group, the close relationship between 1739 and 044 that was observed in the special agreements is confirmed here in the indicative errors. The specific direction of indicativeness was unable to be determined in the case of the E6 group reading in Rom 16.2; however, it still indicated affiliation between 1739 and the Eastern Branch manuscripts. On the other side, all of the Western Branch indicative errors come from the Undefined group and thus rely on partial support from the group. Four of the indicative errors join 1739 with 03, while none involved  $\mathfrak{P}^{46}$ .<sup>74</sup> In one instance, the only plausible explanation for the singular reading in 1739 was that it derived from the same pool of readings as 06 010 and 012 within the Western Branch of the tradition.

Despite few indicative errors aligning 1739 with the Western Branch, there are a couple of areas of interest within this data that require revisiting or further investigation. Earlier, in Sections 1.3–4, an increase in the level of agreement between 1739 and 03 for the *παλαιόν* section versus the commentary-based section was observed. As noted in Section 2.11, this same shift was not borne out within the special agreements, which naturally means it was also not confirmed by indicative errors. Of new interest is the location of the Western Branch indicative errors within Romans. Four of these five indicative errors occurred in chapters 13–16, which might suggest a shift in textual affiliation (i.e., block mixture) within Romans. This warrants revisiting the overall similarity results to consider the possibility. The data for these two sections of Romans is presented in the table below.

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<sup>73</sup> This count involves eliminating those indicative errors that were already present in 01 02 and 04 since a reading already present in those manuscripts demonstrates a different, earlier textual affiliation.

<sup>74</sup> The papyrus was extant for two of the four indicative errors.



Overall Similarity Comparison									
	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	Byz
Chapters 1–12	92/186	178/228	171/228	152/228	153/202	152/228	153/228	142/228	155/228
	49.5%	78.1%	75.0%	66.7%	75.7%	66.7%	67.1%	62.3%	68.0%
Chapters 13–16	109/223	336/442	316/438	314/445	213/296	255/369	293/445	276/445	318/445
	48.9%	76.0%	72.1%	70.6%	72.0%	69.1%	65.8%	62.0%	71.5%
Change	-0.6%	-2.1%	-2.9%	3.9%	-3.7%	2.4%	-1.3%	-0.3%	3.5%

Table 4.19 Chapters 1–12 and 13–16 Compared

1739 and 03 did indeed see an increase in their overall similarity in chapters 13–16. The level of agreement with ℙ<sup>46</sup> dropped a negligible amount. Given the shift toward 03, the drop in agreement with 01 02 and 04 should not be surprising. The sizable increase in agreement with 025 and the Byzantine text is surprising, however, and seems to oppose the increase seen with 03. In chapters 13–16, the Byzantine Text is involved in four indicative errors, equaling that of 03 and one less than the Western Branch as a whole. Returning to special agreements, the lone P group reading was outside chapters 13–16 and two 03-1739 agreements in chapters 13–16 came from the U group. The Byzantine Text was present for ten special agreements from the E groups in these chapters. These factors suggest that although 1739 and 03 are more similar in these chapters than outside them, it does not mark a radical realignment of 1739's textual affiliations. Instead, it appears that 03 has shifted in these chapters toward the Eastern Branch and has become slightly less Alexandrian. In five variant units from the U group, 03 joined the Eastern Branch manuscripts in support of a variant, and 01 and 02 were absent from three of these while 04 was absent from two. This conclusion is further supported by the change in level of agreement between 03 and the Nestle-Aland text for chapters 1–12 versus 13–16. In chapters 1–12, 03 agrees with the Nestle-Aland text 81.3% while this number drops to 75.9% in chapters 13–16.

This last finding now raises doubt about the significance of the three indicative errors involving 03 that occurred in chapters 13–16. ℙ<sup>46</sup> was present for all three of these readings and in one instance, Rom 13.14, had a genealogically distinct competing variant reading. The uncertainty about the meaning of these “indicative errors” for relating 1739 to the Western branch reduces the number of remaining Western Branch indicative errors to just two.<sup>75</sup>

Altogether, the findings of this chapter reinforce how clear and pervasive the relationship between 1739 and the Eastern Branch manuscript is in comparison to the Western Branch. Carlson's findings about the manuscript's affiliations in Galatians have been confirmed here in Romans through overall similarity calculations, considering special

<sup>75</sup> Of the other two indicative errors, it should also be remembered that the omission in 16.18 involved a *nomina sacra* and the omission of 16.21 was considered a weak indicative error since it involved a minor word.

agreements, and by indicative errors. By contrast, the proto-Alexandrian nature of the manuscript proclaimed by Zuntz has not been found. There was only one special agreement between  $\mathfrak{P}^{46}$  03 and 1739 and none between that same group and 01. Instead, over and over again, 1739 joined 01 against  $\mathfrak{P}^{46}$  03 and has clear connection to the Secondary Alexandrians 02 and 04 as well as the later manuscripts and the Byzantine Text. Among these, a special closeness between 1739 and 044 that was not seen by overall similarity was observed in the special agreements and indicative errors.



## 1739 and the Text of 2 Corinthians

Unlike Romans, the text of 2 Corinthians in 1739 comes entirely from the *παλαιόν* from which most of the Pauline Epistles were copied. GA 1739 is fully extant for 2 Corinthians, as are 01 03 and 044. The following manuscripts are in need of comment or are lacunose for the given passages:

- ℙ<sup>46</sup>: 2 Cor 1.8 ([*ημων-εβαρηθημεν*]); 1.15 ([*ινα*])–1.16 ([*μακεδονιαν*]); 2.2; 2.12 ([*μοι*])–2.13 ([*μη*]); 3.3 ([*καρκι*]ναι[*ς*])–3.5 ([*εαυτων*]); 3.13 ([*τους*])–3.14 ([*τα*]); 4.3 (*κεκ[αλυμμενον]*)–4.4 ([*απιστων*]); 4.13 ([*εχοντες-επι*]στευσα); 5.4 ([*ς*]τ[*ε*]ν[*αζομεν*])–5.5 ([*δε*]); 5.13 (*σω[φρονουμεν]*)–5.14 ([*κρειναντας*]); 6.2 (*κ[αι-end]*); 6.13 ([*αντιμιςθιαν*])–6.14 ([*τις*]); 7.4 (*υμω[ν]*)–7.5 ([*μακεδονιαν*]); 7.11 (*συνεστη[κατε]*)–7.12 ([*ενεκεν*]); 8.3 (*δυναμ[ιν]*)–8.4 ([*της*]); 8.12 ([*η*])–8.13 ([*υμειν*]); 8.24 (*υμω[ν-end]*); 9.7 ([*καθως-ιλαρον*]); 10.1 (*δι[α-θαρρω]*); 10.11 (*λογιζεσθω-αποντες*); 11.2 (*υ[μας]*)–11.3 ([*ευν*]); 11.10 (*φρα[γχεσται]*)–11.12 ([*ποιησω*]); 11.21 (*κ[αγω]*)–11.23 ([*εισιν*]); 11.32 ([*εφρουρει*])–11.33 ([*θυριδος*]); 12.9 (*α[ς]θενεια*)–12.10 ([*εν*]); 12.18 ([*συναπεστειλα- αυτω*]); 13.5 (*εαυτου[ς-χριστος]*)
- 02: 2 Cor 4.13 (*γεγραμμ[ενον]*)–12.7 ([*τη*]<sup>1</sup>)
- 04: 2 Cor 1.1–2 ([*υμιν*]); 10:8 (*ουκ*<sup>2</sup>)–end
- 025: 2 Cor 2.13 (*μακεδον[ιαν]*)–2.16 (*εκ*<sup>3</sup>)
- 1241: The text from 2 Cor 13.3–end has been supplied by a different hand, marked ‘1241S’ in most editions. The manuscript is otherwise fully extant.

2 Corinthians is substantially shorter than Romans and the relative shortness has resulted in a proportional drop in the number of *Teststellen* created, with only twenty-six here compared to the forty-seven in Romans and fifty-eight in 1 Corinthians. The impact of the sharp decrease in the number of *Teststellen* available did not escape the editors of the *Text und Textwert* volume containing 2 Corinthians, who declared that “von hier ab verändern sich die Maßstäbe.”<sup>1</sup> According to the editors, not only does the decrease mean

<sup>1</sup> [Trans: From here on the standards change.] Aland et al., eds., *Text und Textwert: Der 1. und der 2. Korintherbrief*, 488. The aim of the *Text und Textwert* volumes was to determine which manuscripts were Byzantine and which were not, and as the Pauline Epistles got shorter each particular *Teststelle* became increasingly significant. In the “Preliminary Note” to 2 Corinthians, the editors previewed this issue, which will be discussed throughout the remainder of this study, writing “Denn mit zunehmender Kürze der Paulus-Briefe vermindert sich auch die Zahl der untersuchten Teststellen, nicht weil schematisch gekürzt worden wäre, sondern weil ein Text mit zunehmender Kürze auch weniger Ansatzpunkte gibt. So lassen sich beim Galaterbrief nur 17 Teststellen, beim Epheserbrief 18, beim Philipperbrief lediglich 11, beim Kolosserbrief sogar nur 10 Teststellen usw. finden, so daß hier zwei Teststellen mit altem Text bereits 20% und eine 10% ausmachen, was die Beurteilung außerordentlich schwierig gestaltet, wovon noch zu reden sein wird (vgl. Bd. 3, S. 466 u. ö.)” (p. 488).

that each variant reading counts for more, it makes comparison between the letters impossible so that “es können jeweils nur die Grunddaten genannt.”<sup>2</sup> Although there is still less data from 2 Corinthians than from Romans, the method employed in this study, as will be seen in what follows, has produced ample data from which potentially to draw conclusions about the textual affinities of 1739 in the epistle.

## 1 Overall Similarity

The collation produced 544 total places of variation in 2 Corinthians that met the criteria for consideration outlined in Chapter Three. For comparison, there were 673 variant units in Romans. The breakdown of variant units per chapter in 2 Corinthians is given in Table 5.1.

Variant Units Breakdown		
Chapter	Number of Verses	Variant Units
1	24	57
2	17	29
3	18	38
4	18	45
5	21	46
6	18	24
7	16	37
8	24	44
9	15	40
10	18	44
11	33	48
12	21	51
13	13	41

Table 5.1 Distribution of Variant Units in 2 Corinthians

As already mentioned, twenty-six *Teststellen* were used in the *Text und Textwert* for 2 Corinthians. The relationships of the manuscripts used in this study to 1739 on the basis of these test passages are presented in the table below.<sup>3</sup>

<sup>2</sup> [Trans: In each case only the basic data can be stated.] Aland et al., eds., *Text und Textwert: Der 1. und der 2. Korintherbrief*, 488. This “basic data” only approach leaves out fuller consideration of “auffälligen Phänomenen” and “Spezialprobleme” (p. 488, cf. 488–489).

<sup>3</sup> Aland et al., eds., *Text und Textwert: Der 1. und der 2. Korintherbrief*, 778; Aland et al., eds., *Text und Textwert: Allgemeines, Römerbrief und Ergänzungsliste*, \*46–\*47. N.B.: The *Hauptliste* filters out singular readings and Majority Text readings in order to calculate the agreements. The *Ergänzungsliste* provides the raw data regardless of the types of readings.

2 Corinthians in 1739 according to <i>Teststellen</i>			
Hauptliste		Ergänzungsliste	
04	79% (11/14)	04	73% (11/15)
01	73% (16/22)	01	62% (16/26)
03	68% (15/22)	03	58% (15/26)
ℙ <sup>46</sup>	65% (13/20)	02	57% (8/14)
02	62% (8/13)	ℙ <sup>46</sup>	54% (13/24)
025	36% (8/22)	044	42% (11/26)
044	32% (7/22)	025	31% (8/26)
1241(S)	14% (3/22)	1241(S)	23% (6/26)

Table 5.2 2 Corinthians in 1739 according to *Teststellen*

According to the *Teststellen*, 1739 contains sixteen 2-Lesarten, two 1/2-Lesarten, and four 1-Lesarten. 1739 had *Sonderlesarten* in the remaining four *Teststellen*, none of which were singulars.<sup>4</sup> The order of the manuscripts is mostly consistent between the *Hauptliste* and *Ergänzungsliste* calculations, with some movement among the lower ranking texts. The shift between the calculations for ℙ<sup>46</sup> is evidence of some Byzantine readings in the papyrus. If this is borne out in this study, it will mean that the “U” group will contain several readings where ℙ<sup>46</sup> joins some Eastern Branch manuscripts. This naturally has negative effects on the number of clear Eastern versus Western branch special agreements. 02 and 04 are lacunose for large sections of 2 Corinthians, but they are sufficiently extant for their numbers to be considered meaningful. The close relationship between these two manuscripts makes their wide split in level of agreement with 1739 intriguing and something to consider again later. Moreover, 04 and 01 being at the top of the list might initially suggest that Carlson is right here with regard to 2 Corinthians. While 04 might be suggesting as much, 01 is only distinguished from 03 by a single reading. This and the split between 02 and 04 mean the *Teststellen* method has provided little in the way of making a clear decision in favor of Zuntz or Carlson.

The overall similarity results based on the collation conducted for this study are presented in Table 5.3.

<sup>4</sup> Aland et al., eds., *Text und Textwert: Der 1. und der 2. Korintherbrief*, 563. N.B.: Lesarten 1 are agreements with the Majority Text. Lesarten 2 are agreements with the hypothetical original text. Lesarten 1/2 are readings where the Majority Text and hypothetical original text agree. Lesarten 3ff are readings not fitting any of those categories (i.e., special readings, including singulars); cf. Benduhn-Mertz, Mink, and Aland, *Text und Textwert der griechischen Handschriften des Neuen Testaments I: Die katholischen Briefe, Band 1: Das Material*, XIII.

Overall Similarity in 2 Corinthians (Total Variants: 544)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
NA <sup>28</sup>	100	327/492	487/544	183/228	478/544	310/377	415/533	356/544	388/544	418/544	396/544
ℙ <sup>46</sup>	327/492	100								257/492	
01	487/544		100							396/544	
02	183/228			100						150/228	
03	478/544				100					380/544	
04	310/377					100				256/377	
025	415/533						100			362/533	
044	356/544							100		319/544	
1241(S)	388/544								100	342/544	
1739	418/544	257/492	396/544	150/228	380/544	256/377	362/533	319/544	342/544	100	352/544
Byz	396/544									352/544	100

Table 5.3 Overall Similarity in 2 Corinthians

This data is presented in Table 5.4 in terms of ranked percentage agreement with 1739.

Overall Similarity for 1739 in 2 Corinthians	
01	72.8%
03	69.9%
025	67.9%
04	
02	65.8%
Byz	64.7%
1241(S)	62.9%
044	58.6%
ℙ <sup>46</sup>	52.2%

Table 5.4 Percentage Agreement with 1739 in 2 Corinthians

There are several similarities between this set of calculations and those reliant on the *Teststellen*. The top three most similar manuscripts are still 01 03 and 04, although 04 has shifted to the bottom of the group.<sup>5</sup> This shift could be solely due to it being fairly lacunose, which results in a smaller sample size and therefore each variant unit has a more significant impact in calculations. Whereas the 5 percent difference between 01 and 03 in the *Hauptliste* calculation was a result of 01 having one more shared reading, the 2.9 percent difference between them here represents seventeen more readings. There was earlier concern about a potential divergence between 02 and 04 raised with the previous calculations. The fuller collation shows them to have the roughly similar level of agreements with 1739 that might be expected. This still does not mean these manuscripts are themselves similar, which would only be proven by comparing them directly to one

<sup>5</sup> The difference between 025 (67.917%) and 04 (67.905%) is insignificant.

another. It is something to continue paying attention to that should be resolved more clearly in the following section on special agreements. The lower ranking entries are unsurprisingly the more Byzantine witnesses. As typical, the low-level of agreement with  $\mathfrak{P}^{46}$  can largely be attributed to singulars in the papyrus, although, as was seen in the *Teststellen* calculations, the Majority readings in the papyrus may also be lowering the level of agreement. The overall similarity data has not provided a significantly clearer picture of the manuscript relations than the *Teststellen* method, other than that there is a legitimate distinction between  $\alpha 1$  and  $\alpha 3$ . The evidence again leans towards Carlson's view, particularly 1739 agreeing with the early manuscripts from the Eastern Branch, though at present the numbers preclude firm, precise conclusions.

Finally, the levels of agreement between the texts in this study and the Nestle-Aland 28<sup>th</sup> edition are given in the table below.

Overall Similarity for NA <sup>28</sup> in 2 Corinthians	
$\alpha 1$	89.5%
$\alpha 3$	87.9%
$\alpha 4$	82.2%
$\alpha 2$	80.3%
$\alpha 25$	77.9%
1739	76.8%
<i>Byz</i>	72.7%
1241(S)	71.3%
$\mathfrak{P}^{46}$	66.5%
$\alpha 44$	65.4%

Table 5.5 Percentage Agreement with NA<sup>28</sup> in 2 Corinthians

The most surprising result of this calculation is that the order of the manuscripts is effectively the same as in the comparison of the manuscripts with 1739. However, 1739 is quite low within this list, despite the manuscript it agrees with the most,  $\alpha 1$ , having almost 90% agreement with the Nestle-Aland text. This is an early indicator of what will soon become apparent—for 2 Corinthians 1739 has a large number of singular readings that obscure an otherwise reliable text.

## 2 Special Agreements

Of the 544 total places of variation from the NA<sup>28</sup> text in 2 Corinthians found in the witnesses collated, 126 variant readings are attested by 1739. The category breakdown of these variations is as follows (Table 5.6):



1739 Special Agreement Groups									
P	P <sub>1</sub>	E	E <sub>1</sub>	E <sub>2</sub>	E <sub>3</sub>	E <sub>4</sub>	E <sub>5</sub>	E <sub>6</sub>	U
3	ο	4	4	5	ο	9	6	12	83

Table 5.6 Breakdown of Special Agreements in 2 Corinthians

The following discussion provides a brief descriptive overview of the readings in these groups.

### 2.1 P

The three shared agreements between 1739 P<sup>46</sup> and ο<sub>3</sub> include two omissions and one addition. The three manuscripts omitted the conjunction ὅτι in 2 Cor 1.10 and the enclitic particle τέ in 2 Cor 10.8, but added καί in 2 Cor 3.3.

### 2.2 P<sub>1</sub>

There are no shared variant readings between 1739 and P<sup>46</sup> ο<sub>3</sub> and ο<sub>1</sub> in 2 Corinthians.

### 2.3 E

Four variant readings are shared by 1739 and all the extant members of the Eastern Branch. The readings may be seen in Table 5.7. All of these had suboptimal group representation, with ο<sub>2</sub> being absent for all four readings and ο<sub>4</sub> lacking one of them. Three of the shared variants are substitutions, one being an imperative for the participle (2 Cor 8.24) and two changes involving synonyms (2 Cor 9.10, 12.3). The final shared reading is the addition of ἐστίν in 2 Cor 13.5.

E: All Members of the Eastern Branch			
Passage:	Txt	Variant	Witnesses
2 Cor 8.24	ενδεικνυμενοι	ενδειξαθε	ο1 ο4 ο25 ο44 1241 1739 Byz (ο2 is lac)
2 Cor 9.10	σπορον(1)	σπερμα	ο1 ο4 ο25 ο44 1241 1739 Byz (ο2 is lac)
2 Cor 12.3	χωρις	εκτος	ο1 ο25 ο44 1241 1739 Byz (ο2 and ο4 are lac)
2 Cor 13.5	υμιν	+ εστιν	ο1 ο2 ο25 ο44 1241S 1739 Byz (ο4 is lac)

Table 5.7 E Agreements in 2 Corinthians

### 2.4 E<sub>1</sub>

There are also four shared variant readings between 1739 and all of the members of the Eastern branch minus ο<sub>1</sub> in 2 Corinthians. As with the E group special agreements, each of these also has suboptimal group representation since either ο<sub>2</sub> or ο<sub>4</sub> is lacunose for each shared reading. All four of the readings are substitutions, with one change in prefix (4.16), one substitution of a preposition (2 Cor 10.7), a change from the neuter to masculine

singular article (2 Cor 9.2), and, finally, a change in the verbal stem spelling (2 Cor 12.13). The readings from this group and their supporting manuscripts are given in Table 5.8.

E1: All Members of the Eastern Branch Minus 01			
Passage:	<i>Txt</i>	Variant	Witnesses
2 Cor 4.16	εγκακουμεν	εκκακουμεν	04 025 044 1241 1739 <i>Byz</i> (02 is lac)
2 Cor 9.2	το	ο	04 025 044 1241 1739 <i>Byz</i> (02 is lac)
2 Cor 10.7	εφ	αφ	04 025 044 1241 1739 <i>Byz</i> (02 is lac)
2 Cor 12.13	ησσωθητε	ηττηθητε	01ca 02 025 044 1241 (ηττηθητε 1739) <i>Byz</i> (04 is lac)

Table 5.8 E1 Agreements in 2 Corinthians

## 2.5 E2

Five variant readings are supported by 1739 and 01 plus up to two other members of the Eastern Branch. This group identifies readings where 1739 agrees with 01 against  $\mathfrak{P}^{46}$  and 03, but that are not caught by either the E or E3 groups. Substitutions again dominate this group, with four of the readings being of this type. Two of them involve simple singular to plural changes within larger variant units (2 Cor 4.10 and 6.16).<sup>6</sup> The other two involve changes to the verbal form, one from an indicative to a participle (2 Cor 5.8) and one from a present to imperfect (2 Cor 11.4). The final shared reading is the omission of the article τόν prior to Χριστόν in 2 Cor 11.3. The readings in this group can be seen in the table below.

E2: 01, Plus up to Two Members of the Eastern Branch			
Passage:	<i>Txt</i>	Variant	Witnesses
2 Cor 4.10	εν(2) τω(2) σωματι(2) ημων φανερωθη	εν τοις σωμασιν ημων φανερωθη	01 1739
2 Cor 5.8	θαρρουμεν	θαρρουντες	01 1739
2 Cor 6.16	ημεις γαρ ναος θεου(2) εσμεν	ημεις γαρ ναοι θεου εσμεν	01* 1739
2 Cor 11.3	τον χριστον	χριστον	01 1739
2 Cor 11.4	ανεχεσθε	ανειχεσθε	01 025 1241 1739

Table 5.9 E2 Agreements in 2 Corinthians

## 2.6 E3

There are no special agreements between 1739 and 01 02 and 04 only in 2 Corinthians.

## 2.7 E4

There are nine shared variant readings between 1739, the more Byzantinized witnesses, and the Byzantine Text in 2 Corinthians. Interestingly, the ‘ca’ corrector of 01 supports seven of

<sup>6</sup> The larger variant unit surrounding the shared reading in 2 Cor 4.10 is not represented in the NA<sup>28</sup>. Competing readings here are supported by  $\mathfrak{P}^{46}$  02 and 044 and will be discussed in the following section on indicative errors.

these nine variants.<sup>7</sup> The four shared variants for which 02 and 04 are both lacunose have the theoretical potential to be E1 readings; however, given the scarcity of such readings in this study, it is best to consider the readings as properly classified in E4.<sup>8</sup> Three of the variants are additions of single words (2 Cor 2.2; 12.9, 15), while the lone omission results in the loss of three words (2 Cor 11.3). In 2 Cor 10.10, these witnesses transpose the order of ἐπιστολαὶ μὲν. The remaining four shared readings are all substitutions. One was a change from a verbal form to an adjective (2 Cor 9.8), one involves a variant spelling of the word in question (2 Cor 11.24), another changes the verb being used to a near synonym (2 Cor 12.9), and the final changed the case of a pronoun (2 Cor 11.28). These readings and their supporting manuscripts are given in Table 5.10.

E4: 025 044 1241 and Byz			
Passage:	<i>Txt</i>	Variant	Witnesses
2 Cor 2.2	τις	+ εστιν	01 <sup>ca</sup> 025 044 1241 1739 <i>Byz</i>
2 Cor 9.8	δυνατει	δυνατος	04 <sup>2</sup> 025 044 1241 1739 <i>Byz</i>
2 Cor 10.10	επιστολαι μεν	2 1	01 <sup>ca</sup> 025 044 1241 1739 <i>Byz</i> (02 and 04 are lac)
2 Cor 11.3	και της(2) αγνοητος	OMIT	01 <sup>ca</sup> 025 044 1241 1739 <i>Byz</i> (02 and 04 are lac)
2 Cor 11.24	τεσσερακοντα	τεσσαρακοντα	03 <sup>c</sup> 025 044 1241 1739 <i>Byz</i> (02 and 04 are lac)
2 Cor 11.28	μοι	μου	01 <sup>ca</sup> 025 044 1241 1739 <i>Byz</i> (02 and 04 are lac)
2 Cor 12.9	δυναμις(1)	+ μου	01 <sup>ca</sup> 02 <sup>c</sup> 025 044 1241 1739 <i>Byz</i>
	τελειται	τελειουται	01 <sup>ca</sup> 025 044 1241 1739 <i>Byz</i>
2 Cor 12.15	ει	+ και	01 <sup>ca</sup> 025 044 1241 1739 <i>Byz</i>

Table 5.10 E4 Agreements in 2 Corinthians

## 2.8 E5

Six variant readings have the support of a majority of the Eastern Branch witnesses. In every instance, at least one of the earliest manuscripts (01 02 or 04) supports the variant, though only once do two of them contain the variant. This latter fact is undoubtedly hindered by either 02 or 04, but not both, being lacunose for half of the readings. The six readings continue to be primarily comprised of substitutions, with five of them in total. Three of the substitutions involve variant spellings of words or roots (2 Cor 3.10, 15; 10.1). Another results in a different meaning due to a change in the prefix (4.1). The final

<sup>7</sup> On the various hands in Sinaiticus and the later correctors, who worked on the manuscript from the 5<sup>th</sup>–7<sup>th</sup> century, see [http://www.codexsinaiticus.org/en/project/transcription\\_detailed.aspx](http://www.codexsinaiticus.org/en/project/transcription_detailed.aspx) <accessed 28 Oct 2019>; H.J.M. Milne and T.C. Skeat, *Scribes and Correctors of the Codex Sinaiticus* (London: British Museum, 1938); Klaus Wachtel, “The Corrected New Testament Text of Codex Sinaiticus,” in *Codex Sinaiticus: New Perspectives on the Ancient Biblical Manuscript*, ed. Scot McKendrick et al. (Peabody, MA: Hendrickson, 2015), 97–106.

<sup>8</sup> In total, only two certain E1 readings—where every witness in the category was extant—were found in this study, both in Romans. All others, three in Romans, four in 2 Corinthians, one in Philippians, and two in 1 Thessalonians were missing only one of either 02 or 04. Since the four E4 readings here in 2 Corinthians lack both 02 and 04, it is improper to assume the readings had the early support necessary for the E1 classification.

substitution alters the noun from a singular to a plural (2 Cor 12.20). The last shared reading in this group is the transposition of *Ἰησοῦς Χριστός* in 2 Cor 13.5. The readings from this group and their supporting manuscripts are listed in the following table.

E5: 4 (or more) of the 7 Eastern Branch MSS not Matching One of the Previous Categories			
Passage:	<i>Txt</i>	Variant	Witnesses
2 Cor 3.10	εἰνεκεν	ενεκεν	04 044 1241 1739 <i>Byz</i>
2 Cor 3.15	μωυσης	μωσης	02 025 044 1241 1739
2 Cor 4.1	εγκακουμεν	εκκακουμεν	04 025 044 1739 <i>Byz</i>
2 Cor 10.1	πραυτητος	πραοτητος	01 <sup>ca</sup> 04 044 1241 1739 <i>Byz</i> (02 is lac)
2 Cor 12.20	ζηλος	ζηλοι	01 025 044 1241 1739 <i>Byz</i> (04 is lac)
2 Cor 13.5	ιησους χριστος	2 ι	01 02 025 1241S 1739 (04 is lac)

Table 5.11 E5 Agreements in 2 Corinthians

## 2.9 E6

The E6 group contains twelve readings shared by 1739 and the Byzantine Text, plus up to two other Eastern Branch witnesses. Unsurprisingly, the additional witnesses are almost exclusively partially Byzantinized texts such as 025 044 and 1241, with 04 joining 1739 and the Byzantine Text in one instance. The shared readings consist of four additions, one rewording, and seven substitutions. The four additions are of single words and add three conjunctions (2 Cor 1.13; 5.14; 10.8) and one adverb (2 Cor 11.3). In 2 Cor 3.15, *ὃν ἀναγινώσκηται* was reworded to *ἀναγινώσκεται*.<sup>9</sup> Six of the substitutions revolve around changes to the verb, with one verb tense change (2 Cor 1.10), two changes of the verb tense and mood (2 Cor 9.10 *bis*), one involving confusion of the aorist endings of the verb (2 Cor 6.17), one addition of a prefix to a verb (2 Cor 7.10), and one change from the first-person plural to singular (2 Cor 13.7). The final substitution involves a change in consonants in the spelling of an adverb's root (2 Cor 12.15; cf. 12.13 in E5). The special agreements in this group are shown in Table 5.12 along with their supporting witnesses.

<sup>9</sup> The distinction between a “rewording” and a “substitution” is tentative at best and is basically inconsequential. In this case, the variant reading could easily be considered a substitution of the indicative for the subjunctive since the omission of *ὃν* is necessitated by the mood change.

E6: <i>Byz</i> Exclusively or with Two other Eastern Branch Manuscripts			
Passage:	<i>Txt</i>	Variant	Witnesses
2 Cor 1.10	και ρυκεται(1)	και ρυεται	1241 1739 <i>Byz</i>
2 Cor 1.13	οτι	+ και	025 1241 1739 <i>Byz</i>
2 Cor 3.15	αν αναγιγνωσκηται	αναγιγνωσκεται	1241 1739 <i>Byz</i>
2 Cor 5.14	οτι	+ ει	01 <sup>ca</sup> 04 <sup>*</sup> 1739 <i>Byz</i>
2 Cor 6.17	εξελθατε	εξελθετε	025 044 1739 <i>Byz</i>
2 Cor 7.10	εργαζεται	κατεργαζεται	01 <sup>ca</sup> 044 1241 1739 <i>Byz</i>
2 Cor 9.10	χορηγησει	χορηγησαι	01 <sup>ca</sup> 044 1241 1739 <i>Byz</i>
	πληθυνει	πληθυναι	01 <sup>ca</sup> 044 1241 1739 <i>Byz</i>
2 Cor 10.8	γαρ	+ και	01 <sup>ca</sup> 1241 1739 <i>Byz</i>
2 Cor 11.3	αυτου	+ ουτως	044 1241 1739 <i>Byz</i>
2 Cor 12.15	ηccον	ηττον	01 <sup>ca</sup> 044 1241 1739 <i>Byz</i>
2 Cor 13.7	ευχομεθα	ευχομαι	044 1739 <i>Byz</i>

Table 5.12 E6 Agreements in 2 Corinthians

## 2.10 U

The largest group by far is the undefined group that contains eighty-three variant readings in 1739 that are singular, have mixed support, or branch support below the thresholds of the defined groups. All of these readings along with any competing variants can be seen in Table 5.13 below. Of the eighty-three variant readings in 1739, fifty-four are singular among the witnesses collated. The singulars in 1739 are made up of every type of variant, with twenty-four omissions, fifteen substitutions, seven transpositions, seven additions, and one rewording. There are competing variants found in the other collated witnesses for ten of the singulars.<sup>10</sup> These ten singulars will be analyzed more thoroughly in the following section on indicative errors due to their potential for showing the place of 1739 within the development of the textual tradition.

U: Neither the P <sup>46</sup> –03 Group or Any Grouping within the Eastern Branch			
Passage:	<i>Txt</i>	1739 Variant and Witnesses	Other Variant and Witnesses
2 Cor 1.11	εκ πολλων προσωπων	εν πολλω προσωπω P <sup>46</sup> 044 1739	–
2 Cor 1.12	απλοτητι	αγιοτητι P <sup>46</sup> 01 <sup>*</sup> 02 03 04 (αγιωτητι 025) 044	–
2 Cor 1.13	αλλ η(1) α	αλλ η 1739	αλλ α P <sup>46</sup> ! αλλ 02
2 Cor 1.14	ιησου	+ χριστου 01 <sup>ca</sup> 025 1739	–
2 Cor 1.17	ναι(1) ναι(2)	ναι P <sup>46</sup> 1739 Or <sup>1739mg</sup>	–
2 Cor 1.20	θεου	του θεου 02 1739	–

<sup>10</sup> In an additional three places, 1739 itself contained alternative readings against the singular of its main text. In 2 Cor 8.6, a corrector, possibly the original scribe, corrected the text to the Nestle-Aland text reading. The singular in 2 Cor 9.5 has a marginal note that suggests δέ should be read. This note matches the hand of the original scribe. In 2 Cor 11.23, the ω of the Nestle-Aland text reading is presented above the οι of the variant. cf. Lake, de Zwaan, and Enslin, “Athos, Laura 184 [B’64],” 178, 179, and 208.

2 Cor 1.24	υμων(1) της(1) πιστεως	2 3 1 1739	—
2 Cor 2.1	εν λυπη προς υμας ελθειν	1 2 5 3 4 P <sup>46</sup> 1739	—
2 Cor 2.3	λυπην	+ επι λυπην 044 1739	—
2 Cor 2.10	χριστου	του χριστου 1739	—
2 Cor 3.3	εγγεγραμμενη	γεγραμμενη 1739	—
	πλαξιν(2) καρδιαις σαρκιναις	1 3 1739	πλαξιν καρδιας σαρκιναις 044
2 Cor 3.5	του θεου	θεου 1739	—
2 Cor 3.7	ατενισαι τους υιους ισραηλ	2-4 1 1739	—
	μωυσεωσ	μωσεωσ 02 044 1739	—
2 Cor 3.13	μωυσης	μωυσης 02 025 1739	—
2 Cor 3.14	επι	εν 1739	—
2 Cor 4.4	εις	OMIT 1739	—
2 Cor 4.5	ιησουν(1) χριστον κυριον	2 1 3 03 044 1241 1739 Byz	1 2 025
	ιησουν(2)	ιησου P <sup>46</sup> 01* 02 <sup>c</sup> 04 1739	χριστου 01 <sup>si</sup> 1 χριστον 1241
2 Cor 4.6	οτι	OMIT 1739	—
	ο(1)	OMIT 03 1739	—
	ιησου χριστου	2 1 1739*	χριστου 02 03 1 txt 1739 <sup>c</sup>
2 Cor 4.7	η(2) του θεου	2 3 1 1739	—
2 Cor 4.14	τον κυριον ιησουν	ιησουν 1739	τον ιησουν P <sup>46</sup> 03
2 Cor 4.16	διο	+ και P <sup>46</sup> 1739	—
2 Cor 5.3	εκδυσαμενοι	ενδυσαμενοι P <sup>46</sup> 01 03 04 025 044 1241 1739 Byz	—
2 Cor 5.8	δε και(1)	και 1739	δε P <sup>46</sup>
2 Cor 5.9	και	OMIT P <sup>46</sup> 044 1739	—
2 Cor 5.12	υμιν(1)	OMIT 1739	—
2 Cor 5.16	εγνωκαμεν	εγνωμεν 1739	—
2 Cor 5.18	του(1) θεου	OMIT 1739	—
	και δοντες	του διδοντος 1739	—
1 Cor 5.19	ωσ	OMIT 1739	—
2 Cor 6.1	δε και	OMIT 1739	—
2 Cor 6.4	αναγκαις	+ εν διωγμοις 1739	—
2 Cor 6.17	λεγει κυριος	OMIT 1739	—
2 Cor 7.5	ημων(1)	OMIT 1739*	των ημων 04 1 txt 1739 <sup>c</sup>
2 Cor 8.1	υμιν	OMIT 1739	—
2 Cor 8.2	χαρας	χαριτος 1739	—
2 Cor 8.4	ημων	OMIT 1739	—
2 Cor 8.6	και(2)	OMIT 1739	txt 1739 <sup>c</sup>
2 Cor 8.14	γενηται(1)	OMIT P <sup>46</sup> 1739	—
2 Cor 8.16	δοντι	διδοντι 01* 03 025 044 1739 Byz	διδοντι ημιν 04 1 txt 01 <sup>ca</sup>
2 Cor 8.19	συν τη(1) χαριτι	εν τη χαριτι 03 025 1739	εν χαριτι 04
	αυτου	αυτην 025 1739	OMIT 03 04
2 Cor 8.21	ανθρωπων	των ανθρωπων 1739	—
2 Cor 8.23	εις υμας συνεργος	3 1 2 1739	—

2 Cor 9.3	μη τοι καυχῆμα ἡμῶν το(2) υπερ ὑμῶν κενωθῇ	2-7 1 8 1739	–
2 Cor 9.4	λεγω	λεγωμεν 01 03 04 <sup>2</sup> 025 044 1739 Byz	λεγομεν 1241
2 Cor 9.5	ουν	OMIT 1739*	δε 1739 <sup>cmg</sup>
	ω(2)	OMIT 1739	–
2 Cor 9.6	επ(1) εὐλογιας(1)	επ εὐλογιας 1739	επ εὐλογία P <sup>46</sup>
	επ(2) εὐλογιας(2)	επ εὐλογιας 1739	–
2 Cor 9.7	η	+ ω 1739	–
2 Cor 9.9	αιωνα	+ του αιωνος 1241 1739	–
2 Cor 9.10	αυξησει	αυξησαι P <sup>46</sup> 01 <sup>ca</sup> 044 1241 1739 Byz	–
2 Cor 10.9	ινα	+ δε 1739	–
2 Cor 10.10	εξουθενημενος	εξουδενωμενος 1739	εξουδενημενος 03
2 Cor 10.12	εαυτους(2)	εαυτοις 1739	–
	συνιστανοντων	συνισταντων P <sup>46</sup> 1739	–
2 Cor 10.13	ου	οου 1739	–
	εμερισεν	εμετρησεν 1739	–
2 Cor 11.2	θεου	OMIT 1739	–
2 Cor 11.3	μη πως	μηποτε 1739	–
2 Cor 11.6	φανερωσαντες	φανερωσαντες εαυτους 1739	φανερωθεντες 01 <sup>ca</sup> 025 044 1241 Byz
2 Cor 11.23	περισσοτερως(1)	περισσοτεροις 1739*	txt 1739 <sup>v.l.</sup>
	περισσοτερως(2)	περισσεουντως 1739	–
2 Cor 11.32	πιασαι με	+ θελων P <sup>46vid</sup> 01 025 044 1241 Byz (θελων με πιασαι 1739)	–
2 Cor 12.2	ο θεος	θεος 1739	–
2 Cor 12.3	ο θεος	θεος 1739	–
2 Cor 12.6	τι	OMIT 01* 03 1739	–
2 Cor 12.9	μου(2)	OMIT 03 1739	–
2 Cor 12.10	και	και εν 1739	εν 01 <sup>ca</sup> 02 025 044 1241 Byz
2 Cor 12.11	υστερησα	υστερηκα P <sup>46</sup> 1739	–
2 Cor 12.12	μεν	μεντοι 1739	–
2 Cor 12.14	τοις(1) γονευσιν θησαυριζειν	3 1 2 P <sup>46</sup> 1739	–
2 Cor 12.21	ελθοντος μου(1) ταπεινωσῃ με ο θεος μου(2) προς υμας	ελθοντα με ταπεινωσῃ ο θεος μου προς υμας 044 1739	ελθοντα με ταπεινωσῃ με ο θεος μου προς υμας 01 <sup>ca</sup> ! ελθοντα με ταπεινωσῃ ο θεος μου προς υμας 1241 Byz
2 Cor 13.1	δυο μαρτυρων και τριων σταθῆσεται	1 3 4 2 5 1739	–
2 Cor 13.11	παρακαλεισθε	OMIT 1739	–
	ειρηνης	της ειρηνης 1739	–
2 Cor 13.12	ασπασασθε...φιληματα	OMIT 1739	–
	παντες	+ ασπασασθε τους αγιους παντας 1739	–

Table 5.13 U Readings in 2 Corinthians

The remaining twenty-nine variants in this undefined group are distributed among a number of types of variants. Twelve of these were substitutions that included noun spelling changes, word substitutions, prefix changes, case changes, and uses of different verbal forms (2 Cor 1.12; 3.7, 13; 4.5; 5.3; 8.16, 19 *bis*; 9.4, 10; 10.12; 12.11). There are six additions, three of a single word and three of two words (2 Cor 1.14, 20; 2.3; 4.16; 9.9; 11.32). The additions include a fuller expression of Jesus' title, an article, two prepositional phrases, a conjunction, and an added participle. Another six of the variants are omissions of single words (2 Cor 1.17; 4.6; 5.9; 8.14; 12.6, 9). There are also three transpositions (2 Cor 2.1; 4.5; 12.14) and two rewordings (2 Cor 1.11; 12.21).

The twenty-nine non-singular variants have a variety of attestation. Twelve of them have mixed attestation from both Eastern and Western Branch witnesses. Only two of them feature both  $\mathfrak{P}^{46}$  and  $\text{o}3$  (2 Cor 1.12; 5.3) alongside Eastern witnesses. Five of the variants involve  $\text{o}3$  joining some Eastern Branch witnesses (2 Cor 4.5; 8.16, 19; 9.4; 12.6). Only one of these, the transposition in 2 Cor 4.5, lacks early Eastern Branch support. The other five mixed attestation readings have  $\mathfrak{P}^{46}$  joining Eastern Branch witnesses (2 Cor 1.11; 4.5; 5.9; 9.10; 11.32). These readings are split having only early Eastern Branch witnesses or only the later, partially Byzantinized texts.

The addition in 2 Cor 11.32, which has both early and late Eastern Branch witnesses joining  $\mathfrak{P}^{46}$  and 1739 requires a brief comment. The text in question falls within the lost last lines of the papyrus, which requires any judgment about its original reading to be based on reconstruction. Thankfully, only two lines were lost, making it easier to have a more reliable reconstruction. My reconstruction of the lines containing verse 32 is as follows:

εν δαμας  
 κω ο εθναρχης αρετα το]υ β[ασιλ]εως  
 [εφρουρει την πολιν δαμασκηνων]  
 [πιασαι με θελων και δια θυριδος]

Like 1739, and  $\text{o}10$  and  $\text{o}12$ , the order in the papyrus could easily have been  $\theta\acute{\epsilon}\lambda\omega\nu \pi\acute{\iota}\alpha\sigma\alpha\iota \mu\epsilon$ . What is important is that a reconstruction lacking  $\theta\acute{\epsilon}\lambda\omega\nu$  is too short. The shortest line on the page has 23 characters, but the average line length is just over 26.5 letters. The two reconstructed lines including  $\theta\acute{\epsilon}\lambda\omega\nu$  comprise 52 characters, which is only slightly below the expected length. Accordingly,  $\mathfrak{P}^{46}$  has been recorded as apparently attesting the addition.<sup>11</sup>

<sup>11</sup>  $\theta\acute{\epsilon}\lambda\omega\nu$  is also read by Kenyon, ed., *The Chester Beatty Biblical Papyri, Fasciculus III, Supplement: Pauline Epistles, Text*, 115. Likewise, "der Text  $\mu\epsilon \theta\epsilon\lambda\omega\nu$  wahrscheinlicher ist als die Auslassung von  $\theta\epsilon\lambda\omega\nu$ " (Junack et al., *Das Neue Testament auf Papyrus II.1*, 403).



Eight of the undefined group readings have Eastern Branch support below the thresholds of the defined groups (1.14, 20; 2.3; 3.7, 13; 8.19; 9.9; 12.21). 02 025 and 044 each appear three times in support of these readings. The other nine readings have support from 1739 and only half the Western Branch pair of  $\mathfrak{P}^{46}$  and 03. Seven of these involve  $\mathfrak{P}^{46}$  joining 1739 (2 Cor 1.17; 2.1; 4.16; 8.14; 10.12; 12.11, 14) and two have 03 paired with 1739 (2 Cor 4.6; 12.9). The last of these is the most interesting because  $\mathfrak{P}^{46}$  is lacunose for that variant unit, meaning that the shared reading between 1739 and 03 could have been a P group reading. It will therefore be discussed as a potential indicative error in the next section.

## 2.11 *Summary of Special Agreements*

The survey of special agreements certainly lends some numerical support to 1739 having an Eastern Branch affiliation. In total, 1739 only shared three variant readings with  $\mathfrak{P}^{46}$  and 03 compared to forty with the Eastern Branch groups. Adding in those readings from the undefined group with below threshold levels of group membership, these numbers increase to twelve and forty-eight.

In continuing to monitor a possible divergence between 02 and 04 in 2 Corinthians—though only overlapping for less than four chapters—the evidence still points to a divergence. In variant units where 1739 has a variant, 02 and 04, where both are extant, disagree every time in the defined groups (2 Cor 1.10; 3.10, 15; 4.1, 10).<sup>12</sup> In the undefined group, they have two agreements in error (2 Cor 1.12; 3.3) but an additional six disagreements (2 Cor 1.13, 20; 3.7, 13; 4.5, 6). Only comparing the two at places where 1739 also has a variant is certainly an incomplete analysis, but for our purposes it raises questions about the reliability of the E1 group readings, for which either 02 or 04 was lacunose in each variant unit. Since 02 and 04 are diverging, at least where 1739 also has a variant reading, it means the readings in the group are less convincing in challenging Zuntz's specific point that "wherever the less distinguished members of the 'Alexandrian' group oppose its leaders  $\mathfrak{P}^{46}$  B  $\aleph$ , the Athos manuscript hardly ever joins the former."<sup>13</sup> These readings still challenge his overall conclusions about 1739, but lose some of their impact against this specific claim.

In terms of assessing the particular affinities of 1739 in 2 Corinthians within the Eastern Branch witnesses on the basis of special agreements, the evidence is rather evenly split. Twenty of the variant readings in the E groups had support from at least one of 01 02 or 04 while twenty variant readings had support exclusively from within 025 044 1241 and

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<sup>12</sup> The variant readings in 2 Cor 1.10 and 4.10 are not given in the tables above but are available in the full collation. In each case, 04 has the *txt* reading while 02 has a variant.

<sup>13</sup> Zuntz, *Text of the Epistles*.

the Byzantine Text. Within the manuscripts in this latter group, 1241 has the slight edge over 044.

Altogether, the special agreements indicate that, generally speaking, Carlson's findings about 1739 in Galatians are applicable to 2 Corinthians. Numerically, 1739 is much closer to the Eastern Branch witnesses than the Western Branch. Within the Eastern Branch, it exhibits both early Alexandrian affinity as well as more Byzantinized affinities. Although this picture appears to be clear, the findings still need to be confirmed by analyzing the various shared agreements to see if they are indicative errors.

### 3 Indicative Errors

In this section we will be determining if any of the special agreements from the previous section rise to the level of indicative errors. All of the readings from the defined groups will be considered as will those ten singulars in 1739 that had competing variants. The one variant attested by 1739 and 03 where  $\mathfrak{P}^{46}$  was lacunose will also be evaluated at the end of the section.

#### 3.1 *P* (1739 Joins $\mathfrak{P}^{46}$ 03)

All three of the shared readings in this group require discussion. The first is the omission of  $\sigma\tau\iota$  from the word group  $\sigma\tau\iota$  καὶ  $\xi\tau\iota$  in 2 Cor 1.10 for which there are other competing variants. The Nestle-Aland text gives the following variants and supporting Greek continuous text witnesses, which I have supplemented with the remaining Family 1739 members.

- 1) καὶ  $\epsilon\tau\iota$   $\mathfrak{P}^{46}$  03 06\* 0121 0243 1739 1881
- 2)  $\sigma\tau\iota$  καὶ 06<sup>1</sup> 6 104 424 630 1505
- 3) καὶ  $\sigma\tau\iota$  010 012
- 4) *txt* 01 02 04 06<sup>2</sup> 018 020 025 044 33 81 365 1175 1241 2464 *Byz*

The split in Family 1739 presents an interesting problem. Only 1881 agrees with 1739 while 6 424 and 630 all support a different variant reading. Noting of course the difficulty in ascribing the uncorrected 424 as a text with which 424<sup>c</sup> agrees (cf. "Methods," §4.1.4), Birdsall writes that "424<sup>corr</sup> and 6 may not be treated as secondary to 1739" and "their disagreement must give occasion for examination of readings — we cannot prejudice."<sup>14</sup> Normally this might indicate that the shared reading cannot be considered indicative. However, since the three variants here are all attested only by Western Branch witnesses, variation itself may be indicative of some sort of genealogical relationship and, further, it

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<sup>14</sup> Birdsall, "A Study of MS 1739," 163–164.

seems that variant (2) developed from variant (1).<sup>15</sup> While the string ὅτι καὶ ἔτι is somewhat awkward, it does not seem to have prompted a great number of solutions by a wide-array of witnesses. Additionally, the variants that do exist are easily related to one another in terms of further development from a single original variant. Accordingly, the omission of a *minor word* should be considered a weak indicative error between P<sup>46</sup> 03 and 1739.

The second special agreement is the addition of καὶ in 2 Cor 3.3 following ἡμῶν, which has the support of Family 1739 members 424<sup>c</sup> 630 and 1881. The variant has not arisen by accident through transcriptional error, which means that if it is to be considered indicative, then its insertion needs to be shown to be unlikely to arise multiple times. There is a slight parallel in content to Heb 8.10 and 10.16, which quote Jer 31.33 (38.36 LXX), in terms of discussion of writing things upon the hearts of believers. In these three cases, the clause about writing begins with a καὶ. This parallel is ultimately too weak to commend harmonization, or, at least, multiple instances of harmonization. The perfect participle does not need a conjunction before it to make the sense clearer, and none of the preceding participles in the chapter have καὶ added before them (excluding the paired γινωσκομένη καὶ ἀναγινωσκομένη in 3.2). Specifically, the parallel use of ἐγγεγραμμένη on 3.2 is not fronted by a καὶ, so that if any type of harmonization might occur it would be toward omitting any conjunction. In sum, the addition cannot be accounted for through accident, harmonization, or perceived added clarity. Accordingly, the shared variant should be considered an indicative error.

The final shared variant in this group is the omission of τέ in 2 Cor 10.8, which is supported by the other members of Family 1739 (6 424<sup>c</sup> 630 and 1881). Use of τέ is rare in the New Testament on the whole, with ἐὰν τέ and τε γάρ constructions being even rarer.<sup>16</sup> The confluence of both constructions together occurs only here and may have encouraged scribes to omit τέ in favor of the slightly more common ἐὰν γάρ or because τε γάρ and γάρ were viewed as synonymous.<sup>17</sup> Transcriptionally, there is no reason to suppose that a scribe accidentally omitted the particle. The overall similarity of 03 and 1739, combined with full group support and no evidence for a possible accidental omission, override the grammatical and lexical concerns to suggest that this shared reading is also an indicative error. However, see the discussion concerning the insertion of καὶ after γάρ in §3.7.

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<sup>15</sup> This is at least possible given this directional change happens with the first corrector of 06. Accordingly, καὶ ἔτι would have been converted to ὅτι καὶ by the immediate ancestor of 6 424 and 630. The variant in 010 and 012 is likely derived from 06 and is either a deliberate change to its reading or the result of a visual mistake in copying ἔτι.

<sup>16</sup> Each of the latter two occurs five times, though four of the ἐὰν τέ are used together in Rom 14.8.

<sup>17</sup> Blass and Debrunner, *A Greek Grammar*, §443(3); c.f. Bauer et al., eds., *BDAG*, s.v. τέ, §3. Ἐὰν γάρ occurs ten times in the New Testament.

### 3.2 *E (1739 Joins the Entire Eastern Branch)*

There are four shared agreements in this group, all of which are suboptimal due to either 02 or 04, or both, being lacunose. Two the variants may be disregarded with only a brief comment. Both the substitution of ἐξτός for χωρίς in 2 Cor 12.3 and the addition of ἐστίν after ὑμῖν in 2 Cor 13.5 have, according to the Nestle-Aland apparatus, the support of Western Branch manuscripts 010 and 012. This indicates that the two readings have arisen multiple times independently and therefore cannot be considered indicative. The other two shared variants require more substantial consideration.

The first of these is the change from the participle ἐνδεικνύμενοι to the imperative ἐνδείξαθε in 2 Cor 8.24. The variant is supported by every member of Family 1739. The meaning of the text does not change, given that Paul frequently uses a participle in place of the imperative.<sup>18</sup> Metzger states that the use is in line with Semitic idiom and therefore “it is easy to understand that copyists, unacquainted with the Semitic idiom, would change the participle to the finite verb.”<sup>19</sup> Whether or not the origins of such a use are Semitic, the point remains that an obscure use of a participle is likely to be changed by copyists so that the form matches the function.<sup>20</sup> Accordingly, the shared reading here cannot be considered indicative.

The other reading from this group is the change from σπóρον to σπέρμα in 2 Cor 9.10, which also has full agreement among Family 1739 manuscripts. In classical use, the two terms had overlap with both allowing for the literal meaning “seed” and the metaphorical extension “descendent.”<sup>21</sup> However, in New Testament use, σπόρος almost always refers to actual seed while the metaphorical extension of σπέρμα is the dominant use, especially in Paul.<sup>22</sup> This, plus the subsequent use of σπóρον later in the verse makes a change from σπóρον to σπέρμα almost unimaginable in a way that might suggest it is in an indicative error that entered the tradition early and came to dominate. However, the change to σπέρμα can be

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<sup>18</sup> Blass and Debrunner, *A Greek Grammar*, §468(2).

<sup>19</sup> Metzger, *Textual Commentary*, 513–514.

<sup>20</sup> In favor of Hellenistic development, see James H. Moulton, *A Grammar of New Testament Greek, I. Prolegomena*, 2nd ed. (Edinburgh: T&T Clark, 1906), 180–183, 222–225; H.G. Meecham, “The Use of the Participle for the Imperative in the New Testament,” *ExpTim* 58, no. 8 (1947): 207–208; A.P. Salom, “The Imperative Use of the Participle in the New Testament,” *Australian Biblical Review*, no. 11 (1963): 41–49. In favor of Semitic development, see Thomas S. Green, *A Treatise on the Grammar of the New Testament: Embracing Observations on the Literal Interpretation of Numerous Passages*, New ed. (London: Bagster and Sons, 1862), 180–181; David Daube, “Participle and Imperative in 1 Peter,” in *The First Epistle of Peter*, 2nd ed., ed. Edward G. Selwyn (London: Macmillan, 1947), 467–488.

<sup>21</sup> Siegfried Schulz and Gottfried Quell, “Review of σπέρμα, σπείρω, σπορά, σπόρος, σπóριμος by Gerhard Friedrich,” in *TDNT* 7 (1971): 536–547.

<sup>22</sup> Bauer et al., eds., *BDAG*, s.v. σπέρμα and σπόρος; Schulz and Quell, “σπέρμα,” 545–546. One of the two literal senses of σπέρμα in Paul cited is here in 2 Cor 9.10, where our modern editions now read σπóρον.

explained as a harmonization to the LXX text of Isa 55.10, from which Paul is quoting.<sup>23</sup> For this reason, the shared reading cannot be considered an indicative error.

### 3.3 *E1 (1739 Joins All Members of the Eastern Branch Minus 01)*

There are also four shared readings in this group and they again have suboptimal group representation where either 02 or 04 was lacunose, which has already been discussed as problematic (c.f. §2.11). All of the readings in this group can be quickly dismissed. The first, the change of prefixes from ἐγκακοῦμεν (from ἐν + κακός) to ἐκκακοῦμεν (from ἐκ + κακός) in 2 Cor 4.16, due to the two being nearly synonymous and the ease with which ἐγ- and ἐκ- could be confused.<sup>24</sup> Two of the readings from this group, the substitution of ὁ for τό in 2 Cor 9.2 and ἀφ' for ἐφ' in 2 Cor 10.7, can be disregarded as not being indicative errors due to finding additional support from 06 010 012 according to the Nestle-Aland apparatus, which indicates the readings arose multiple times independently. Finally, the change from ἡccώθητε to ἡττήθητε in 2 Cor 12.13 can be disregarded as simply a later spelling preference that certainly arose multiple times independently.<sup>25</sup>

### 3.4 *E2 (1739 Joins 01, Plus up to Two Members of the Eastern Branch)*

As in the E1 section, all of the E2 shared readings may be dismissed with only a brief comment. The changes from singulars to plurals in 2 Cor 4.10 and 6.16, both supported only by 01 and 1739, would have been easily influenced by their contexts of plural verbs and pronouns.<sup>26</sup> The shift from the indicative θαρροῦμεν to the participle θαρροῦντες in 2 Cor 5.8 by 01 and 1739 could have been influenced by the preceding θαρροῦντες in 5.6, so that verses 5.8–9 parallel 5.7–8. The omission of τόν before Χριστόν by 01 and 1739 in 2 Cor 11.3 and the change from the present to imperfect by 01 025 1241 1739 in 2 Cor 11.4 both found support from 010 and 012, suggesting they arose multiple times independently.<sup>27</sup>

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<sup>23</sup> Alternatively, σπέρμα may just be the original reading, so that σπόρον represents a harmonization to near context by just a few genealogically related manuscripts. This reading has been adopted by Dirk Jongkind and Peter J. Williams, eds., *The Greek New Testament, Produced at Tyndale House, Cambridge* (Wheaton, IL: Crossway, 2017).

<sup>24</sup> Despite separate entries in *BDAG*, s.v. ἐγκακέω and ἐκκακέω, they are treated together in James H. Moulton and George Milligan, *The Vocabulary of the Greek Testament Illustrated from the Papyri and other Non-Literary Sources* (London: Hodder and Stoughton, 1929), s.v. ἐνκακέω. The *BDAG* entry for ἐγκακέω notes that the *Textus Receptus* always has ἐκκακέω in the New Testament. Franco Montanari likewise notes that ἐκκακέω is “a frequent [*varia lectio*] for ἐγκ- in citations of the Christian Fathers from the NT” (*The Brill Dictionary of Ancient Greek*, ed. Madeline Goh and Chad Schroeder (Leiden: Brill, 2015), s.v. ἐκκακέω).

<sup>25</sup> cf. Blass and Debrunner, *A Greek Grammar*, §34(1).

<sup>26</sup> In both 4.10 and the 6.16, the plural is read only by 1739 among Family 1739 members. Metzger calls the plural in 6.16 “a pedantic correction” (*Textual Commentary*, 512). The plural was corrected back to a singular by 01<sup>ca</sup>.

<sup>27</sup> The omission as an independently arising error is reinforced by a split in Family 1739, where 6 and 424 have the article. The alternative form of the imperfect ἡνείχεσθε is read by 044 and the Byzantine Text.

### 3.5 E4 (1739 Joins 025 044 1241 and Byz)

Of the nine shared readings in the E4 group, five may be dealt with quickly. The addition of ἐστὶν after τίς in 2 Cor 2.2, the transposition of ἐπιστολαὶ μὲν in 2 Cor 10.10, and the substitution of μου for μοι in 2 Cor 11.28 should be considered non-indicative errors. The Nestle-Aland apparatus reveals they had additional support from Western Branch manuscripts, demonstrating that they arose multiple times independently.<sup>28</sup> The omission of καὶ τῆς ἀγνόητος in 2 Cor 11.3 is easily attributable to homoeoteleuton due to τῆς ἀπλόητος just before it. The variation from τεσσαράκοντα to τεσσαράκοντα in 2 Cor 11.24 is merely popular spelling at different times in Greek usage and thus is subject to the whims of individual scribes.<sup>29</sup> The other four shared variants require more substantial consideration.

The first of these is the substitution of the adjective δυνατός for the verb δυνατεῖ in 2 Cor 9.8. The variant has support from every member of Family 1739. The change cannot be explained on the basis of transcriptional error or harmonization to context, which, together with support from closely related manuscripts and Family 1739, might mean the error is indicative. However, the verb δυνατέω is rare in the New Testament, occurring in only three places and all in Paul (Rom 14.4, 2 Cor 9.8, 13.3).<sup>30</sup> In Rom 14.4, the Nestle-Aland edition also records that the verb was changed to δυνατός by P<sup>46</sup> 06<sup>1</sup> 020 025 044 33 81 104 365 630 1175 1241 1505 1506 1739 1881, with most of those also adding the now-implied ἐστὶν. The 2 Cor 13.3 use is less likely to experience corruption due to δυνατεῖ being placed in opposition to the immediately preceding ἀθενεῖ. With the same variant arising in both Rom 14.4 and 2 Cor 9.8 in different manuscripts, though with some overlap, it appears that scribes were troubled by the unusual verb. It therefore cannot be elevated to the level of indicative error.

The next group reading is the addition of μου following δύναμις in 2 Cor 12.9. The variant is attested by every member of Family 1739. To Metzger's comment that the pronoun "was no doubt added by copyists for the sake of perspicuity" can be added the influence of the preceding ἡ χάρις μου.<sup>31</sup> The perceived clarity and parallel attraction make the reading likely to have arisen multiple times independently so that it cannot be considered an indicative error.

Three words later in 2 Cor 12.9 this same group of manuscripts substitute τελεῖται with τελειοῦται. The variant is present in every member of Family 1739. The two terms τελέω

<sup>28</sup> The support is 06 010 012 for 2.2 and 10.10 and 06 for 11.28.

<sup>29</sup> cf. BDAG, s.v. τεσσαράκοντα; M-M, s.v. τεσσαράκοντα; Blass and Debrunner, *A Greek Grammar*, §29(1).

<sup>30</sup> It is, of course, an active version of the typical middle-passive δύναμαι. BDF attributes the existence of the active to "a back-formation from the older ἀδυνατεῖν" (*A Greek Grammar*, §108.2).

<sup>31</sup> Metzger, *Textual Commentary*, 517.

and τελειόω, while retaining some distinct nuances, are virtually synonymous.<sup>32</sup> There is a slight preference in the Pauline Epistles for the τελειόω form, with ten occurrences compared to five for τελέω.<sup>33</sup> Harmonization thus might account for some changes. Transcriptional error, either through mental familiarity with one form or an auditory mistake, seems most likely if an accidental change is the proposed explanation. Against harmonization, however, is the fact that the Byzantine Text does not change any of the other four instances of τελέω. Later stylistic preference for the τελειόω form also fails to be explanatory. Of the twenty-eight times τελέω is used in the New Testament, twenty-six of those make it into the Byzantine Text unaltered. The other two are the change here in 2 Cor 12.9 and the other is in Matt 7.28 where a prefix is added to create the variant συντέλεσεν.<sup>34</sup> An auditory mistake is theoretically plausible with the stems, but the addition of the diphthong in the inflected form τελειοῦται makes this far less likely. The full support of Family 1739 and lack of sufficient explanations for how the variant might have arisen multiple times lends itself to considering the shared variant an indicative error.

The final E4 group reading is in 2 Cor 12.15 where these witnesses plus the remaining manuscripts of Family 1739 add καί following εἰ. The addition makes the question posed by Paul more emphatic. Unlike the omission of εἰ by 06, an original καί is unlikely to have been accidentally omitted. The issue therefore becomes whether it might be a case of multiple emergence. There might be a harmonizing pull to the specific instance of εἰ καί of 2 Cor 12.11, but the general tenor of the epistle beginning in that verse, which becomes much more charged and emphatic, may be just cause for the variant's repeated introduction.<sup>35</sup> The variant should not be considered an indicative error.

### 3.6 *E5 (1739 Joins Four (or more) of the Seven Eastern Branch Manuscripts not Matching a Previous Category)*

The six group readings here can mostly be dealt with rather quickly. The shift from εἵνεκεν to ἔνεκεν by 04 044 1241 1739 and the Byzantine Text in 2 Cor 3.10 can be chalked up to dialectical variation.<sup>36</sup> For the change from ἐγκακοῦμεν to ἐκκακοῦμεν in 2 Cor 4.1 by 04 025

<sup>32</sup> cf. *BDAG*, s.v. τελέω and τελειόω; *M-M*, s.v. τελέω and τελειόω.

<sup>33</sup> τελειόω: Phil 3.12; Heb 2.10; 5.9; 7.19, 28; 9.9; 10.1, 14; 11.40; 12.23; τελέω: Rom 2.27; 13.6; 2 Cor 12.9; Gal 5.16; 2 Tim 4.7.

<sup>34</sup> Confusion due to vowel shift might also be proposed as a way the two words might be swapped. While things may have subsequently changed, the shift during the attic period was εἰ>ε (cf. Blass and Debrunner, *A Greek Grammar*, §30(2)).

<sup>35</sup> The same can be said of the epistle as a whole. Εἰ καί occurs eight times total in 2 Corinthians out of twelve total uses in the Pauline Epistles. Allowing for an additional word between them (e.g., δέ, γέ, γάρ) shifts the ratio to eleven instances out of eighteen. See also the discussion of this variant in Metzger, *Textual Commentary*, 517.

<sup>36</sup> cf. Blass and Debrunner, *A Greek Grammar*, §30(3); *M-M*, s.v. ἔνεκα, ἔνεκεν, εἵνεκεν.

044 1739 and the Byzantine Text, see the earlier discussion of the same variant in 2 Cor 4.16 found in the E1 group. The variant *πράότητος* for *πραΰτης* in 01ca 04 044 1241 1739 and the Byzantine Text in 2 Cor 10.1 probably results from spelling preference.<sup>37</sup> In 2 Cor 12.20, 01 025 044 1241 1739 and the Byzantine Text have the plural *ζῆλοι* in place of *ζήλος*. This variant is certainly influenced by the other plurals in the series (*θυμοί*, *ἐριθείαι*, *καταλαλῖαι*, *ψιθυρισμοί*, and *φυσιώσεις*).<sup>38</sup> The transposition of *Ιησοῦς Χριστός* in 2 Cor 13.5 by 01 02 025 1241S 1739 also finds support from 010 and 012 according to the Nestle-Aland apparatus. For these reasons these five shared variant readings should not be considered indicative errors.

The most difficult variant in the E5 group is the spelling change of *Μωϋσῆς* to *Μωσῆς* in 2 Cor 3.15 by 02 025 044 1241 1739. It has support from every member of Family 1739 except 424. The CNTTS apparatus adds only 35 76 131 1249 1628 1768 1876 1900 and 2374 to this list. The small number of manuscripts supporting the reading, most of which are known to be closely related, gives initial credence to this as a potential indicative error. A complication arises, however, from understanding the spelling without an *upsilon* to be a later development. Henry Thackeray argued that *Μωϋσῆς* represents the older orthography based on an attempt to render the Egyptian pronunciation, and that *Μωσῆς* is a later development that moved the pronunciation closer to the Hebrew *מֹשֶׁה*.<sup>39</sup> That *Μωσῆς* is a later development raises the possibility that scribes would have been tempted to update the spelling independently. Accordingly, the variant cannot be considered an indicative error.<sup>40</sup>

<sup>37</sup> cf. *M-M*, s.v. *πραΰτης*; Friedrich Blass and Albert Debrunner, eds., *A Greek Grammar of the New Testament and Other Early Christian Literature*, rev. Robert W. Funk, trans. Robert W. Funk (Chicago: University of Chicago Press, 1961), §26. The variant also finds support from 06, confirming that the variant arose multiple times independently.

<sup>38</sup> The word before *ζήλος*, *ἐρις*, also underwent variation to *ἐρεῖς*, but was not recorded in this study because the *ι-ει* change is counted as orthographic variation per the collation method. Orthographic variation may be the correct understanding given that the proper plural, at least early on, is *ἐριδες* (cf. Brooke F. Westcott and Fenton J.A. Hort, *The New Testament in the Original Greek*, vol. 2: Introduction [and] Appendix (London: MacMillan, 1881), Notes, 157; Henry George Liddell et al., *A Greek-English Lexicon*, 9th rev. ed. (Oxford: Clarendon Press, 1968), s.v. *ἐρις*). If *ἐρεῖς*, and not *ἐριδες*, is the plural form, then it, too, is explainable as harmonization to the context.

<sup>39</sup> Thackeray, *Grammar of the Old Testament*, 163 n. 3.

<sup>40</sup> This same variant occurs throughout the New Testament and, though not true in this case, regularly has support from diverse, non-Eastern Branch manuscripts. Within 2 Corinthians, the variant happens in 3.7 and 3.13 where it has cross-branch attestation from 06. Outside 2 Corinthians see, for instance, Rom 9.15 where 03<sup>\*c</sup> and 06 join some Eastern Branch witnesses in supporting the spelling without an *upsilon*.



### 3.7 E6 (1739 Joins Byz Exclusively or with Two Other Eastern Branch Manuscripts)

The E6 group is the largest with twelve special agreements. Half of these can be dismissed shortly as non-indicative errors due to mixed attestation from Western manuscripts.<sup>41</sup> In 2 Cor. 1.10, 1241 1739 and the Byzantine Text change the future καὶ ῥύεται to the present καὶ ῥύεται. The phrase is seemingly redundant with the preceding portion of the sentence, which has led to this variant and the omission of the phrase in 02 and 044. The present tense reading is also supported by 010 and 012 and the omission is read by 06. 1241 1739 and the Byzantine Text have also substituted ἀναναγινώσκηται in 2 Cor 3.15 with ἀναγινώσκεται. This variant, plus a meaningful orthographic variant ἀναγινώσκηται in 025, are supported collectively by 06 010 012. The alternation between first and second aorist endings seen in the variant ἐξέλθετε for ἐξέλθατε by 025 044 1739 and the Byzantine Text in 2 Cor 6.17 is also supported by 06. The addition of the κατ- prefix to ἐργάζεται in 2 Cor 7.10 by 044 1241 1739 and the Byzantine Text is also supported by 010 and 012. In 2 Cor 9.10, the future indicatives χορηγήσει and πληθύνει were changed to aorist optatives χορηγήσαι and πληθύναι by 044 1241 1739 and the Byzantine Text.<sup>42</sup> Both of these variants were also supported by 010 and 012. The variant spelling ἦττον for ἥσσον in 2 Cor 12.15 in the Byzantine Text can be dismissed for the same reasons as the similar variant in 12.13 discussed in the E1 group. The remaining five variants require more substantial discussion.

In 2 Cor 1.13, 025 1241 1739 and the Byzantine Text insert καὶ between ὅτι and ἔω. The addition is supported by 6 424 630 and 1881 from Family 1739. The likely explanation here is that the addition is a harmonization to the earlier ὅτι καὶ ἔτι in 2 Cor 1.10, particularly with both preceded by the verb ἐλπίζω, even though the content of the verses is very different. The problem with this theory is that 1739 inherited a text with ὅτι omitted from 1.10 (cf. discussion of that variant in §3.1). This could be accounted for by arguing that the harmonization arose prior to the omission in the textual tradition. This, too, is problematic since the omission in 1.10 is attested already in P<sup>46</sup> and the harmonization's earliest attestation is in the ninth century from 018 020 025 049 and the second corrector of 06.<sup>43</sup> The addition thus cannot be accounted for as intentional harmonization, and accidental inclusion is also not likely. The sense of the passage is not obviously improved with the addition, which also removes the likelihood of repeated stylistic improvement. Without

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<sup>41</sup> With the exception of 2 Cor 6.17, whose data for 06 came from the CNTTS apparatus, the testimony of 06 010 and 012 was supplied by the Nestle-Aland apparatus.

<sup>42</sup> The third verb in the sequence, αὐξήσκει, also experienced the same variation, but was also supported by P<sup>46</sup> and therefore fell into the U group.

<sup>43</sup> On the ascription of the correction to the second hand, see Junack et al., *Das Neue Testament auf Papyrus II.1*, 326.

sufficient reason to support independent creation of the insertion then, the shared variant should be considered an indicative error.

The next variant is the addition of εἰ following ὅτι in 2 Cor 5.14 by 04\* 1739 and the Byzantine Text.<sup>44</sup> The addition is supported by 6 424 630 from Family 1739 but not 1881, which is stemmatically closest to 1739. This variant converts the verses into a clearer conditional with εἰ ὑπὲρ πάντων ἀπέθανεν as the protasis of ἄρα οἱ πάντες ἀπέθανον. It is a simple change that could have easily been introduced numerous times and, therefore, should not be considered an indicative error. The same basic logic applies to the addition of οὕτως after αὐτοῦ in 2 Cor 11.3 by 044 1241 1739, the Byzantine Text, and all the members of Family 1739. It is a logical insertion as a correlative to the ὥς near the beginning of the verse that many scribes may have been motivated to introduce, and, therefore, it cannot be considered an indicative error.

In 2 Cor 10.8, 1241 1739 and the Byzantine Text add καί after γάρ. The variant is shared by all the members of Family 1739 except 630. An initial concern is that the variant unit should be expanded to include the omission of τέ covered in §3.1, so that Family 1739 might be understood as substituting τε γάρ with γάρ καί.<sup>45</sup> Doing so results in the following breakdown of variant readings and supporting manuscripts for the Nestle-Aland text reading ἐάν τε γάρ.

- 1) ἐάν γάρ P<sup>46</sup> 03 010 012 015 0243 33 365 630 1175
- 2) ἐάν γάρ καί 6 424<sup>c</sup> 1739 1881
- 3) ἐάν τε γάρ καί 424\* 1241 Byz

This results in a rethinking of the earlier analysis done in §3.1, where the omission of τέ was viewed as an indicative error. Variant (1) appears to be independent of the others as a simple omission. Variant (2) results from a substitution of τε γάρ with καί γάρ, though with the necessary transposition so that γάρ remains in its typical second position. Variant (3) then represents a conflation of variant (2) and the Nestle-Aland text reading, which is read by manuscripts such as 01 04 025 and 044. The result is that the omission of τέ can no longer be considered an indicative error. Instead, the reading in 1739 and other Family 1739 members is an indicative error that establishes the placement of 1739 along the text's developmental path toward the Byzantine Text.

The final variant from this group is the change by 044 1739 and the Byzantine Text from the plural εὐχόμεθα to the singular εὐχομαι in 2 Cor 13.7. The variant also has the

<sup>44</sup> Although the Robinson-Pierpont Majority Text supports the variant, the Nestle-Aland apparatus has the Byzantine manuscripts split between the variant and the critical text readings.

<sup>45</sup> The equation of τε γάρ with καί γάρ specifically in relation to 2 Cor 10.8 was made in D. Hans Lietzmann and Werner Georg Kümmel, *An die Korinther I-II*, 4th ed., HNT 9 (Tübingen: Mohr Siebeck, 1949), 141; cf. Blass and Debrunner, *A Greek Grammar*, §443(3). As discussed earlier with the omission of τέ, τε γάρ occurs only five times in the Pauline Epistles compared to twenty-five times for καί γάρ.

support of Family 1739. The remainder of the verse through verse 13.10 contains numerous plural verbs and pronouns that make the variant appear nonsensical, which lends toward it being indicative. However, singulars rule the rest of the chapter and before, with 13.6 beginning with ἐλπίζω. These instances, plus an unspecified “we,” makes it all the more likely that scribes would change the text to the singular “I pray.” The shared reading should not be considered an indicative error.

### 3.8 *U (1739 Joins None of the Defined Groups)*

Of the eighty-three variant readings that fell into this undefined group, the focus in this section is on the singulars in 1739 for which there were competing variants within the variant unit. These readings have potential to reveal where 1739 is located within the development of the textual tradition if it can be shown how the reading in 1739 relates to the other variants. As a reminder, “singular” here is only in relation to the other manuscripts collated for this study and not the wider manuscript tradition. Out of fifty-four such singulars in 1739, ten had competing variants, and they will now be analyzed more closely.

A few of them may be dismissed for various reasons. The variant ἀλλ’ ἢ for ἀλλ’ ἢ ἄ in 1739 does not find any support from other Family 1739 members and the omission of the *alpha* is a likely transcriptional error given the following ἀναγινώσκετε. The omission of καρδίας from πλαξὶν καρδίας καρκίνας in 2 Cor 3.3 only finds additional support from 630 and, further, the omission is unrelated to the other competing variant in 044 that makes the dative καρδίας into the genitive singular καρδίας. The omission of τὸν κύριον in 2 Cor 4.14 is read by only 630 and 1739 and thus lacks the necessary support from Family 1739 members to be considered the inherited group reading, which rules it out as an indicative error that might be related to the reading of P<sup>46</sup> and 03.<sup>46</sup> Although the change in 2 Cor 5.8 from δὲ καὶ to just καὶ in 1739 has the support of Family 1739 members 6 424<sup>c</sup> and 1881, it cannot be considered related to the reading δέ in P<sup>46</sup>.<sup>47</sup> Both variants are independent attempts to deal with the odd use of δὲ καὶ back-to-back when they seem to relate to different clauses. The omission of ἡμῶν in 2 Cor 7.5 is only supported by 1881 from Family 1739 and is unrelated to the other variant in 04, which adds the article to create the reading τῶν ἡμῶν. The change of the first occurrence of ἐπ’ εὐλογίας to ἐπ’ εὐλογίας in 2 Cor 9.6 also

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<sup>46</sup> In theory, one could argue that the fuller reading is an obvious correction for scribes to make if they encountered the reading in 1739. This could account for how the other members of Family 1739, especially 1881, support the Nestle-Aland text reading. However, this is too speculative and the agreement of 6 and 424 cannot be easily discounted. On this latter point, see Birdsall, “A Study of MS 1739,” 163–164. See also the discussion of this variant, and the disagreements from Metzger and Martini, in Metzger, *Textual Commentary*, 510–511.

<sup>47</sup> The editors of the Robinson-Pierpont text have inserted a comma between the two conjunctions to help clarify their use.

is only supported by 1881 from Family 1739 and cannot be related to the ἐπ' εὐλογίᾳ of P<sup>46</sup>.<sup>48</sup> Although the two variants in 2 Cor 11.6, φανερώσαντες ἑαυτοὺς in 424<sup>c</sup> 630 1739 1881 and φανερωθέντες in 025 044 1241 and the Byzantine Text, accomplish the same thing they cannot safely be considered genealogically related. Lastly, in 2 Cor 12.10, the final item in the list is connected by καί rather than continuing the asyndeton with another ἐν. 1739, plus 630 and 1881, read καὶ ἐν, while most of the Eastern Branch continues the asyndeton by replacing καί with ἐν.<sup>49</sup> The split in Family 1739 precludes calling this an indicative error, but so does the ease with which both variants could have arisen repeatedly.<sup>50</sup>

The transposition of Ἰησοῦ Χριστοῦ in 2 Cor 4.6 is slightly more complicated given that Family 1739 splits over the reading, with 6 and 424 containing the reading of the Nestle-Aland text and 630 and 1881 agreeing with 1739. The competing variant from the collation was the omission of Ἰησοῦ by 02 and 03, which cannot be related to the transposition and the mixed attestation of 02 and 03 would not provide helpful information regardless. However, according to the Nestle-Aland apparatus 06 010 and 012 also support the transposition, thereby raising the possibility of a genetic link through those manuscripts to the Western Branch. One problem is that the frequency of alternation between Ἰησοῦ Χριστοῦ and Χριστοῦ Ἰησοῦ in Paul means individual scribes may have chosen to swap their order to their preferred pattern. Another issue is that the original reading in this instance appears to be the reading in 02 and 03, so that the proper categorization of this variant is an addition. The shorter reading is highly likely to have Ἰησοῦ added by later scribes, who again chose the order of the words.<sup>51</sup> In both cases, the variant cannot be considered indicative.

Finally, in 2 Cor 10.10, 1739 and all of Family 1739 read ἐξουθενωμένος instead of ἐξουθενημένος. The competing variant is ἐξουθενημένος in 03. The variant in 1739 and the Nestle-Aland text reading are both perfect middle-passive masculine singular nominative participles that depend on different constructions of what is effectively the same word.<sup>52</sup>

<sup>48</sup> The second instance of ἐπ' εὐλογίᾳ has the same variant reading in 1739 and 1881, though none of the other manuscripts collated for this study had competing variants for this occurrence. 06 010 and 012 contained variants in both instances that align with P<sup>46</sup>.

<sup>49</sup> The complete asyndeton is argued as original in Eberhard W. Götting and David L. Mealand, *Asyndeton in Paul: A Text-Critical and Statistical Enquiry into Pauline Style*, Studies in the Bible and Early Christianity 39 (Lewiston, NY: Edwin Mellen Press, 1998), 63, 172.

<sup>50</sup> The split in Family 1739 is problematic because of the witnesses involved; cf. Birdsall, "A Study of MS 1739," 163–164. The asyndetic reading is supported by 06 010 012, proving multiple independent creation.

<sup>51</sup> Metzger, *Textual Commentary*, 510.

<sup>52</sup> The two roots depend upon οὐδεῖς and οὐθεῖς, respectively. See G.H.R. Horsley, *New Documents Illustrating Early Christianity: A Review of the Greek Inscriptions and Papyri Published in 1977*, New Documents Illustrating Early Christianity 2 (Sydney: Macquarie University, 1982), 83; Thackeray, *Grammar of the Old Testament*, 105; *M-M*, s.v. ἐξουθενέω, ἐξουθενέω.

The reading in 03 represents a mixing of the forms. Unfortunately, none of these readings reveal anything about the textual history of 1739.

### 3.9 *Other Special Agreements and Considerations*

The only remaining shared reading to consider is the omission of the second μου in 2 Cor 12.9 by 03 and 1739. P<sup>46</sup> is lacunose for this variant and, therefore, the agreement between 03 and 1739 represents a potential P-group reading. Within Family 1739 members, 6 and 424<sup>c</sup> join 1739, while 630 and 1881 support the Nestle-Aland text. This division of witnesses in Family 1739 is slightly perplexing, given that 6 and 424<sup>c</sup> form a distinct subgroup opposite 1739 and 1881.<sup>53</sup> The omission is undoubtedly the family reading given the agreement between the two subgroups and having its best witnesses support it. The likely explanation is that 630 is exhibiting its frequent break from the family, while 1881 could have repaired the error or duplicated its addition of μου, which it had previously added after δύναιμι along with the rest of Family 1739. A compelling explanation for the omission is that a scribe would create a parallel with the wording of Paul's revelation from the Lord cited earlier in the verse or possibly to the use of ἐν ἀσθενείαις that follows in 12.10. These two rough parallels without μου, both in the immediately surrounding context provide sufficient reason to suppose the omission could have arisen multiple times independently. Accordingly, the shared variant reading should not be considered an indicative error.

### 3.10 *Summary of Indicative Error Findings*

The preceding analysis of the special agreements in 2 Corinthians looking for indicative errors has found few clear examples linking 1739 to the two branches of the textual tradition. Further, the singular readings in 1739 failed to be illustrative of the manuscript's place in the development of the textual tradition. The distribution of the indicative errors in this epistle is given below in Table 5.14.

1739 Indicative Errors									
P	P <sub>1</sub>	E	E <sub>1</sub>	E <sub>2</sub>	E <sub>3</sub>	E <sub>4</sub>	E <sub>5</sub>	E <sub>6</sub>	U
2	0	0	0	0	0	1	0	2	0

Table 5.14 Distribution of Indicative Errors in 2 Corinthians

Numerically speaking, the Eastern Branch has more indicative errors, but three to two is hardly a convincing majority. However, that one of the indicative errors on the Western Branch side involved the omission of a *minor word* perhaps enhances the distinction between 1739's connection to the Eastern versus Western branch. Something that gives even further pause about the impact of these indicative errors is that three of

<sup>53</sup> cf. Birdsall, "A Study of MS 1739," 134, 163–164.

them, one Western Branch and two Eastern Branch, are additions of καί. 1739 also adds καί at 12.15 in the E4 group and 4.16 in the U group, neither of which were viewed as indicative errors.<sup>54</sup> This possibly reflects a thus far undiscovered tendency in 1739 or its immediate ancestor that might signify these shared variants are not, in fact, genealogically related. Another interesting point from the indicative errors comes from the manuscripts supporting them. Naturally, the P-group indicative errors have 1739 joining an early group of “Alexandrian” witnesses. The indicatives that came from Eastern Branch groupings only had support from a collection of 01<sup>ca</sup> 025 044 1241 and the Byzantine Text. Whereas the special agreements were split between early and late Eastern Branch witnesses, the indicative errors decisively point toward an affinity with the later, more Byzantinized texts. This is particularly surprising since, in the calculation of overall similarity, 1739 was found to be much closer to 01 than any of these later manuscripts, with only 025 coming with five percent of 01’s level of agreement.

## 4 Conclusion

At the beginning of this chapter we found through overall similarity calculations that 1739 most closely agreed with 01, followed by 03 and then 04 and 025. The placement of 03 in this order was largely not borne out in the special agreements, where 1739 was found to have far more in common with the Eastern Branch manuscripts. Finally, the search for indicative errors among the special agreements produced few results, although the Eastern Branch indicative errors outnumbered those of the Western Branch three to two. However, given that one of the indicative errors for the Western Branch was considered a weak indicative error due to involving the omission of a *minor word* and the other—the addition of καί—might be part of a larger pattern in 1739, the evidence here, too, should be understood as suggesting an Eastern Branch affiliation for 1739 in 2 Corinthians.

As has been noted earlier in this chapter, the indicative errors in the Eastern Branch exclusively link 1739 with the later, more Byzantine manuscripts in the grouping, such as 025 044 1241S, the Byzantine Text, and 01<sup>ca</sup>. How much the absence of 02 in roughly half of the variant units in 2 Corinthians distorts things towards this later group unfortunately cannot be known, although the apparent divergence between 02 and 04 in 2 Corinthians should not be forgotten as a factor potentially mitigating against 02’s partial absence. Upon revisiting the overall similarity data for additional insights, one interesting pattern with respect to the later Eastern Branch manuscripts did appear. In the following table, the agreements between all manuscripts with 1739 and then the NA<sup>28</sup> text are presented

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<sup>54</sup> To this list of added conjunctions, we might also add the addition of δε in 2 Cor 10.9.

chapter-by-chapter with the percent deviation from overall average just below the level of agreement.

2 Corinthians 1											
Var: 57	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	82.46%	56.00%	75.44%	70.18%	80.70%	68.52%	72.73%	63.16%	57.89%	–	61.40%
	5.62%	3.76%	2.64%	4.39%	10.85%	0.61%	4.81%	4.52%	-4.97%		-3.30%
NA <sup>28</sup>	–	56.00%	89.47%	77.19%	91.23%	83.33%	80.00%	71.93%	68.42%	82.46%	71.93%
		-10.46%	-0.05%	-3.07%	3.36%	1.11%	2.14%	6.49%	-2.90%	5.62%	-0.86%
2 Corinthians 2											
Var: 29	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	86.21%	65.38%	79.31%	72.41%	82.76%	68.97%	73.91%	51.72%	62.07%	–	58.62%
	9.37%	13.15%	6.52%	6.62%	12.91%	1.06%	6.00%	-6.92%	-0.80%		-6.09%
NA <sup>28</sup>	–	69.23%	93.10%	86.21%	96.55%	82.76%	82.61%	51.72%	68.97%	86.21%	65.52%
		2.77%	3.58%	5.94%	8.68%	0.53%	4.75%	-13.72%	-2.36%	9.37%	-7.28%
2 Corinthians 3											
Var: 38	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	71.05%	41.18%	65.79%	63.16%	55.26%	63.16%	64.86%	65.79%	55.26%	–	50.00%
	-5.79%	-11.06%	-7.00%	-2.63%	-14.59%	-4.75%	-3.05%	7.15%	-7.60%		-14.71%
NA <sup>28</sup>	–	64.71%	94.74%	76.32%	78.95%	86.84%	78.38%	76.32%	68.42%	71.05%	68.42%
		-1.76%	5.21%	-3.95%	-8.92%	4.61%	0.52%	10.87%	-2.90%	-5.79%	-4.37%
2 Corinthians 4											
Var: 45	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	73.33%	57.78%	71.11%	64.29%	73.33%	57.78%	64.44%	53.33%	57.78%	–	64.44%
	-3.50%	5.54%	-1.68%	-1.50%	3.48%	-10.13%	-3.47%	-5.31%	-5.09%		-0.26%
NA <sup>28</sup>	–	71.11%	91.11%	89.29%	86.67%	71.11%	80.00%	64.44%	73.33%	73.33%	77.78%
		4.65%	1.59%	9.02%	-1.20%	-11.12%	2.14%	-1.00%	2.01%	-3.50%	4.98%
2 Corinthians 5											
Var: 46	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	78.26%	50.00%	76.09%	–	76.09%	78.26%	60.87%	47.83%	54.35%	–	65.22%
	1.42%	-2.24%	3.29%		6.23%	10.36%	-7.05%	-10.81%	-8.52%		0.51%
NA <sup>28</sup>	–	59.09%	89.13%	–	93.48%	91.30%	78.26%	60.87%	71.74%	78.26%	78.26%
		-7.37%	-0.39%		5.61%	9.08%	0.40%	-4.57%	0.42%	1.42%	5.47%
2 Corinthians 6											
Var: 24	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	79.17%	50.00%	83.33%	–	70.83%	70.83%	75.00%	50.00%	62.50%	–	62.50%
	2.33%	-2.24%	10.54%		0.98%	2.93%	7.08%	-8.64%	-0.37%		-2.21%
NA <sup>28</sup>	–	66.67%	95.83%	–	91.67%	87.50%	87.50%	58.33%	79.17%	79.17%	75.00%
		0.20%	6.31%		3.80%	5.27%	9.64%	-7.11%	7.84%	2.33%	2.21%
2 Corinthians 7											
Var: 37	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	94.59%	51.61%	78.38%	–	75.68%	72.97%	81.08%	81.08%	89.19%	–	81.08%
	17.76%	-0.62%	5.58%		5.82%	5.07%	13.16%	22.44%	26.32%		16.38%
NA <sup>28</sup>	–	54.84%	83.78%	–	81.08%	75.68%	86.49%	81.08%	89.19%	94.59%	81.08%
		-11.62%	-5.74%		-6.79%	-6.55%	8.63%	15.64%	17.87%	17.76%	8.29%

2 Corinthians 8											
Var: 44	NA <sup>28</sup>	ⲡ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	75.00%	47.37%	72.73%	–	70.45%	65.91%	75.00%	59.09%	63.64%	–	68.18%
	-1.84%	-4.87%	-0.07%		0.60%	-2.00%	7.08%	0.45%	0.77%		3.48%
NA <sup>28</sup>	–	65.79%	88.64%	–	84.09%	79.55%	81.82%	75.00%	84.09%	75.00%	84.09%
		-0.67%	-0.89%		-3.78%	-2.68%	3.96%	9.56%	12.77%	-1.84%	11.30%
2 Corinthians 9											
Var: 40	NA <sup>28</sup>	ⲡ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	65.00%	51.35%	67.50%	–	52.50%	62.50%	66.67%	62.50%	70.00%	–	70.00%
	-11.84%	-0.88%	-5.29%		-17.35%	-5.40%	-1.25%	3.86%	7.13%		5.29%
NA <sup>28</sup>	–	75.68%	92.50%	–	82.50%	87.50%	82.05%	62.50%	67.50%	65.00%	70.00%
		9.21%	2.98%		-5.37%	5.27%	4.19%	-2.94%	-3.82%	-11.84%	-2.79%
2 Corinthians 10											
Var: 44	NA <sup>28</sup>	ⲡ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	75.00%	48.78%	72.73%	–	65.91%	75.00%	63.64%	61.36%	68.18%	–	72.73%
	-1.84%	-3.46%	-0.07%		-3.94%	7.10%	-4.28%	2.72%	5.31%		8.02%
NA <sup>28</sup>	–	60.98%	97.73%	–	84.09%	75.00%	79.55%	72.73%	75.00%	75.00%	79.55%
		-5.49%	8.21%		-3.78%	-7.23%	1.68%	7.29%	3.68%	-1.84%	6.75%
2 Corinthians 11											
Var: 48	NA <sup>28</sup>	ⲡ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	75.00%	52.63%	72.92%	–	66.67%	–	68.09%	50.00%	52.08%	–	56.25%
	-1.84%	0.40%	0.12%		-3.19%		0.17%	-8.64%	-10.78%		-8.46%
NA <sup>28</sup>	–	73.68%	85.42%	–	91.67%	–	68.09%	50.00%	50.00%	75.00%	56.25%
		7.22%	-4.11%		3.80%		-9.78%	-15.44%	-21.32%	-1.84%	-16.54%
2 Corinthians 12											
Var: 51	NA <sup>28</sup>	ⲡ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	68.63%	53.06%	62.75%	54.29%	62.75%	–	54.90%	56.86%	56.86%	–	60.78%
	-8.21%	0.83%	-10.05%	-11.50%	-7.11%		-13.02%	-1.78%	-6.00%		-3.92%
NA <sup>28</sup>	–	73.47%	82.35%	80.00%	86.27%	–	58.82%	54.90%	56.86%	68.63%	60.78%
		7.01%	-7.17%	-0.26%	-1.59%		-19.04%	-10.54%	-14.46%	-8.21%	-12.01%
2 Corinthians 13											
Var: 41	NA <sup>28</sup>	ⲡ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	80.49%	54.29%	75.61%	68.29%	75.61%	–	70.73%	58.54%	75.61%	–	70.73%
	3.65%	2.05%	2.82%	2.50%	5.76%		2.81%	-0.10%	12.74%		6.03%
NA <sup>28</sup>	–	74.29%	85.37%	78.05%	95.12%	–	80.49%	68.29%	85.37%	80.49%	80.49%
		7.82%	-4.16%	-2.21%	7.25%		2.63%	2.85%	14.04%	3.65%	7.69%
Overall Similarity in 2 Corinthians (Total Variants: 544)											
	NA <sup>28</sup>	ⲡ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	76.84%	52.24%	72.79%	65.79%	69.85%	67.90%	67.92%	58.64%	62.87%	–	64.71%
NA <sup>28</sup>	–	66.46%	89.52%	80.26%	87.87%	82.23%	77.86%	65.44%	71.32%	76.84%	72.79%

Table 5.15 Shifts in Agreements by Chapter in 2 Corinthians

In the first four chapters of 2 Corinthians, 1739's fluctuations in agreement tend to be seen equally across all witnesses. However, beginning in chapter six, but especially from



chapters seven through ten, both 1739 and the Nestle-Aland text shift noticeably in favor of the later texts such as 025 044 1241S and the Byzantine Text. This shift is also detectable in the special agreements and indicative errors where 1739 finds its closest connections to the Western Branch in the earliest chapters of the epistle and the vast majority of its Eastern Branch connections occur in the later chapters. Given that the shift towards more-Byzantinized witnesses occurs in the Nestle-Aland critical text also and not just 1739 reveals that 1739's text—and perhaps the Byzantinized portion of the tradition in general—should not be regarded as wholly inferior in this epistle.

Indeed, in 2 Corinthians we have once again seen that 1739 contains an important witness to the early text of the Pauline Epistles. With respect to the specific questions of this thesis, the analysis has shown that Carlson's findings in Galatians are largely supported here in 2 Corinthians as well. 1739 contains a text that aligns in significant ways with the Eastern Branch of the manuscript tradition, particularly with its later, more Byzantinized members.

## 1739 and the Text of Ephesians

As with most of the Pauline Epistles in GA 1739, the *παλαιόν* is the source for the text for Ephesians. 1739 is fully extant for the epistle, as are 01 02 03 and 025. The following manuscripts are lacunose for the stated passages or in need of additional comment:

- ℙ<sup>46</sup>: Eph 1.11 (π[ροθεσιν])–1.12 ([τους]); 1.20 ([νεκρων])–1.21 ([δυναμεως]); 2.8–2.10 ([εσμεν]); 2.20 ([θεμελιω])–2.21 ([οικοδομη]); 3.10 (γνωρ[ιςθη])–3.11 ([αιωνων]); 4.1 ([της])–4.2 ([αλληλων]); 4.14 ([α]ν[εμω])–4.15 ([αυτον]); 4.25 (εσ[μεν])–4.26 ([παροργισμω]); 5.6 (υιο[υς])–5.8 ([φωτος]); 5.25 (τ[ας])–5.26 ([λουτρω]); 6.6 ([ανθρ]ω[παρεσχοι])–6.8 ([εκαστος]); 6.18 (αγ[ιων])–6.20 ([αλυσει])
- 04: Eph 1.1–2.18 ([προαγωγην]); 4.17–end
- 044: Eph 1.1–2 were retraced or rewritten by a later hand. The poor quality of the microfilms prevent reading what was originally written, which appears to have been expanded ever so slightly.
- 1241: The text of Eph 2.15 (beginning at ἐν αὐτῷ)–end has been supplied by a different hand, marked ‘1241S’. As constructed, the text is fully extant.

Compared to some of the later epistles in this study, the editors of the *Text und Textwert* for Ephesians did not find its eighteen *Teststellen* to be a problematically small sample size for making accurate determinations about the nature of each manuscript. However, they did find that the problem, as in Galatians, is that, “Die Handschriften mit byzantinischem Text herrschen also im Epheserbrief absolut vor, umso kostbarer deshalb das Zeugnis der Maximal 37 (bzw. 45), die dem widerstehen.”<sup>1</sup> Although the standard set for obtaining the label of “resisting the Byzantine Text” is quite low—having only two of eighteen 2-Lesarten—all of the manuscripts included in this study, with the exception of 044, meet that threshold. 025 and 1241 are the most Byzantine, with 16.6% and 22.2% 2-Lesarten, respectively. 044 had zero 2-Lesarten, three ½-Lesarten, and ten 1-Lesarten.<sup>2</sup> This largely confirms the chosen witnesses as good representatives of the types of text with which 1739 is being tested against—“Alexandrians” and texts along the developmental path

<sup>1</sup> [Trans: The manuscripts with Byzantine Text thus dominate absolutely in Ephesians, therefore all the more precious is the testimony of the maximum 37 (or 45) that resist it.] Aland et al., eds., *Text und Textwert: Galaterbrief bis Philipperbrief*, 254, cf. 252–254.

<sup>2</sup> Aland et al., eds., *Text und Textwert: Galaterbrief bis Philipperbrief*, 260. The remaining five *Teststellen* contained special readings, including two singulars. N.B.: Lesarten 1 are agreements with the Majority Text. Lesarten 2 are agreements with the hypothetical original text. Lesarten 1/2 are readings where the Majority Text and hypothetical original text agree. Lesarten 3ff are readings not fitting any of those categories (i.e., special readings, including singulars); cf. Benduhn-Mertz, Mink, and Aland, *Text und Textwert der griechischen Handschriften des Neuen Testaments I: Die katholischen Briefe, Band 1: Das Material*, XIII.

toward the Byzantine Text. It also helps to confirm the special agreement groups as well-defined (e.g., E4 special agreements as being indicative of 1739's affiliation with the more Byzantinized texts.).

## 1 Overall Similarity

The collation of the ten witnesses in this study found 286 places of variation in Ephesians that met the criteria for consideration outlined in Chapter Three. The breakdown of variants for each of the six chapters in the epistle are given in Table 6.1.

Variant Unit Breakdown		
Chapter	Number of Verses	Variant Units
1	23	45
2	22	37
3	21	37
4	32	55
5	33	64
6	24	48

Table 6.1 Distribution of Variant Units in Ephesians

As a starting point for comparison, the overall similarity of the manuscripts included in this study to 1739 as determined on the basis of the eighteen *Teststellen* is presented in Table 6.2.<sup>3</sup>

Ephesians in 1739 according to <i>Teststellen</i>			
Hauptliste		Ergänzungsliste	
04	100% (1/1)	01	82% (14/17)
01	81% (13/16)	03	72% (13/18)
03	76% (13/17)	02	67% (12/18)
02	65% (11/17)	ℙ <sup>46</sup>	56% (9/16)
ℙ <sup>46</sup>	60% (9/15)	04	50% (1/2)
025	35% (6/17)	025	33% (6/18)
1241	29% (5/17)	1241	
044	6% (1/17)	044	11% (2/18)

Table 6.2 Ephesians in 1739 according to *Teststellen*

According to the *Teststellen*, 1739 contains eleven 2-Lesarten, two ½ Lesarten, and only one 1-Lesart. None of its readings were singular.<sup>4</sup> Nothing within the overall similarity results is

<sup>3</sup> Aland et al., eds., *Text und Textwert: Galaterbrief bis Philipperbrief*, 444; Aland et al., eds., *Text und Textwert: Allgemeines, Römerbrief und Ergänzungsliste*, \*84. The data for 044 and Hauptliste data for 1241 in relation to 1739 are not provided in any of the tables and have been calculated based on the data for each manuscript given in the “Verzeichnende Beschreibung” and “Resultate der Kollation” sections.

<sup>4</sup> Aland et al., eds., *Text und Textwert: Galaterbrief bis Philipperbrief*, 310. The other four *Teststellen* contained *Sonderlesarten* (“special readings”).

particularly noteworthy or surprising outside the very low levels of agreement with 044 due to that manuscript having ten 1-Lesarten and five Sonderlesarten. The order ranking of the manuscripts, with the exception of 04, is the same in both methods of performing the calculation. The percentage agreements and relative rankings of 04 should largely be disregarded in the *Teststellen* method given its extremely small sample size. The percentages otherwise essentially suggest what is already known, that 1739 is affiliated with the earliest and best manuscripts and decreasingly so with the more Byzantinized ones. These findings were corroborated through my own calculation of overall similarity based on the 286 places of variation in Ephesians. The results of this are given in Table 6.3.

Overall Similarity in Ephesians (Total Variants: 286)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	176/247	243/286	237/286	243/286	69/76	216/278	199/286	199/286	235/286	212/286
ℙ <sup>46</sup>	176/247	100								154/247	
01	243/286		100							219/286	
02	237/286			100						209/286	
03	243/286				100					213/286	
04	69/76					100				54/76	
025	216/278						100			192/278	
044	199/286							100		178/286	
1241	199/286								100	170/286	
1739	235/286	154/247	219/286	209/286	213/286	54/76	192/278	178/286	170/286	100	188/286
Byz	212/286									188/286	100

Table 6.3 Overall Similarity in Ephesians

The same data are offered in Table 6.4 in terms of ranked percentage agreement with 1739.

Overall Similarity for 1739 in Ephesians	
01	76.6%
03	74.5%
02	73.1%
04	71.1%
025	69.1%
Byz	65.7%
ℙ <sup>46</sup>	62.3%
044	62.2%
1241(S)	59.4%

Table 6.4 Percentage Agreement with 1739 in Ephesians

At the top end, with the exception of 04, the order of manuscripts is the same as in the *Teststellen* method. Although 04 has significantly more representation in my collation, it is still only extant for roughly one-quarter of the variant units. Its numbers here and in the following comparison with the Nestle-Aland text should thus be taken with a grain of

salt.  $\mathfrak{P}^{46}$  has likely dropped from the highest tier of manuscripts due to its high number of singulars, which is typical throughout this study. Following the great majuscules  $\alpha 1$   $\alpha 2$   $\alpha 3$  and  $\alpha 4$ , the more Byzantinized manuscripts show slightly lower levels of agreement with 1739. Interestingly, there is no clear division separating one group of manuscripts from another. Rather, there is a very gradual decline from one manuscript to another with the largest percentage gap being 3.4% between  $\alpha 25$  and the Byzantine Text and the Byzantine Text and  $\mathfrak{P}^{46}$ .<sup>5</sup> Relatedly, these levels of agreement fail to offer a clear picture of 1739's affiliations with either the Eastern or Western Branch manuscripts. Instead, 1739 is found only to be most closely related to all of our perceived best witnesses of the Pauline text.

The levels of agreement between each witness and the Nestle-Aland text are presented in Table 6.5.

Overall Similarity for NA <sup>28</sup> in Ephesians	
$\alpha 4$	90.8%
$\alpha 1$	85%
$\alpha 3$	
$\alpha 2$	82.9%
1739	82.2%
$\alpha 25$	77.7%
<i>Byz</i>	74.1%
$\mathfrak{P}^{46}$	71.3%
$\alpha 44$	69.6%
1241	

Table 6.5 Overall Similarity with NA<sup>28</sup> in Ephesians

The pattern of manuscripts here largely mirrors what was seen in the various methods of calculating the overall similarity with 1739. This again offers nothing in terms of helping sort the affiliations of 1739, but it reinforces the general consensus that 1739 is a good text that agrees most with other good texts. The subsequent investigation of special agreements and indicative errors will be particularly important given the lack of clarity offered through the preceding analysis of overall similarity.

## 2 Special Agreements

Of the 286 total places of variation from the NA<sup>28</sup> text in Ephesians found in the witnesses collated, fifty-one of them contain variants attested by 1739. The category breakdown of these fifty-one variants is as follows:

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<sup>5</sup> Assuming that the percentage level for  $\mathfrak{P}^{46}$  is misleadingly low due to singulars, then the largest gap becomes 3.5% between the Byzantine Text and  $\alpha 44$ .

1739 Special Agreement Groups									
P	P <sub>1</sub>	E	E <sub>1</sub>	E <sub>2</sub>	E <sub>3</sub>	E <sub>4</sub>	E <sub>5</sub>	E <sub>6</sub>	U
3	1	0	0	5	0	1	4	4	33

Table 6.6 Breakdown of Special Agreements in Ephesians

The following discussion provides a brief descriptive overview of the variant readings comprising each of these groups.

## 2.1 *P*

There are three special agreements between  $\mathfrak{P}^{46}$  03 and 1739 in Ephesians, consisting of two omissions and one substitution. In Eph 1.18 the three manuscripts omit ὑμῶν after τῆς καρδίας and in Eph 4.32 they omit δέ. For the second of these, the Nestle-Aland text's δέ is supported by a marginal reading in 1739; the marginal reading lacks any descriptive note about its source. In Eph 6.20 the manuscripts substitute ἐν αὐτῷ with αὐτό.

## 2.2 *P<sub>1</sub>*

One variant reading is shared by  $\mathfrak{P}^{46}$  01 03 and 1739 in Eph 1.1. These manuscripts famously omit ἐν Ἐφέζῳ from the opening verse of the epistle.

## 2.3 *E*

There are no shared variant readings between 1739 and the entirety of the Eastern Branch in Ephesians.

## 2.4 *E<sub>1</sub>*

There are no shared variant readings between 1739 and the entirety of the Eastern Branch minus 01 in Ephesians.

## 2.5 *E<sub>2</sub>*

There are five shared readings between 1739 and 01 plus up to two other Eastern Branch manuscripts. These can be seen in Table 6.7 below. Two of these involve the omission of the genitive article by 01 and 1739 before a genitive noun (Eph 1.14 and 6.5). In Eph 3.9, 01 02 and 1739 omit πάντα. These same three manuscripts add the article prior to σωτήρ in Eph 5.23. Notably, 04 is lacunose at this point, which means this shared reading had the potential to be a rare E<sub>3</sub> group reading. This potentiality is largely inconsequential, since as will be discussed momentarily, the same impact is had from the E<sub>2</sub> group in Ephesians. The final shared reading from this group is the change from the dative plural οὐρανοῖς to the dative singular οὐρανῷ in Eph 6.23 shared by 01 and 1739.

E2: 01, Plus up to Two Members of the Eastern Branch			
Passage:	<i>Txt</i>	Variant	Witnesses
Eph 1.14	της(3) δοξης	δοξης	01 1739
Eph 3.9	παντας	OMIT	01* 02 1739
Eph 5.23	σωτηρ	ο σωτηρ	01* 02 1739 (04 is lac)
Eph 6.5	της καρδιας	καρδιας	01 1739
Eph 6.9	εν ουρανοις	εν ουρανω	01 1739

Table 6.7 E2 Agreements in Ephesians

The essential thing to notice in this group is that all five of the readings are supported only by the earliest manuscripts from the Eastern Branch. Admittedly, three of them are witnessed by 01 and 1739 alone. Nonetheless, pending findings in the remaining groups, this confirms the impression from overall similarity that 1739 is closely related to the earliest and best manuscripts, especially in conjunction with the combined four shared readings in the P and P<sub>1</sub> groups. In this instance, it is showing a particular affinity for the earliest manuscripts from the Eastern Branch by sharing variants with them that are not also supported by the later and more Byzantinized manuscripts in the branch.

## 2.6 E<sub>3</sub>

There are no shared variant readings between 1739 and 01 02 and 04 only in Ephesians.

## 2.7 E<sub>4</sub>

Only one variant reading is shared by 1739 and the group of 025 044 1241S and the Byzantine Text. In Eph 3.11, the article is omitted from ἐν τῷ Χριστῷ Ἰησοῦ by these witnesses plus the correctors 01<sup>ca</sup> and 04<sup>2</sup>.

## 2.8 E<sub>5</sub>

Four variant readings are shared by 1739 and a majority of the Eastern Branch witnesses. Two of the four are proper transpositions (Eph 1.1 and 3.18). One is an addition (5.22). The fourth, in Eph 5.28, is part of a variant unit where the other reading is a transposition, resulting in it being formatted as a transposition also. However, the shared reading is in actuality just an omission of καί. These readings and their supporting manuscripts can be seen in Table 6.8.

E5: 4 (or more) of the 7 Eastern Branch MSS not Matching One of the Previous Categories			
Passage:	<i>Txt</i>	Variant	Witnesses
Eph 1.1	χριστου ιησου(1)	2 1	01 02 044 1241 1739 <i>Byz</i> (04 lac)
Eph 3.18	υψος και(3) βαθος	3 2 1	01 02 044 1241S 1739 <i>Byz</i>
Eph 5.22	ανδραειν	+ υποτασσεσθωσαν	01 02 025 1241S 1739 (04 lac)
Eph 5.28	οφειλουσιν και οι ανδρες	1 3 4	01 044 1241S 1739 <i>Byz</i> (04 lac)

Table 6.8 E5 Agreements in Ephesians

The E5 group appears to confirm the impression from the E2 group that 1739 in Ephesians aligns most closely with the earliest manuscripts from the Eastern Branch. 01 attested each of the four shared readings in the E5 group, while 02 attested three of them. Unfortunately, 04 was lacunose for three of the passages. So, while each of the variants had support from some of the later witnesses, including the Byzantine Text three times, all of the variants appear to have arisen early within the Eastern Branch.

## 2.9 E6

There are also four variant readings shared by 1739 and the Byzantine Text exclusively or with up to two other Eastern Branch manuscripts. One of these is a change of an article-participle pair from genitive to accusative (Eph 3.7), one involves the addition of a preposition before a dative article and noun (Eph 3.8), one alternative spelling (Eph 4.2), and one substitution of synonyms (Eph 4.18). These readings and their supporting manuscripts can be seen in Table 6.9. There are not any especially relevant patterns within the supporting manuscripts.

E6: <i>Byz</i> Exclusively or with Two Other Eastern Branch Manuscripts			
Passage:	<i>Txt</i>	Variant	Witnesses
Eph 3.7	της δοθεισης	την δοθεισαν	044 1241S 1739 <i>Byz</i>
Eph 3.8	τοις εθνεσιν	εν τοις εθνεσιν	044 1241S 1739 <i>Byz</i>
Eph 4.2	πραυτητος	πραοτητος	02 044 1739 <i>Byz</i>
Eph 4.18	εσκοτωμενοι	εσκοτισμενοι	025 1739 <i>Byz</i>

Table 6.9 E6 Agreements in Ephesians

## 2.10 U

The greatest number of variant readings in 1739 in Ephesians fell into the undefined group, meaning that the reading was singular, had mixed support from Eastern and Western Branch manuscripts, or had support below the thresholds of the defined groups. Thirty-three readings are found in this category and they can be seen in Table 6.10 alongside any competing variants. Nineteen of these are singulars in 1739. The largest subgroup of these includes twelve omissions that range from articles to an entire verse (Eph 1.2; 2.13; 3.1, 6, 11; 4.2, 14, 15; 5.24, 31; 6.8, 24). The other seven singulars were three transpositions (Eph 2.4;



4.19; 6.8), three rewordings (Eph 5.5, 14; 6.23), and one substitution (Eph 2.19). Six of the singulars were in variant units with competing variants, meaning they potentially have value for placing 1739 in the development of the text. These will be evaluated more thoroughly in the section covering indicative errors.

U: Neither the P <sup>46</sup> -03 Group or Any Grouping within the Eastern Branch			
Passage:	<i>Txt</i>	1739 Variant and Witnesses	Other Variant and Witnesses
Eph 1.2	Verse	OMIT 1739	—
Eph 1.10	επι(1)	εν 02 025 044 1739	—
Eph 1.15	την2 αγαπην	OMIT P <sup>46</sup> 01* 02 03 025 1739	—
Eph 1.17	δωη	δω 03 1739	—
Eph 1.20	εκ νεκρων	εκ των νεκρων P <sup>46</sup> 1241 1739 <i>Byz</i>	—
Eph 2.4	αγαπην αυτου	2 1 1739	αγαπην P <sup>46</sup>
Eph 2.13	εν(2)	OMIT 1739	<i>txt</i> 1739 <sup>c</sup>
Eph 2.19	ουν	OMIT P <sup>46</sup> 044 1739	—
	εστε(2)	και 1739	OMIT 025 044 1241S <i>Byz</i>
Eph 3.1	του	OMIT 1739	—
Eph 3.6	εν χριστω ιησου	εν χριστω 1739	εν τω χριστω 044 1241S <i>Byz</i>
Eph 3.21	αημν	OMIT 1739	—
Eph 4.2	μετα(2) μακροθυμιας	OMIT 1739	—
Eph 4.7	η χαρις	χαρις 03 025* 044 1739	—
Eph 4.8	αιχμαλωσιαν	+ και 01 <sup>ca</sup> 03 04* <sup>3</sup> 025 044 1739 <i>Byz</i>	—
Eph 4.14	της(1)	OMIT 1739	—
Eph 4.15	οc	ο 1739	—
	η κεφαλη	κεφαλη 1739	—
Eph 4.19	ακαθαρσιας πασης	2 1 1739	—
Eph 4.23	τω πνευματι	εν τω πνευματι 03 1739	—
Eph 4.26	τω	OMIT 01* 02 03 1739*	—
Eph 4.28	ταις ιδιαις χερσιν το αγαθον	4 5 025 1739	1 3-5 P <sup>46</sup> 01 <sup>ca</sup> 03   4 5 1 3 044 <i>Byz</i>
Eph 5.4	και(2)	η 02 025 1241S 1739	<i>txt</i> 01 <sup>st</sup>
Eph 5.5	του χριστου και θεου	χριστου του θεου 1739*	του θεου P <sup>46</sup>
Eph 5.14	παν γαρ	επει παν 1739	—
Eph 5.24	και	OMIT 1739	—
Eph 5.25	τας γυναικας	τας εαυτων γυναικας 025 044 1739	τας γυναικας εαυτων <i>Byz</i>
Eph 5.31	και(2) προσκολληθησεται προς την(2) γυναικα αυτου	OMIT 1739 <sup>txt</sup>	και προσκολληθησεται τη γυναικι αυτου (-αυτου 01*) P <sup>46</sup> 01 <sup>st</sup> 02 1241S   και προσκολληθησεται την γυναικα αυτου 025   <i>txt</i> 1739 <sup>mg</sup>
Eph 6.8	οτι	OMIT 1739	—
	εκαστος εαν τι ποιηχη	εαν τι εκαστος ποιηχη 1739	εκαστος εαν τι ποιη P <sup>46</sup>   εαν ποιηχη εκαστος 01*   ο εαν ποιηχη εκαστος 01 <sup>ca</sup>   εκαστος ο

			(ε)αν ποιηγη 02 025 1241S   ο εαν τις ποιη εκαστος 044   ο εαν τι εκαστος ποιηγη <i>Byz</i>
Eph 6.9	αυτων και(3) υμων	υμων και αυτων 01 <sup>ca</sup> 044 1739	εαυτων και υμων 01*   υμων αυτων <i>Byz</i>
Eph 6.23	κυριου	του κυριου ημων 1739	—
Eph 6.24	ημων	OMIT 1739	—

Table 6.10 U Readings in Ephesians

The remaining thirteen undefined readings are made up of three substitutions (Eph 1.10, 17; 5.4), four additions (1.20; 4.8, 23; 5.25), one transposition (Eph 6.9), and five omissions. The five omissions are represented in the table above as four ‘OMITs’ (Eph 1.15; 2.19; 4.7, 26), while the other is represented as a transposition because of the variant unit it is in (Eph 4.28). The thirteen non-singular undefined shared readings fall into three categories of types of manuscript support. Two of them have Western Branch support below the threshold for the P or P<sub>1</sub> groups (Eph 1.17 and 4.23). Both are places where 1739 and 03 agree in error against  $\mathfrak{P}^{46}$ , which is extant for both readings. Five of the readings have Eastern Branch support below the thresholds for those groups (Eph 1.10; 4.28; 5.4, 25; 6.23). The support alongside 1739 for these shared readings ranges from just one other manuscript to three and includes manuscripts 02 025 044 1241S, with 025 appearing four times—the most of any manuscript. Finally, the other six shared readings in the undefined group have mixed support from Eastern and Western Branch manuscripts. Two of these involve  $\mathfrak{P}^{46}$  alone among the Western Branch joining some Eastern Branch manuscripts (Eph 1.20 and 2.19). Three have 03 alone agreeing with some Eastern Branch manuscripts (Eph 4.7, 8, 26). One has both  $\mathfrak{P}^{46}$  and 03 agreeing with some of the Eastern Branch manuscripts (Eph 1.15). One might expect the Eastern Branch manuscripts in these instances to be the “early Alexandrians,” but 01 and 02 only show up twice. The only Eastern Branch witness included in this study that does not appear in support of one of these mixed support shared readings is 04, which, due to its being very lacunose in Ephesians, is extant in only three of the five variant units.

## 2.11 Summary of Special Agreements

The survey of special agreements has not decisively shown 1739 to align almost exclusively with either the Eastern or Western Branch manuscripts. Instead, the Eastern Branch exhibits a numerical lead, with fourteen special agreements compared to just four with the Western Branch. Adding in the shared readings from the undefined group adjusts these numbers to nineteen and seven. This suggests that 1739 is more closely aligned with the Eastern Branch, but the evidence is not so one-sided as to make it a foregone conclusion.

The earlier impression of 1739 being most closely aligned with the earliest, “Alexandrian” witnesses across both branches of the tradition has been upheld in the special agreements. In fourteen of the eighteen P or E group shared agreements, at least one of  $\mathfrak{P}^{46}$  01 02 or 03 joins 1739; nine of these have support from at least two of those witnesses. Ten of the fourteen non-singular variant readings in 1739 in the undefined group also were attested by at least one these “Alexandrians.” For those few variants in 1739 that did not feature support from “Alexandrian” witnesses, none of them had 1739 joining the Byzantine Text against all the other collated witnesses. In every instance, one of the more transitional manuscripts was present. The evidence thus far appears to support the conclusion Carlson reached in Galatians that 1739 is closely aligned with the early Eastern Branch manuscripts but contains elements from the later development of the tradition toward the Byzantine Text. However, before this can be concluded, the special agreements—especially the four Western Branch ones—need to be investigated more closely to see if any of them can be deemed indicative errors.

### 3 Indicative Errors

The special agreements from the previous section will be evaluated more closely in the following section to see if they are unlikely to have arisen multiple times independently. If independent creation is unlikely, then the sharing of the variant reading is most likely to have been rooted in a genealogical connection. As a reminder, just because a shared reading is not deemed to be an indicative error does not mean that the manuscripts supporting that variant reading do so accidentally. Shared variant readings can still be evidence of a genetic link, but they are an inferior type of evidence in relation to indicative errors.

#### 3.1 *P* (1739 Joins $\mathfrak{P}^{46}$ 03)

All three of the shared readings in this group require a brief comment. The omission of  $\psi\mu\omega\nu$  after  $\kappa\alpha\rho\delta\acute{\iota}\alpha\varsigma$  in Eph 1.18 has a couple of factors that point towards it being an indicative error. To begin, the omission has decent support among Family 1739 members, with 6 and 1881 joining 1739 while 424 and 630 have the reading of the Nestle-Aland text.<sup>6</sup> More importantly, there is little motivation for a scribe to have omitted the possessive pronoun given that it harms the sense of the text. Additionally, there are not any indicators in the surrounding text to suggest that it might have been omitted accidentally, or at least

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<sup>6</sup> In light of the following points, it is not impossible that  $\psi\mu\omega\nu$  was reinserted into those respective manuscripts if indeed their immediate ancestors ever lacked it.

not on multiple occasions. Accordingly, the omission should be considered an indicative error, although a weak one due to being an omission of a *minor word*.

The omission of  $\delta\acute{\epsilon}$  in Eph 4.32 is slightly more complicated. It features the same split in Family 1739 members as the previous reading. Transcriptionally, the conjunction is unlikely to have been accidentally omitted. It is theoretically plausible that a scribe omitted the conjunction in order to smooth the flow from 4.31 to 4.32 so that the commands are seen as one entity rather than two disjunctive sets. Given how natural  $\delta\acute{\epsilon}$  is in the context, this seems unlikely to have arisen multiple times, which might suggest the error is indicative.<sup>7</sup> Conversely, the scribe or tradition leading to  $\mathfrak{P}^{46}$  is noted for its frequent omissions, especially of short conjunctions and particles.<sup>8</sup> This could mean that  $\mathfrak{P}^{46}$  or, more likely, its ancestors, originated the omission in the Western Branch, which then was transmitted to the other manuscripts. Alternatively, it could be representative of a more common trend among the earliest manuscripts to omit words perceived as unnecessary for the sake of brevity, in which case the omission would have arisen multiple times independently. This ambiguity prevents the shared reading from being labeled an indicative error.<sup>9</sup>

Finally,  $\mathfrak{P}^{46}$  03 and 1739 all substitute the neuter dative  $\acute{\epsilon}\nu\ \alpha\upsilon\tau\omega$  with neuter accusative  $\alpha\upsilon\tau\acute{o}$  in Eph 6.20. Two factors are relevant for making a judgment about this shared reading. The first is a lack of cohesion among Family 1739 members. Only 1881—stemmatically the closest text to 1739—agrees with 1739 while 6 424 and 630 all support the Nestle-Aland text reading.<sup>10</sup> The second is that the variant reading makes the referent,  $\tau\acute{o}\ \muυσ\tau\acute{\eta}\rho\iota\omicron\nu$ , clearer than does the dative.<sup>11</sup> Scribes may have been influenced to make this

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<sup>7</sup> The Nestle-Aland apparatus reveals that the other Western Branch manuscripts, 06 010 and 012, have a competing variant reading where  $\delta\acute{\epsilon}$  has been replaced with  $\omicron\upsilon\nu$ . This could be indicative of a couple of different historical scenarios. In one, both variants arose independently of one another. The omission of  $\delta\acute{\epsilon}$  for the reasons stated above, or another, and  $\omicron\upsilon\nu$  to match the opening of Eph 5.1. Alternatively, the omission may have arisen early in the branch's history such that the group 06 010 012 represent a later attempt to make the juxtaposition between the commands of 4.31 and 4.32 more syntactically obvious.

<sup>8</sup> Royse, *Scribal Habits*, 270–273. Royse notes that “Of the 452 significant singulars 161 (35.6 %) are omissions” and eleven of these involve  $\delta\acute{\epsilon}$  (pp. 270, 272).

<sup>9</sup> The position of the marginal  $\delta\acute{\epsilon}$ , which appears to have been written by Ephraim, makes it look like it is to be treated as a known variant rather than as a correction to an error made while copying from his exemplar. That the marginal reading lacks an explanatory note about the source of the reading makes this yet another complicating factor in attempting to reach a conclusion about this shared reading.

<sup>10</sup> Noting of course the difficulty in ascribing the uncorrected 424 as a text with which 424<sup>c</sup> agrees (cf. “Methods,” §4.1.4), see the comments on the relationships of 1739 6 and 424 in Birdsall, “A Study of MS 1739,” 140, 163–164.

<sup>11</sup> cf. Metzger, *Textual Commentary*, 542.

change independently.<sup>12</sup> Unfortunately, these factors are sufficient to keep the reading from being considered an indicative error.

### 3.2 *P<sub>1</sub> (1739 Joins P<sup>46</sup> 03 and 01)*

One of the most significant variants for understanding the circulation history of the Pauline Epistles and the audience of the epistle known to us as “Ephesians” is shared by P<sup>46</sup> 01 03 and 1739. These witnesses, effectively alone in the tradition, omit ἐν Ἐφῆσῳ from Eph 1.1. Family 1739 members 6 and 424<sup>c</sup> also support the omission, suggesting that it is the Family 1739 reading.<sup>13</sup> Setting aside the historical factors for a moment, the omission considered by itself appears undoubtedly to be an indicative error. It has sufficient cohesion among Family 1739 members, the manuscripts supporting it are all very similar from a quantitative analysis perspective, and the text makes little sense without ἐν Ἐφῆσῳ. However, the historical scenario surrounding why this variant likely exists makes this a much more difficult judgment. The view endorsed by this author is that the manuscripts omitting the addressee represent the earliest form of the epistle, which was otherwise intended to be a circular letter in which the addressee would be added into a blank space in the verse at each new locale.<sup>14</sup> This “blank” theory, though not without its problems, is bolstered by numerous factors, including the aforementioned issues of making sense of the text without an addressee and a lack of material within the epistle that could be applied to a specific audience.<sup>15</sup> Additionally, Tertullian reports that “the heretics,” presumably including at least Marcion, referred to the epistle as the one “to the Laodiceans.”<sup>16</sup> A copy with “to the Ephesians” in the blank space then became the progenitor of the vast number

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<sup>12</sup> A third factor is the possibility of accidental change. Whether by listening or in subvocalization during the transition from exemplar to page, ἵνα and ἐν, especially followed by word beginning with *alpha*, could be combined so that the second is omitted. The second change, from αὐτῷ to αὐτό, is easy enough to imagine. The likelihood of these two changes occurring simultaneously makes this a far less convincing factor than the first two.

<sup>13</sup> See again Birdsall, “A Study of MS 1739,” 164. That the other Family 1739 members disagree is not troubling since remedying the omission would have been an obvious and easy task.

<sup>14</sup> For an overview of various proposals, see Ernest Best, *A Critical and Exegetical Commentary on Ephesians*, ICC (London: T&T Clark, 1998), 95–101 and Andrew T. Lincoln, *Ephesians*, WBC 42 (Grand Rapids: Thomas Nelson, 1990), 1–5. See also, Metzger, *Textual Commentary*, 532.

<sup>15</sup> See, for instance, the criticisms in Lincoln, *Ephesians*, 2–3 who proposes the original text of “Ephesians” read τοῖς ἁγίοις τοῖς οὖν ἐν Ἱερραπόλει καὶ ἐν Λαοδικείᾳ, πιστοῖς ἐν Χριστῷ Ἰησοῦ, which then had the two place names omitted by a scribe desiring to “universalize” the text (p. 4).

<sup>16</sup> Tertullian, *Adversus Marcionem* 5.11.12 and 5.17.1. The key texts in each instance are *Praetereo hic et de alia epistula, quam nos ad Ephesios praescriptam habemus, haeretici vero ad Laodiceanos* and *Ecclesiae quidem veritate epistulam istam ad Ephesios habemus emissam, non ad Laodiceanos* [from Tertullian, *Adversus Marcionem*, trans. and ed. by Ernest Evans (Oxford: Clarendon Press, 1972)]. The Nestle-Aland apparatus cites Marcion according to Tertullian and Epiphanius.

of manuscripts we have today. Zuntz “sees no way of escaping this conclusion” that the letter was originally an encyclical with a blank for each new addressee.<sup>17</sup>

If true, then based on strict methodology the shared reading should not be considered indicative because agreement in the initial text reading tells us nothing about the relationship of the manuscripts in question (cf. Chapter 3, §4.3). However, in this scenario the two readings are not the result of normal transmission and variation but instead derive from two versions of the letter—one without an addressee and one with “Ephesians”—meaning that a shared reading could be indicative of a manuscript’s derivation from one of these two streams of the text. While this initial scenario seems likely, the subsequent traditions have nonetheless become intermingled, with proof of this being that ἐν Ἐφέσῳ is present in the Western manuscripts 06 010 and 012. Thus, the omission still cannot be considered an indicative Western Branch reading.

### 3.3 *E2 (1739 Joins 01, Plus up to Two Members of the Eastern Branch)*

Of the five special agreements in the E2 group, most of them may be dealt with quickly. The omission of τῆς before δόξης by 01 and 1739 in Eph 1.14, though having majority Family 1739 support, is a likely harmonization to the prior use of ἔπαινον δόξης αὐτοῦ in Eph 1.12 and should not be considered an indicative error.<sup>18</sup> Likewise, the omission of the article before καρδίας in Eph 6.5 and the change from οὐρανός to οὐρανῶ in Eph 6.9 in 01 and 1739 are likely to be the result of harmonization to the parallel passages in Col 3.22 and 4.1, respectively, and should not be counted as indicative errors.<sup>19</sup> Conversely, the omission of πάντας in Eph 3.9 by 01 02 and 1739 should be considered indicative. It has majority support from Family 1739 and there are no parallels for harmonization to be a factor. Additionally, there is nothing to suggest a transcriptional error might have occurred multiple times, and omitting the word does not clearly improve the sense of the passage.<sup>20</sup>

The most difficult special agreement in this group is the addition of the article before ωτήρ in Eph 5.23. The syntax of the latter part of the verse with the nonverbal clause

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<sup>17</sup> Zuntz, *Text of the Epistles*, 228 fn. 1. Zuntz, in this same footnote, addresses the issue of whether there is a parallel in ancient literature for multiple copies of a single letter being produced with a fill-in-the-blank addressee. One other interesting solution is the conjectural emendation τοῖς ἀγίοις τοῖς Ἰωσι for τοῖς ἀγίοις τοῖς οὐκτιν (W.C. Shearer, “To whom was the so-called Epistle to the Ephesians actually addressed?,” *ExpTim* 4, no. 3 (1892): 129).

<sup>18</sup> Only 630 contains the article.

<sup>19</sup> Family 1739 support is more divided in these two harmonizations as well. In the first, 6 and 630 have the article while 424 and 1881 omit it. In the second, only 1881 joins 1739 in supporting the singular οὐρανῶ while 6 424 and 630 all have the plural.

<sup>20</sup> Only 630 contains πάντας. Omitting πάντας changes the meaning of the text by removing the direct object, which necessarily changes the meaning, and the text without πάντας makes good sense. However, the presence of πάντας does not create a difficult sense of the text that would have occasioned scribes to delete it.

appears to have been difficult for scribes and readers who expanded the preceding αὐτός to καὶ αὐτὸς ἐστίν. However, the addition of ὁ cannot be considered a similar attempt at clarification. There are no parallel passages to which a scribe might be harmonizing and there is hardly a prescriptive use of σωτήρ. The best explanation seems to be that the article was added to parallel ὁ Χριστός from earlier in the verse to create symmetry between the two clauses. While the addition is difficult to explain as to how it might have arisen multiple times independently, the decisive factor here must be the lack of Family 1739 support. 6 424 and 630 all contain the Nestle-Aland text reading while only 1739 and 1881 add the article. Indeed, the Family 1739 reading is unclear in this passage as the three dissenting members all also support the rewording καὶ αὐτὸς ἐστίν just mentioned. The best explanation seems to be that the Family 1739 reading was that of the critical text and, once the family split, the two branches gave rise to the two sets of readings we have today.<sup>21</sup> If this scenario is incorrect, then the confusion in Family 1739 precludes drawing a conclusion about whether or not the shared reading is indicative. On the other hand, if the scenario is correct, it would mean that the shared reading between 01 02 and 1739 is the result of accident rather than a genealogical link and therefore cannot be considered indicative.

### 3.4 *E4 (1739 Joins 025 044 1241 and Byz)*

The lone reading from this group is the omission of the article in the prepositional phrase ἐν τῷ Χριστῷ Ἰησοῦ in Eph 3.11. The reading is attested by 025 044 1241S 1739 and the Byzantine Text as well as the correctors 01<sup>ca</sup> and 04<sup>2</sup>. The best explanation for the shortened expression is that it shifts toward the dominant use in the Pauline Epistles. The phrase exists as part of the larger formula ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, which affords a few ways of segmenting it to analyze trends within the epistles.<sup>22</sup>

- 1) ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν occurs once compared to ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, which occurs three times.
- 2) ἐν τῷ Χριστῷ Ἰησοῦ appears once versus ἐν Χριστῷ Ἰησοῦ, which occurs forty-six times.
- 3) ἐν τῷ Χριστῷ occurs six times versus ἐν Χριστῷ, which occurs seventy-three times.

All three ways of segmenting the text make it clear that the dominant pattern in the Pauline Epistles is to not include the article prior to Χριστῷ. This means that scribes would have been likely to alter the expression here in Eph 3.11, whether intentionally or accidentally due to the familiarity of the normal phrasing. Accordingly, the shared reading cannot be considered an indicative error.

<sup>21</sup> On the general stemma for the Family, see Birdsall, "A Study of MS 1739," 134.

<sup>22</sup> At each successive stage as the text gets shorter, the number of instances will grow since they necessarily include the occurrences from the previous, larger expression.

### 3.5 *E5 (1739 Joins Four [or more] of the Seven Eastern Branch Manuscripts not Matching a Previous Category)*

There are four shared readings in this group, and only the addition of ὑποτασσέσθωσαν after ἀνδράσιν by 01 02 025 1241S and 1739 in Eph 5.22 may be quickly dismissed as non-indicative. The lack of a verb in the verse, the use of ὑποτασσόμενοι in the previous verse, and the parallel in Col 3.18 make it far too likely that multiple emergence is the cause of the shared reading.<sup>23</sup>

The first shared reading requiring more discussion is the transposition of Χριστοῦ Ἰησοῦ in Eph 1.1 by 01 02 044 1241 1739 and the Byzantine Text. In the Pauline Epistles, Χριστοῦ Ἰησοῦ occurs thirty times in twenty-nine verses compared to Ἰησοῦ Χριστοῦ, which occurs sixty-six times in as many verses. Within Ephesians, Χριστοῦ Ἰησοῦ appears three times, while Ἰησοῦ Χριστοῦ appears six times. Thus, the frequency with which Pauline usage alternates between Χριστοῦ Ἰησοῦ and Ἰησοῦ Χριστοῦ and the likelihood of a scribe transposing the words toward the more general New Testament pattern makes it too probable that this variant arose multiple times independently.<sup>24</sup> Accordingly, this shared reading should not be elevated to the level of indicative error. This judgment is strengthened by considering that the Nestle-Aland apparatus also includes Western witnesses such as 010 and 012 in support of the transposition.

The next reading to discuss is the transposition of ὕψος καὶ βάθος in Eph 3.18 shared by 01 02 044 1241S 1739 and the Byzantine Text.<sup>25</sup> The transposition is also supported by every member of Family 1739. The transposition is difficult to explain as resulting from an accidental copying error or under the influence of other passages. The words themselves, while all ending with -ος, are distinct enough and separated by καί, which is visually distinct from the nouns. The only plausible parallel is in Rom 8.39, where we find the same order—ὕψωμα οὐτε βάθος. The transposition thus goes against the order of the only other related use of these words. In light of not being able to explain the rise of the variant reading, it should be considered an indicative error linking these manuscripts together.

The final reading in this group is the omission of καί in ὀφείλουσιν καὶ οἱ ἄνδρες in Eph 5.28 by 01 044 1241S 1739 and the Byzantine Text. The variant reading has full support from Family 1739. Additional variants are present for this variant unit, with the transposition 2–4 1 being supported by 02 06 010 012 025 048<sup>vid</sup> 0285<sup>vid</sup> and 629 according to

<sup>23</sup> Several witnesses, including the Byzantine Text and the Westerns 06 010 and 012 insert the second person plural imperative ὑποτάσσεσθε. 044 inserts ὑποτασσέσθωσαν after γυναῖκες.

<sup>24</sup> More generically, all declensions of Χριστός Ἰησοῦς occur eighty-nine times in Paul versus eighty-three occurrences of declensions of Ἰησοῦς Χριστός. Outside of Paul, declensions of Χριστός Ἰησοῦς occur only five times. All of these are in Acts and in the accusative case.

<sup>25</sup> In the Nestle-Aland text, the variant unit covers μήκος καὶ ὕψος καὶ βάθος due to two witnesses, 326 and 1505, also shifting the location of μήκος καί.



the Nestle-Aland apparatus. Both variants reveal that scribes were apparently troubled by the odd positioning of *καί* separated from *οὕτως* by *ὀφείλουσιν*.<sup>26</sup> One solution was to shift *ὀφείλουσιν* back in the word group, which creates slight parallels with the *οὕτως καὶ αἱ γυναικες* of 5.24 and the *οἱ ἄνδρες ἀγαπάτε* of 5.25. The other solution was to simply remove *καί*, which leaves a perfectly sensible text. The oddness of the initial text reading provides enough impetus for a scribe to smooth the reading and omitting *καί* would be an obvious and easy solution. This means that it is too likely that multiple emergence is the better explanation rather than that all of the attesting manuscripts descend from a single exemplar. Accordingly, the shared reading cannot be considered an indicative error.

### 3.6 *E6 (1739 Joins Byz Exclusively or with Two Other Eastern Branch Manuscripts)*

There are four special agreements in this group, three of which can be rejected quickly as not being indicative errors. The insertion of *ἐν* before *τοῖς ἔθνεσιν* in Eph 3.8 and the change from *ἐκκοτῳμένοι* to *ἐκκοτισμένοι* in Eph 4.18 both have mixed support, including attestation from 06 010 and 012 according to the Nestle-Aland apparatus. The CNTTS apparatus also records the same mixed attestation for the variation in stem spelling with *πραῦτητος* and *πράότητος* in Eph 4.2. This suggests the readings have arisen multiple times independently and therefore cannot be considered indicative.

This leaves only the change from the genitive *τῆς δοθείσης* to the accusative *τὴν δοθείσαν* by 044 1241S 1739 and the Byzantine Text in Eph 3.7 needing further discussion. All the members of Family 1739—6 424 630 1881—support the accusative variant. The issue in this variant surrounds to what the attributive participle is referring. Although *τὴν δωρεάν* is the natural antecedent, the genitive obscures this by potentially linking it to the preceding genitive clause *τῆς χάριτος τοῦ θεοῦ*. The switch to the accusative alleviates any potential confusion by making clear that the referent is *τὴν δωρεάν*. That scribes might be influenced to make this change on the basis of grammar alone is potentially reinforced by a wider pattern of related uses. The only two instances in Paul where the participle does not match the case of the clear antecedent are both in Ephesians (3.2 and here in 3.7). All seven other uses, one genitive and six accusatives, have case agreement.<sup>27</sup> These factors, rewording for

<sup>26</sup> This is the only instance out of thirty-four uses in the Pauline Epistles of *οὕτως* being followed by *καί* where they are separated by something other than another conjunction (e.g., *οὖν* in Rom 11.5). *Οὕτως* and *καί* are divided by *κηρύσσομεν* in 1 Cor 15.11, but as part of separate grammatical units.

<sup>27</sup> Rom 12.3, 6; 15.15; 1 Cor 3.10; Gal 2.9; Col 1.25; 2 Tim 1.9. A potential complicating factor is that six of these have *χάρις* as the antecedent, which in Eph 3.7 is the possible antecedent of *τῆς δοθείσης*. Thus, it could be argued that the pattern is for case agreement between *χάρις* and the participle form of *δίδωμι*. However, 1 Cor 3.10 separates the two with the genitive *τοῦ θεοῦ*, thereby matching the structure of the variant reading in Eph 3.7. This same pattern is followed in Col 1.25, but with the phrasing *τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθείσαν*.

sense and to match general patterns, provide enough reason to suppose that multiple emergence is the cause of the shared reading. Therefore, the shared reading cannot be considered an indicative error.

### 3.7 *U (1739 Joins None of the Defined Groups)*

The six variants to be discussed in this section are those which were singular in 1739 among the witnesses collated, but for which the variant unit had competing variant readings. In theory, these readings could still provide valuable insight into the development of the tradition if the reading in 1739 could be shown to be linked to the readings in other manuscripts. Unfortunately, a closer look at the competing variants in this group quickly eliminates two-thirds of the variant units from further consideration. Two of the competing variants have support only from  $\mathfrak{P}^{46}$  and thus lacked the necessary cohesion among Western Branch witnesses (Eph 2.4 and 5.5)<sup>28</sup>. The CNTTS apparatus reveals that the support for the competing variant in Eph 3.6 is also supported by 06 010 and 012, meaning that it cannot be used as an indicative error upon which to establish a link to 1739. In another case, the singular omission of a phrase from Eph 5.31 is likely accidental and cannot be attributed as dependent on or contributing to any of the other variant readings. The other two singulars require more discussion.

The second  $\acute{\epsilon}\tau\acute{\epsilon}$  in Eph 2.19 has been substituted with  $\kappa\alpha\acute{\iota}$  by 1739 and omitted by 025 044 1241S and the Byzantine Text. Quite interestingly, the other Family 1739 members—6 424 630—join these latter manuscripts in omitting  $\acute{\epsilon}\tau\acute{\epsilon}$ . Only 1881 agrees with 1739. Substituting  $\acute{\epsilon}\tau\acute{\epsilon}$  with  $\kappa\alpha\acute{\iota}$  is an almost inconceivable scribal alteration, such that the more likely explanation is that ancestor of Family 1739 contained the omission, which 1739, or an intermediary between it and the Family ancestor, then modified the text by adding  $\kappa\alpha\acute{\iota}$ . The issue then becomes whether the omission of  $\acute{\epsilon}\tau\acute{\epsilon}$  is itself an indicative error that would genealogically link 1739 to 025 044 1241S and the Byzantine Text. It is unlikely to have been an accidental omission resulting from a transcriptional error meaning that a scribe had to intentionally skip it. The text without  $\acute{\epsilon}\tau\acute{\epsilon}$  is perfectly sensible and makes for a more compact and efficient reading. Given that it is unnecessary, it seems entirely possible that scribes may have omitted it for brevity or stylistic reasons. The uncertainty of this judgment combined with the hypothetical explanation of the rise of 1739's reading make it such that it is unwise, and likely incorrect, to declare the singular in 1739 indicative of a link between the manuscript and those supporting the omission.

The last singular in 1739 to mention is the transposition of  $\acute{\epsilon}\chi\alpha\sigma\tau\omicron\varsigma \acute{\epsilon}\acute{\alpha}\nu \tau\iota \pi\omicron\iota\eta\chi\eta$  in Eph 6.8. There are numerous competing variants present, including some not found among

<sup>28</sup> In the latter of these, there are likely external influences that resulted in the variants that would have also eliminated their further consideration; cf., Metzger, *Textual Commentary*, 539.

the witnesses collated for this study. The variants and their Greek manuscript attestation according to the Nestle-Aland apparatus plus the remaining Family 1739 members are presented below.

- 1) ΕΚΑΣΤΟΣ ΕΑΝ ΤΙ ΠΟΙΗ  $\mathfrak{P}^{46}$
- 2) ΕΚΑΣΤΟΣ Ο ΕΑΝ ΤΙ ΠΟΙΗΣΗ  $\text{O}6^2$
- 3) ΕΚΑΣΤΟΣ Ο (Ε)ΑΝ ΠΟΙΗΣΗ  $\text{O}2 \text{ O}6 \text{ O}10 \text{ O}12 \text{ O}25 \text{ O}278 \text{ 33 81 104 326 365 1175 1241S 2464$
- 4) ΕΑΝ ΤΙ ΕΚΑΣΤΟΣ ΠΟΙΗΣΗ  $\text{O}20^* \text{ 630 1739 1881}$
- 5) ΕΑΝ ΠΟΙΗΣΗ ΕΚΑΣΤΟΣ  $\text{O}1^*$
- 6) Ο ΕΑΝ ΠΟΙΗΣΗ ΕΚΑΣΤΟΣ  $\text{O}1^2$
- 7) Ο ΕΑΝ ΤΙΣ ΠΟΙΗ ΕΚΑΣΤΟΣ  $\text{O}44$
- 8) Ο ΕΑΝ ΤΙ ΕΚΑΣΤΟΣ ΠΟΙΗΣΗ  $\text{O}20^c \text{ 6 424}^* \text{ 1505 Byz}$
- 9) Ο ΕΑΝ ΤΙΣ ΕΚΑΣΤΟΣ ΠΟΙΗΣΗ  $424^c \text{ 2495}$
- 10) Ο ΕΚΑΣΤΟΣ ΠΟΙΗΣΗ  $\text{O}18$
- 11) *txt*  $\text{O}3$

The wide array of variant readings and singular attestation for the Nestle-Aland text reading illustrate that scribes and readers struggled with the wording of the verse. There were a few tweaks of the wording that did not affect the general wording (1–3), whereas the bulk of the variants have in common a transposition that moves ἑκάστος later in the word order so that ἐάν is an initial part of the structure (4–9). Having the conditional conjunction up front, whether fronted by the relative pronoun ὁ or not, simplifies the syntax. Although the readings that feature transpositions are supported by only Eastern Branch witnesses, the transposition is such an attractive solution to the difficult syntax that it is improper to declare the transposition itself an indicative error. Family 1739 manuscripts attest three readings, but they are all easily explained as developing from one another and almost certainly in the direction 4→8→9. Since the reading contained in 1739 is primary in this sequence, we cannot say anything about the manuscripts upon which 1739 depends. However, it does appear that reading of the Byzantine Text is dependent on the reading of 1739, or, more properly, the Family 1739 reading. This suggests that the text of 1739 is positioned on the developmental path toward the Byzantine Text, as Carlson has suggested in Galatians.

### 3.8 Summary of Indicative Error Findings

The investigation through the special agreements has produced only a few clear examples of indicative errors. Three of them were located in the defined P and E groups, with a fourth coming from the undefined group that places 1739 in the development of the textual tradition. These four readings are presented in Table 6.11.

1739 Indicative Errors									
P	P <sub>1</sub>	E	E <sub>1</sub>	E <sub>2</sub>	E <sub>3</sub>	E <sub>4</sub>	E <sub>5</sub>	E <sub>6</sub>	U
1	0	0	0	1	0	0	1	0	1

Table 6.11 Distribution of Indicative Errors in Ephesians

A few things can be learned from this distribution. The first is that 1739 continues to exhibit an affinity with the best and earliest witnesses of the Pauline text. Collectively, the three indicative errors from defined groups feature 1739 sharing readings with  $\mathfrak{P}^{46}$  01 02 and 03. The fourth error, from the U group, did not link 1739 to these earliest witnesses but revealed it to be early in the developmental path toward the Byzantine Text. Numerically, the Eastern Branch collected three indicative errors compared to just one in the Western Branch. The final determination of whether this is the correct understanding of 1739 affiliations in Ephesians will be reached in the next section when all three phases of analysis are considered together.

## 4 Conclusion

This chapter began by calculating the overall similarity of the manuscripts. This revealed 1739 to be most closely related, according to this metric, to 01, followed by 03 and 02. 04 was extant for only roughly one-quarter of the total places of variation but was fourth most similar to 1739. These manuscripts were followed by the more Byzantinized manuscripts and the Byzantine Text itself. The next step was to sort the variant readings in 1739 into the various group readings. This resulted in four shared readings with Western Branch manuscripts and fourteen with Eastern Branch manuscripts. The undefined group contained thirty-three variants and featured nineteen singulars in 1739, six of which were in variant units with competing variants, and a mix of other readings. Numerically, the numbers suggest an overall affinity with the Eastern Branch for 1739. A closer look at the manuscripts attesting each group reading conclusively showed that it is with the earliest manuscripts in the group—01 and 02. The final stage was to analyze the group readings to see if any of them could be deemed to be indicative errors. Out of the eighteen shared readings in the defined groups, only three were found to be indicative errors. An additional indicative reading was identified among the singulars. The distribution of these, too, favored an Eastern Branch affinity, especially considering the lone reading from the P-group was a weak indicative error involving the omission of a *minor word*.

These three layers of analysis come together to suggest that the correct picture of the textual affiliations of 1739 in Ephesians is that it is most closely related to the Eastern Branch manuscripts. The general impression is an overall confirmation of Carlson's findings in his study of Galatians, with two important caveats. The first is that 04 is too lacunose in Ephesians to be able to draw a clear impression of 1739 agreeing with the

secondary Alexandrians against 01, particularly when it joined P<sup>46</sup> and 03. The second is that too many of the readings, especially those in the E5 group, had such early support that it made it difficult to gain an accurate understanding of the manuscript's specific affinities with some of the later, more Byzantinized manuscripts, such as 025 044 and 1241(S). The E6 group necessitates all of these manuscripts support a reading, and from the U group readings 025 was the most represented of this group, attesting four of the variants in 1739. This is hardly sufficient to speak of a pattern and is little more than the other manuscripts. However, the one indicative error in the U group showed 1739 to sit early in the developmental path toward the Byzantine Text. Altogether though, the evidence from Ephesians supports Carlson's findings against those of Zuntz so that 1739 in this epistle can safely be considered affiliated with the Eastern Branch of the textual tradition.

## 1739 and the Text of Philippians

As with the previous epistle under consideration, the text of Philippians in GA 1739 has as its stated source the *παλαιόν* from which most of the Pauline Epistles were copied. 1739 is fully extant for Philippians, as are 01 02 03 025 and 044. The following manuscripts are in need of comment or are lacunose for the given passages:

- ℙ<sup>46</sup>: Phil 1.1 (φ[ιλίπποισ])–1.5 (τη); 1.15 (ευδοκ[ιαν])–1.17 (εγχειρειν); 1.28 (μ[η])–1.29 (πασχειν); 2.12 (και)–2.14 (γογγυσ-); 2.27 (θεος)–2.29 (προσδεχεσθε); 3.8 (κ[ερδισω])–3.10 (την<sup>1</sup>); 3.21 ([ς]υ[μμορφον])–4.2 (ευδοδιαν); 4.12 (ταπεινους)–4.14 (συγκοινωνη)
- 04: Phil 1.1–22 ([αι]ρησομε); 3.5 (βενια[μιν])–end
- 1241S: The text has been supplied by a different hand, marked ‘1241S’ in most editions, but is fully extant.

Philippians is one of the shorter texts considered in this study and the shortest thus far with only one hundred and four verses, which requires a discussion of the issues that arise from a smaller sample size. In his preliminary note on the epistle in the *Text und Textwert* volume, Kurt Aland opened by remarking “Hier wird die Schwierigkeit der Arbeit (und des Urteils) noch größer.”<sup>1</sup> The reasoning for this statement is that only eleven *Teststellen* were used for the letter, meaning that it would be very easy for a manuscript to be miscategorized since any agreement with the hypothetical “original text” in any of these test passages would affect the overall percentage of agreement by just over nine percent. Although a complete collation of the manuscripts has been conducted for the present study, the principal issue remains in place. There are considerably fewer places of variation between the ten manuscripts and therefore more critical judgment will be needed to assess the potentially skewed, or overexaggerated differences between any two manuscripts in the statistical results.

### 1 Overall Similarity

The process of collation found 195 total places of variation in Philippians that met the criteria for consideration as outlined in Chapter Three. Sixty-five of these were in Phil 1, fifty-seven in Phil 2, forty-four in Phil 3, and twenty-nine in Phil 4. To begin, the overall

<sup>1</sup> [Trans.: Here the difficulty of the work (and the judgment) becomes even greater.] Aland et al., eds., *Text und Textwert: Galaterbrief bis Philipperbrief*, 467.

similarity of GA 1739 with the manuscripts included in this study as calculated on the basis of the eleven *Teststellen* determined by INTF is presented in **Table 7.1** below.<sup>2</sup>

Philippians in 1739 according to <i>Teststellen</i>			
Hauptliste		Ergänzungsliste	
04	100% (1/1)	04	100% (1/1)
01	91% (10/11)	01	91% (10/11)
02	91% (10/11)	02	91% (10/11)
03	82% (9/11)	03	82% (9/11)
1241	73% (8/11)	1241	73% (8/11)
ℙ <sup>46</sup>	71% (5/7)	ℙ <sup>46</sup>	71% (5/7)
025	45% (5/11)	025	45% (5/11)
044	27% (3/11)	044	27% (3/11)

**Table 7.1** Philippians in 1739 according to *Teststellen*

According to the *Teststellen* method, 1739 does not support any purely Majority Text readings in the eleven *Teststellen* used for studying the text of Philippians. On account of this, the *Hauptliste* and *Ergänzungsliste* record the same levels of agreement. Seven of 1739's readings (63.6%) are 2-Lesarten, while the other four are 1/2 Lesarten.<sup>3</sup>

Given the small sample size and lack of *Teststellen* extant in 04, it is difficult to make clear judgments on the textual affinities of 1739 in Philippians based solely upon the *Teststellen*. The numbers might suggest a slight affinity for 01 and 02 against ℙ<sup>46</sup> and 03, but the differences are too slight for any firm declarations. It might be more plausibly suggested that the lower levels of agreement of 1739 with 025, 044, and 1241 indicates a closer affinity with the Alexandrian manuscripts against some of the more “Byzantinized” witnesses and the Byzantine text itself.<sup>4</sup>

In comparison, the full results from my collation and calculation of overall similarity for 1739 are given below in **Table 7.2**.

<sup>2</sup> Aland et al., eds., *Text und Textwert: Galaterbrief bis Philipperbrief*, 637; Aland et al., eds., *Text und Textwert: Allgemeines, Römerbrief und Ergänzungsliste*, \*99. The data for 025 and 044 in relation to 1739 is not provided in any of the tables and has been calculated based on the data for each manuscript given in the “Verzeichnende Beschreibung” and “Resultate der Kollation” sections.

<sup>3</sup> Aland et al., eds., *Text und Textwert: Galaterbrief bis Philipperbrief*, 467. N.B.: Lesarten 1 are agreements with the Majority Text. Lesarten 2 are agreements with the hypothetical original text. Lesarten 1/2 are readings where the Majority Text and hypothetical original text agree. Lesarten 3ff are readings not fitting any of those categories (i.e., special readings, including singulars); cf. Benduhn-Mertz, Mink, and Aland, *Text und Textwert der griechischen Handschriften des Neuen Testaments I: Die katholischen Briefe, Band 1: Das Material*, XIII.

<sup>4</sup> Noting, of course, that 1739 has four 1/2 Lesarten (36% of the total).

Overall Similarity in Philippians (Total Variants: 195)											
	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	105/161	164/195	165/193	172/195	61/76	157/194	141/195	130/195	167/195	154/195
P <sup>46</sup>	105/161	100								90/161	
01	164/195		100							148/195	
02	165/193			100						137/193	
03	172/195				100					148/195	
04	61/76					100				59/76	
025	157/194						100			145/194	
044	141/195							100		133/195	
1241S	130/195								100	112/195	
1739	167/195	90/161	148/195	137/193	148/195	59/76	145/194	133/195	112/195	100	144/195
Byz	154/195									144/195	100

Table 7.2 Overall Similarity in Philippians

This same data are offered below in Table 7.3 in order of percentage agreement with 1739.

Overall Similarity for 1739 in Philippians	
04	77.6%
01	75.9%
03	75.9%
025	74.7%
Byz	73.8%
02	71%
044	68.2%
1241S	57.4%
P <sup>46</sup>	55.9%

Table 7.3 Percentage Agreement with 1739 in Philippians

Several observations within these findings are worth noting. As has been typical, the level of agreement between 1739 and the other witnesses has dropped from the *Teststellen* method to the present one. This, again, is likely the effect of including singular readings in the calculations. It is perhaps significant that 04 remains at the top of the list now that additional data points have been added, though 04 was still extant for less than half of the total places of variation. Nevertheless, this relationship appears to remain central to determining the textual affinities of 1739 in the Pauline corpus. The level of agreement between P<sup>46</sup> and 1739 remains strikingly low in both methods, which continues to be a problem for Zuntz's theory. However, it remains true that the number of singular readings in P<sup>46</sup> could be a major contributor to the lowered overall percentage agreement. The reality of this will be surfaced in the subsequent analysis of special agreements in error. 01 and 03 maintain high levels of agreement with 1739 by my method, whereas 02 and 1241S have seen fairly significant downturns in their levels of agreement that have affected their



relative rankings. Perhaps the most surprising change is the placement of 025 just below 01 and 03, whereas it had fallen below the threshold for inclusion in the *Teststellen* method. Finally, the Byzantine text shows remarkable affinity to 1739; its level of agreement with 1739 falls only 2.1%—just four readings—behind 01 and 03. The following table (7.4) perhaps offers another lens through which to interpret this data.

Overall Similarity for NA <sup>28</sup> in Philippians	
03	88.2%
1739	85.6%
02	85.5%
01	84.1%
025	80.9%
04	80.3%
Byz	79%
044	72.3%
1241S	66.7%
P <sup>46</sup>	65%

Table 7.4 Percentage Agreement with NA<sup>28</sup> in Philippians

The levels of agreement seen here are what might be typically expected. Our Nestle-Aland text is remarkably similar to the text of Codex Vaticanus and, to a slightly lesser extent, Codex Sinaiticus. The Byzantine text falls further down the list and to a level of agreement that might be expected. GA 1739 has a remarkably high level of agreement with the Nestle-Aland text and is quite distinct from the Byzantine text by this metric. What the differences between these tables might suggest is that while 1739 transmits a high level of early readings (i.e., as judged by similarity with the Nestle-Aland text), its particular textual history is neither stringently “Alexandrian,” much less one strand of it, nor Byzantine. Regardless, the text of 1739 in Philippians requires further investigation to see how a text that so closely resembles the Nestle-Aland 28<sup>th</sup> edition can share so many variant readings with such different texts. For this we can turn to analyzing the special agreements in variation that were uncovered in the collation.

## 2 Special Agreements

Of the 195 total places of variation from the NA<sup>28</sup> text in Philippians found among all of the witnesses collated, twenty-eight variant readings are attested by 1739. The category breakdown of these twenty-eight variations is as follows (Table 7.5):

1739 Special Agreement Groups									
P	P <sub>1</sub>	E	E <sub>1</sub>	E <sub>2</sub>	E <sub>3</sub>	E <sub>4</sub>	E <sub>5</sub>	E <sub>6</sub>	U
1	0	0	1	3	0	1	4	3	15

Table 7.5 Breakdown of 1739 Special Agreement Groups

The following discussion provides a brief descriptive overview of the readings comprising these groups.

## 2.1 *P*

The one shared variant reading between 1739 and  $\mathfrak{P}^{46}$  and 03 occurs in Phil 1.19 and involves the substitution of  $\delta\acute{\epsilon}$  for  $\gamma\acute{\alpha}\rho$ .

## 2.2 *P<sub>1</sub>*

There are no shared variant readings between 1739 and  $\mathfrak{P}^{46}$  03 and 01 in Philippians.

## 2.3 *E*

There are no shared variant readings between 1739 and all of the members of the Eastern branch in Philippians.

## 2.4 *E<sub>1</sub>*

One variant reading is shared between 1739 and all of the members of the Eastern branch minus 01 in Philippians. In Phil 3.8, these witnesses add  $\epsilon\acute{\iota}\nu\alpha\iota$  following  $\kappa\acute{\alpha}\tau\alpha\lambda\alpha$ .

## 2.5 *E<sub>2</sub>*

Three variants readings shared by 1739 and 01 plus up to two other Eastern branch manuscripts were revealed in the collation. Two of these are shared exclusively by 01 and 1739, with the third supported also by 02 and 025. There are no patterns present in the types of variation. The variants are comprised of a transposition at Phil 1.6, an addition of the article into a prepositional phrase at 1.13, and a tense change in 2.29. The agreements are shown below in Table 7.6.

E <sub>2</sub> : 01, Plus up to Two Members of the Eastern Branch			
Passage:	<i>Text</i>	Variant	Witnesses
Phil 1.6	χριστου ιησου	2 ι	01 02 025 1739
Phil 1.13	εν χριστω	εν τω χριστω	01* 1739
Phil 2.29	προσδεχεσθε	προσδεξασθε	01 1739

Table 7.6 E<sub>2</sub> Agreements in Philippians

## 2.6 E3

There are no shared variant readings between 1739 and 01 02 and 04 only in Philippians.

## 2.7 E4

There is one shared variant reading between 1739 and 025 044 1241 and the Byzantine Text in Philippians. These witnesses support a declension change from ζῆλος to ζῆλον in Phil 3.6.

## 2.8 E5

The E5 group, where 1739 joins four (or more) of the seven Eastern branch manuscripts not matching one of the previous categories, contains the largest number of special agreements that fit within a defined group (i.e., not the U group). There are four readings that met the group's criterion. All but one of these has the support of the Byzantine text and the one that lacks it (Phil 1.24) has support from five of the Eastern branch manuscripts. There were also no patterns of variation present in this group, with an omission (Phil 1.24), tense change (1.27), de-aspiration (2.23), and a substitution to a near synonym (2.30) all being present. The agreements are shown below in Table 7.7.

E5: 4 (or more) of the 7 Eastern Branch MSS not Matching one of the Previous Categories			
Passage:	<i>Txt</i>	Variant	Witnesses
Phil 1.24	εν	OMIT	01 02 04 025 044 1739
Phil 1.27	ακουω	ακουσω	02 04 044 1739 <i>Byz</i>
Phil 2.23	αφιδω	απιδω	04 025 044 1739 <i>Byz</i>
Phil 2.30	παραβολευσαμενος	παραβουλευσαμενος	04 025 044 1241S 1739 <i>Byz</i>

Table 7.7 E5 Agreements in Philippians

## 2.9 E6

The E6 group, where 1739 joins *Byz* exclusively or with two other Eastern branch manuscripts, again shares many similarities with the E5 group but captures additional readings supported by *Byz* and thus a majority of manuscripts. This group contains an additional three readings. No patterns were present in these readings either, with one omission of the article (Phil 1.5), a substitution to a near synonym (2.30),<sup>5</sup> and one change of syntax (3.11) occurring. The agreements are shown below in Table 7.8.

<sup>5</sup> Bauer et al., eds., *BDAG*, s.v. ἄμωμος and ἀμώμητος.

E6: <i>Byz</i> Exclusively or with Two other Eastern Branch Manuscripts			
Passage:	<i>Text</i>	Variant	Witnesses
Phil 1.5	της πρωτης	πρωτης	044 1739* <i>Byz</i>
Phil 2.15	αμωμα	αμωμητα	025 044 1739 <i>Byz</i>
Phil 3.11	την(2) εκ νεκρων	των νεκρων	1241S 1739* <i>Byz</i>

Table 7.8 E6 Agreements in Philippians

## 2.10 U

The ungrouped category, where 1739 joins neither the  $\mathfrak{P}^{46}$ –03 group or any grouping within the Eastern branch, is unsurprisingly the largest group with fifteen readings. The readings from this group are shown below in Table 7.9. Eight of these are the result of 1739 containing a singular reading (Phil 1.4, 27 (*bis*); 2.11; 3.8, 13, 19; and 4.12). A few of the singulars in 1739 should likely be attributed simply to error on the part of the scribe (1.27 ἐν, 2.11; and 3.19). One of the singulars might be best explained as the scribe trying to smooth the reading (1.27 τὰ). The change from ὑπέρ to περί in Phil 1.4 is likely a harmonization to common Pauline use in other like passages (Rom 1.8; Eph 6.18; 1 Th 1.2, 4.6; cf. 1 Cor 1.4; Col 1.3; and 2 Th 1.3).<sup>6</sup> Similarly, the addition of the article τὰ before πάντα in Phil 3.8 is likely due to harmonization to the near context of the following τὰ πάντα.<sup>7</sup> Two of the singulars—the omission of μέν in 3.13 and the transposition in 4.12—lack obvious explanation as they were unlikely to be caused by visual errors and hardly affect the overall meaning of their respective passages.

The other seven ungrouped readings involve 1739 sharing a variant reading with a group of manuscripts that either fall below the thresholds of the defined groups or include a mixed array of witnesses across group lines. These seven groupings, shown in Table 7.9 below, include a transposition (1.19), two substitutions (2.19 and 4.19), an addition (2.5), and three omissions (1.17; 2.12; and 3.8).

<sup>6</sup> In a few of these instances there are also textual variants between these same prepositions (e.g. Rom 1.8 and Col 1.3).

<sup>7</sup> However, the articular form is found throughout the Pauline Epistles, thus it could also be a harmonization to the broader Pauline style. Twenty-six of the twenty-nine occurrences of τὰ πάντα in the New Testament are in the Pauline Epistles and the use of articular versus anarthrous πάντα, when it is not the object of a preposition, is evenly split.

U: Neither the $\mathfrak{P}^{46}$ -03 Group or Any Grouping within the Eastern Branch			
Passage:	<i>Txt</i>	1739 Variant and Witnesses	Other Variant and Witnesses
Phil 1.4	υπερ	περι 1739	—
Phil 1.17	τον χριστον	χριστον 01ca 03 044 1739	—
Phil 1.19	ιησου χριστου	2 ι $\mathfrak{P}^{46}$ 1739	—
Phil 1.27	τα	OMIT 1739	—
	εν	OMIT 1739	—
Phil 2.5	τουτο	add γαρ $\mathfrak{P}^{46}$ 01ca 025 1739 <i>Byz</i>	—
Phil 2.11	οτι	add εις 1739	—
Phil 2.12	εν(1)	OMIT 01ca 1739*	—
Phil 2.19	κυριω	χριστω 04 1739	—
Phil 3.8	και(1)	OMIT $\mathfrak{P}^{46}$ 01* 1739	—
	παντα	τα παντα 1739	—
Phil 3.13	μεν	OMIT 1739	—
Phil 3.19	ο θεος	θεος 1739*	—
Phil 4.12	περισσευειν(2) και(7) υστερεισθαι	3 2 ι 1739	—
Phil 4.19	πληρωσει	πληρωσαι 044 1241S 1739	—

Table 7.9 U Agreements in Philippians

## 2.11 Summary of Special Agreements

The maximal view of the evidence provided by observing the overall patterns in agreement in Philippians has suggested some initial findings. On the basis of these group readings, there can be no doubt that 1739 aligns more closely with the Eastern branch witnesses than it does with the  $\mathfrak{P}^{46}$ -03 group, or the group comprised of  $\mathfrak{P}^{46}$  03 and 01. The special agreements grouped in the ‘E’ categories outnumbered the ‘P’ category readings twelve to one.

Within the ‘E’ categories, 1739 appears to more closely align with the more “Byzantinized” manuscripts, with fully eight of the twelve readings having *Byz* support. However, some of these readings found in *Byz* are also attested with mixed support from the Alexandrian members—01 02 and 04, especially—of the Eastern branch. Accordingly, it might be easy to misperceive 1739 as more Byzantine than it really is. As a reminder, 1739 was shown to have 73.3% overall similarity with the Byzantine text versus 85.1% overall similarity with the Nestle-Aland text in Philippians. Nonetheless, the evidence from the special agreements commends Carlson’s findings that 1739 is closely related to the “secondary Alexandrians” and is in the developmental stream towards the Byzantine text against Zuntz’s classification of 1739 as proto-Alexandrian joined by  $\mathfrak{P}^{46}$  and 03. Furthermore, there are no instances in which 1739 joins  $\mathfrak{P}^{46}$  01 and 03 against the “less distinguished” Alexandrian manuscripts as Zuntz suggested was the tendency.<sup>8</sup> The

<sup>8</sup> Even changing the method to include agreement in correct readings, there are zero instances of 1739 siding with  $\mathfrak{P}^{46}$  01 and 03 in support the Nestle-Aland text against a variant in 02 and 04 in my collation of

distribution of special agreement suggests that Carlson's findings regarding the place of 1739 in Galatians are applicable to its place in the textual history of Philippians as well.

### 3 Indicative Errors

With this initial assessment of the previous section in view, we can now turn to analyzing the special agreements more closely to determine if any of them are indicative errors that necessitate a genealogical relationship between the witnesses. It is here that it may become clearer if the twelve 'E' category readings truly outweigh the one 'P' category reading. In addition to these readings, the 'U' group readings will be analyzed more fully for their significance. At first glance, the collation method appears to have been largely successful in eliminating shared readings that might have arisen accidentally and are thus unlikely to be genetically significant. Nonetheless a further examination is warranted to evaluate the relative strength of the genealogical significance of the special agreements. Only those shared readings that are especially significant or those that are questionable with regards to being indicative will receive a full discussion. The goal again, is simply to find those shared readings that demand common ancestry between the witnesses.

#### 3.1 *P (1739 Joins $\mathfrak{P}^{46} 03$ )*

The single special agreement in this category is the substitution of  $\delta\acute{\epsilon}$  for  $\gamma\acute{\alpha}\rho$  in Phil 1.19. The witnesses for the two variant readings are as follows:

$\delta\acute{\epsilon}$ :  $\mathfrak{P}^{46} 03 1739$

$\gamma\acute{\alpha}\rho$ : 01 02 025 044 1241S Byz

This variant unit is also found in the Nestle-Aland apparatus, which adds the following witnesses in support of  $\delta\acute{\epsilon}$ :

0278 1175 1881

The substitution present here is unlikely to have arisen accidentally. Likewise, it is unlikely that several scribes created the reading independently to smooth or improve the syntax since  $\delta\acute{\epsilon}$  is not obviously better suited than  $\gamma\acute{\alpha}\rho$  for introducing the information in v. 19. This appears to be an indicative error that demonstrates a common ancestor for  $\mathfrak{P}^{46} 03$  and 1739 at this point in the text.

#### 3.2 *E1 (1739 Joins all Members of the Eastern Branch minus 01)*

The only shared variant in this group is the addition of  $\epsilon\acute{\iota}\nu\alpha\iota$  following  $\kappa\acute{\alpha}\tau\alpha\lambda\alpha$  in Phil 3.8, which also has full support among Family 1739 manuscripts. Per the NA<sup>28</sup> apparatus, the

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Philippians. Since 04 is rather lacunose in Philippians, expanding the consideration to 1739 siding with  $\mathfrak{P}^{46} 01$  and 03 in support of the Nestle-Aland text against a variant in 02 and 025 yields three results: Phil 1.8 and 3.8 (*bis*).

text reading is supported by  $\mathfrak{P}^{46}$  01\* 03 06 010 012 and 33. Referring back to Figure 2.2 in Chapter 2, 01 and 33 share a common ancestor at the earliest stage of the Eastern Branch's development. The infinitive is not necessary for the sense of the text, which reduces the likelihood of this variant having arisen multiple times independently. A lack of even one manuscript from the Western manuscripts supporting the variant provides partial support for this notion. However, the decisive factor against this being an indicative error is the potential for harmonization to the immediate context since the verse begins with καὶ ἡγοῦμαι πάντα ζημίαν εἶναι. On this alone, the shared variant reading cannot be considered an indicative error.

### 3.3 *E2 (1739 Joins 01, Plus up to Two Members of the Eastern Branch)*

All three of the E2 category group readings warrant brief discussion. The transposition of Χριστοῦ Ἰησοῦ in Phil 1.6 by 01 02 025 and 1739, while potentially showing 1739 aligning with important and early members of the Eastern branch, should not be elevated to the level of indicative error. The frequency with which Pauline usage alternates between Χριστοῦ Ἰησοῦ and Ἰησοῦ Χριστοῦ and the likelihood of a scribe transposing the words toward the more general New Testament pattern makes it too probable that this variant could have arisen multiple times independently.<sup>9</sup> Accordingly, this shared reading should not be elevated to the level of indicative error. This judgment is strengthened by considering the diverse and split witnesses listed in support of the text reading and the transposition in the Nestle-Aland apparatus.<sup>10</sup>

The insertion of τῷ into the prepositional phrase ἐν Χριστῷ in Phil 1.13 shared by 01\* and 1739 appears at first unlikely to have arisen independently. Ἐν Χριστῷ is the well-known formulation within the Pauline Epistles and if harmonization were to occur it would be in that direction.<sup>11</sup> Further, since few manuscripts contain the article, it is clear that scribes were not motivated to insert it. Interestingly, the variant reading is supported only by minuscule 6 among Family 1739 manuscripts. This possibly indicates that the addition of the preposition is the reading of the family ancestor, since 6 and 1739 oppose each other in the stemma, and that the other manuscripts in the group have corrected the reading to the dominant pattern of ἐν Χριστῷ. Given a lack of plausible reasons for the variant's

<sup>9</sup> Within the Pauline Epistles, Χριστοῦ Ἰησοῦ occurs thirty times in twenty-nine verses compared to Ἰησοῦ Χριστοῦ, which occurs sixty-six times in as many verses. In Philippians, each occurs five times. More generically, all declensions of Χριστὸς Ἰησοῦς occur eighty-nine times in Paul versus eighty-three occurrences of declensions of Ἰησοῦς Χριστός. Outside of Paul, declensions of Χριστὸς Ἰησοῦς occur only five times and all in Acts and in the accusative case.

<sup>10</sup> Within other Family 1739 witnesses, the variant reading is supported only by 1881.

<sup>11</sup> Ἐν Χριστῷ occurs seventy-three times in the Pauline Epistles compared to just six for ἐν τῷ Χριστῷ.

independent creation and a sensible explanation for the minimal Family 1739 support, it seems that the inclusion of τῷ is best viewed as an indicative error.

The final reading from this group is the tense change from προσδέχεσθε to προσδέξασθε by 01 and 1739 in Phil 2.29, which is supported by 6 424<sup>c</sup> and 1881 from Family 1739. While the aorist imperative is perhaps better suited contextually than is the present imperative since the command relates to conduct in the specific case of receiving Epaphroditus well, the present is not stylistically awkward enough on its own to necessitate a change.<sup>12</sup> However, the preponderance of aorist tense verbs in the preceding verses provides sufficient reason, when coupled with the stylistic choice, to caution against considering this shared reading an indicative error.

### 3.4 E4 (1739 Joins 025 044 1241 and Byz)

The declension change from ζῆλος to ζῆλον in Phil 3.6 is likely as problematic for modern readers as it was for early readers of the text. Rather than being a simple case change from nominative to accusative for a second-declension noun, the change more likely relates to a difficulty that arises from the two known declensions of the ζῆλος stem. Its most common paradigm in the New Testament is the masculine second declension ζῆλος, -ου, ὁ, though it also has a neuter third-declension paradigm of ζῆλος, -ους, τό that occurs here in Phil 3.6 and 2 Cor 9.2.<sup>13</sup> Accordingly, a reading of ζῆλος could be parsed as masculine singular nominative, neuter singular nominative, or neuter singular accusative. The first of these, relying on the most common paradigm in the New Testament, makes for a difficult reading in which the nominative has to be functioning as an accusative following the preposition κατὰ. It is therefore not hard to imagine more than one scribe being motivated to smooth out the reading and change the form to the accusative within the second-declension paradigm.<sup>14</sup> In light of this likelihood, this special agreement, though shared by all of the later witnesses, should not be labeled indicative.

<sup>12</sup> “The result of this distinction is that in general precepts (also to an individual) concerning attitudes and conduct there is a preference for the present, in commands related to conduct in specific cases (much less frequent in the NT) for the aorist” (Blass and Debrunner, *A Greek Grammar*, §335).

<sup>13</sup> *BDAG*, s.v. Ζῆλος; cf. William D. Mounce, *The Morphology of Biblical Greek* (Grand Rapids: Zondervan, 1994), 181 n. 14.

<sup>14</sup> Based on the manuscript support for the two readings, it seems that the earliest readers did not struggle with understanding ζῆλος as neuter accusative. It seems plausible to say that the third declension form continued to drop out of use so that most later readers struggled with the form, hence its appearing effectively uniformly after the sixth century and effecting correction in both Codices Sinaiticus and Claromontanus.



### 3.5 *E5 (1739 Joins Four (or more) of the Seven Eastern Branch Manuscripts not Matching a Previous Category)*

Within the four E5 special agreements in Philippians, only the verb change in Phil 2.30 by 04 025 044 1241S 1739, the Byzantine Text, and Family 1739 is a clear indicative error. The two words are almost synonyms, with no clear reason for scribes to have preferred one over the other such that it might have arisen multiple times.<sup>15</sup> The origin of the reading is clearly early in the development of the text, but its transmission is entirely one-sided within the tradition.<sup>16</sup> Conversely, the change from the present ἀκούω to aorist subjunctive (or future indicative) ἀκούσω in Phil 1.27 by 01<sup>si</sup> 02 04 044 1739 and the Byzantine Text may be rejected as not indicative due to also having support from 010 and 012, thereby demonstrating it arose multiple times independently.<sup>17</sup> The other two special agreements in the E5 category require additional comment.

The first special agreement in Philippians, relating to the omission of ἐν in Phil 1.24, proves to be an interesting case. The omission is supported by 01 02 04 025 044 1739 and opposed by P<sup>46</sup> 03 1241S and the Byzantine text.<sup>18</sup> The omission has the support of all of the early Eastern branch manuscripts and thus might appear to be an indicative error. The omission of ἐν when it is preceded by ἐπιμένειν could have arisen independently and repeatedly through visual confusion, the possibility of short words being lost, or by the redundancy of ἐν in most dative phrases. The visual confusion explanation is made more compelling by considering that there is also a variant for ἐπιμένειν. The variant reading, ἐπιμείναι, is supported by 03 0278 104 365 1175 1241 1505 and 2464 according to the Nestle-Aland apparatus. Interestingly, all of these manuscripts are listed in support of the inclusion of ἐν in the following prepositional phrase. This likely indicates that the change from -ενειν to -ειναι protects the following ἐν from accidental omission, whereas the manuscripts reading ἐπιμένειν were just as likely to omit it or include it. This possibility precludes viewing the omission of ἐν as a certain indicative error.

Finally, the de-aspiration of ἀφίδω to ἀπίδω in Phil 2.23 could easily be ascribed to Byzantine era stylistic preference versus the Koine mixed use of aspirates and therefore is

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<sup>15</sup> BDAG, s.v. παραβολεύομαι and παραβουλεύομαι.

<sup>16</sup> This observation is borne out further by considering the wider apparatus available in the Nestle-Aland text where 06 010 012 are added in support of the text reading. Using Carlson's Eastern-Western branch terminology, the witnesses nearly perfectly align in those categories.

<sup>17</sup> The Nestle-Aland apparatus has 01<sup>i</sup> supporting the variant and 01<sup>\*</sup> supporting the text reading, whereas the Codex Sinaiticus Project assigns the variant reading to 01<sup>si</sup>. As explained in the methods chapter, the hand assignments from the Codex Sinaiticus Project were used for this study.

<sup>18</sup> The Nestle-Aland apparatus adds the Westerns 06 010 and 012 among other witnesses in support of the text reading.

a reading that could have emerged multiple times independently.<sup>19</sup> This variation should not be considered genetically indicative.

### 3.6 *E6 (1739 Joins Byz Exclusively or with Two Other Eastern Branch Manuscripts)*

Two of the three readings in the E6 group may be quickly disregarded. The omitted article before *πρώτης* in Phil 1.5 and the change from *ἄμωμα* to *ἄμώμητα* in Phil 2.15 are not pure Byzantine readings since they each have additional support from the Westerns 06 010 and 012.<sup>20</sup> It is likely that the variants arose independently at the beginning of the Western and Eastern textual streams after which they were subsequently transmitted faithfully within those streams. Thus, their agreement, while still likely genealogically significant, cannot be labelled indicative.

The remaining E6 group reading is the change from *τὴν ἐκ νεκρῶν* to *τῶν νεκρῶν* in Phil 3.11 by 1241 1739 and the Byzantine Text, which has full support from Family 1739 witnesses.<sup>21</sup> While the double accusative reading of the Nestle-Aland text could occasion repeated smoothing in the copying process, the variant's late, Byzantine support is sufficient to establish it as distinctive from others in its textual lineage. Additionally, the dominant phrasing in Paul in the context of resurrection is *ἐκ νεκρῶν*.<sup>22</sup> Accordingly, the substitution here rises to the level of an indicative error.

### 3.7 *U (1739 Joins None of the Defined Groups)*

Unfortunately, none of the singular readings in 1739 provide useful genealogical information. Each of the singulars lacks competing variants shared by other groups of manuscripts for which 1739 might have attested an intermediate stage in the text's

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<sup>19</sup> Robertson, *A Grammar of the Greek New Testament*, 222–225; cf. the brief discussion of this problem in Westcott and Hort, *Introduction*, App. 143.

<sup>20</sup> In an online critical edition and textual commentary, Robert Waltz suggests that “Although 1739\* omits the article, it appears to be the Family 1739 reading.” He has defined Family 1739 earlier as “1739-1881-6-424<sup>c</sup> (630 will also, on rare occasions, be cited with this group)” (Robert B. Waltz, “Review of *Philippians Proof* by,” ). Unfortunately, 6 424 (uncorrected here) 630 and 1739\* all read *πρώτης* with 1881 as the outlier in its support of *τῆς πρώτης*. Finally, while 1739 is corrected to *τῆς πρώτης*, it appears to have been by a later hand.

<sup>21</sup> The NA<sup>28</sup> adds, among other known Byzantine witnesses, GA 2464 in support of the variant. This manuscript is typically considered Alexandrian with Byzantine readings mixed in, but its text in Paul is considerably more Byzantine than other sections; cf. Aland and Aland, *The Text of the New Testament*, 137.

<sup>22</sup> Twenty of the thirty occurrences of *νεκρῶν* in the context of raising or resurrection in Paul are *ἐκ νεκρῶν*, compared to three on its own, three preceded by *ἐκ τῶν*, and two each preceded by *ἀπό* and *τῶν*.

development. There are, however, three readings in this group with mixed attestation or that fell below defined group thresholds that require comment.<sup>23</sup>

First is the transposition of Ἰησοῦ Χριστοῦ supported only by P<sup>46</sup> and 1739 at Phil 1.19. Alongside the statistics given with a parallel variant in Phil 1.6 in the E2 group, there are two primary reasons for not viewing this reading as an indicative error. The first is that 03 does not share this reading, despite appearing to have the redactional tendency to prefer Χριστοῦ Ἰησοῦ, as shown in Romans.<sup>24</sup> The second is that the reading lacks any support from other Family 1739 members. This shared reading marks the only place in Philippians where 1739 joins only one of P<sup>46</sup> or 03 against all other witnesses. This includes those places where P<sup>46</sup> is lacunose. In other words, there were no variant readings attested only by 1739 and 03, where P<sup>46</sup> is lacunose, and thus could have theoretically been a shared reading between the three manuscripts.

P<sup>46</sup> also joins 01<sup>ca</sup> 025 1739 and the Byzantine Text in adding γάρ following τοῦτο in Phil 2.5. The judgment of Metzger in his *Textual Commentary* seems correct here in that this is a motivated reading and the presence of mixed witnesses, as well as other competing variants, makes this unlikely to be an indicative error.<sup>25</sup> The final reading involving P<sup>46</sup> and 1739 is the omission of the first καί in Phil 3.8 alongside 01\*. The reading of P<sup>46</sup> is not certain, though it is highly likely, and thus deserves a brief comment. The reconstruction of lines 22–24 of folio 88↓ is as follows; καί, if extant, would start line 23:

δια] τον̄ χν̄ ζημιαν̄ αλλᾱ μενουνη̄  
 ηγου]μαῑ παντᾱ ζημιαν̄ ειναῑ δια το  
 υπερεχου] της̄ γνωσεως̄ τοῡ χρῡ ιη̄ῡ

The space available makes it highly improbable that the papyrus would have originally contained καί. The margins of the manuscript are generally well-established enough to preclude it jutting into the margin far enough to be included. The omission is the reading of Family 1739, being supported also by 6 424<sup>c</sup> and 1881 and is not therefore just a peculiarity of 1739. The problem with viewing this grouping as an indicative error joining 1739 to P<sup>46</sup> lies in the tendency of P<sup>46</sup> to omit small words, especially conjunctions.<sup>26</sup> On this basis, this shared reading is just as likely to demonstrate 1739's common ancestry with 01 against 03 and the *Vorlage* of P<sup>46</sup> as it is to show 1739's common ancestry with 01 and P<sup>46</sup>. It therefore cannot be considered an indicative error.

<sup>23</sup> The two variants with support from 01<sup>ca</sup> will receive comment below in "Other Special Agreements and Considerations." The problems in Phil 2.19 and 4.19 both are also supported by 06 010 and 012 and therefore cannot be indicative errors.

<sup>24</sup> Jongkind, "Redactional Elements in the Text of Codex B," 237–238. Jongkind restricts his observations to Romans and notes that the phenomenon seems concentrated there.

<sup>25</sup> Metzger, *Textual Commentary*, 545.

<sup>26</sup> Royse, *Scribal Habits*, 270–271, 282, 358.

### 3.8 *Other Special Agreements and Considerations*

There are no readings in Philippians that are shared by 1739 and 03 in a place where  $\mathfrak{P}^{46}$  is lacunose, which have normally been discussed in this section. In the absence of such readings, two other things are worth mentioning. The first relates to another pattern in the agreements with 1739 and the second deals with a variant that was previously rejected due to the collation methodology.

One pattern that appeared slightly was agreement in variation between 1739 and the “ca” corrector of Codex Sinaiticus.<sup>27</sup> This corrector, 01<sup>ca</sup>, consistently aligned with the secondary Alexandrian and Byzantine manuscripts throughout the collation of Philippians. Of its thirteen corrections that were not back to the Nestle-Aland reading, one was a singular (1.15), seven agreed with some combination of the Byzantine text and other Eastern witnesses (1.8; 2.5<sup>\*28</sup>; 3.6\*, 8\*, 21; 4.13, 23), once with  $\mathfrak{P}^{46}$  (2.3), twice with mixed witnesses (1.17\*; 2.27),<sup>29</sup> once with 025 and 044 (3.3), and once with only 1739 (2.12\*). Although it is difficult to ascertain the full character of the text behind a set of corrections, as outlined in the methods chapter, this clear pattern of both the typical affiliations of 01<sup>ca</sup> but also 1739 with 01<sup>ca</sup> further suggests an Eastern, if not more precisely “Byzantinized,” alignment for 1739.

One variant unit that was eliminated due to the orthographic rules that were used is the variation between ἐξομολογήχεται and ἐξομολογήσεται in Phil 2.11. The latter is supported by 02 04 025 044 1739 and 1241S, though the last contains another orthographic change (ἐξομολογείσεται). Additionally, whereas the Robinson-Pierpont text reads ἐξομολογήχεται, the Nestle-Aland apparatus indicates the Majority Text is split between the two readings. The Nestle-Aland apparatus adds the Westerns (06 010 012) to the witness list for the variant reading, which means the variant has arisen multiple times in the textual history of Philippians and thus cannot be considered truly indicative. However, the fact that the future indicative was often used in place of the aorist subjunctive makes it unlikely that this is merely an orthographic variation without any type of genetic significance linking 1739 to the Secondary Alexandrians and a part of the Byzantine tradition.<sup>30</sup>

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<sup>27</sup> The passages featuring agreements with 1739 are marked with an asterisk in the following breakdown of the corrections by 01<sup>ca</sup>.

<sup>28</sup> See the discussion of this passage in §3.5 above.

<sup>29</sup> These are “mixed” because the reading is supported by “Easterns” and 03. In both instances,  $\mathfrak{P}^{46}$  is not extant for the reading.

<sup>30</sup> Blass and Debrunner, *A Greek Grammar*, §363; cf. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*, 571.

### 3.9 Summary of Indicative Error Findings

The preceding analysis of the special agreements with 1739 in Philippians has found few clear examples of indicative errors linking 1739 to either branch of the textual tradition. Further, the singular readings in 1739 failed to be illustrative of the manuscript's place in the development of the textual tradition. The distribution of the indicative errors is given in the following table.

1739 Indicative Errors									
P	P <sub>1</sub>	E	E <sub>1</sub>	E <sub>2</sub>	E <sub>3</sub>	E <sub>4</sub>	E <sub>5</sub>	E <sub>6</sub>	U
1	0	0	0	1	0	0	1	1	0

Table 7.10 Distribution of Indicative Errors in Philippians

The Eastern Branch is favored numerically, with three indicative errors compared to one for the Western Branch. Within the Eastern Branch, one of the indicative errors links 1739 to 01, while the other two connect it primarily to later, more Byzantinized manuscripts.

## 4 Conclusion

It is important to remember in the preceding discussion that just because a shared reading was not labeled indicative, it does not therefore suggest that the witnesses in that case are not related. Instead, it means that there are enough confounding factors to prevent giving that shared reading the significance of an indicative error. The shared reading itself, when accompanied by a larger pattern of agreement with those same witnesses, is still genealogically important for the present investigation.

In Philippians we have found to be true the sentiment of the *Text und Textwert* editors that the judgment has become harder. While their decisions for finding and eliminating Byzantine witnesses were based on eleven *Teststellen*, the judgments in this chapter have rested primarily upon twenty-eight variations from the Nestle-Aland text present in the text of GA 1739. The overwhelming pattern of special agreements indicates that 1739 aligns much more closely with the Eastern Branch manuscripts against the  $\mathfrak{P}^{46}$  and 03 group. Of the thirteen variants in 1739 that fell into one of the defined categories, twelve were in the “E” groups while only one was in either of the “P” groups. Within the twelve “E” group special agreements, eight of the variants had the support of the Byzantine Text. There were therefore few readings in which 1739 found exclusive support only in the earliest, and most “Alexandrian” witnesses of the Eastern Branch, such as 01 02 and 04. Just based on the pattern of witnesses present for each of 1739's variants, its textual flavor appears very much to be later Alexandrian with a fair amount of Byzantinization.

The few indicative errors found only slightly clarify the situation further. There was only one indicative error, in Phil 1.19, that linked 1739 to the  $\mathfrak{P}^{46}$  and 03 group. The other

three indicative errors aligned as “E” group readings. These indicative errors overall lend support to Carlson’s conclusion that 1739 sits in the developmental path of the text toward the Byzantine Text. The single indicative error indicating a genetic link between 1739 and  $\mathfrak{P}^{46}$  and  $\alpha 3$  prevents this conclusion from being decisive, but it is nonetheless the predominant impression.

Finally, combining these findings with that of the overall similarity results outlined at the beginning of this chapter offers the possibility of moving the impressions found from special agreements and indicative errors onto firmer ground. Despite the small number of variant units for which  $\alpha 4$  was extant, which might have artificially inflated its high level of overall agreement (77.6%), its close affiliations with 1739 in Philippians continued to be borne out, both in the E5 group special agreements and indicative errors as well as the sub-singular in Phil 2.19. The position of  $\alpha 1$  and  $\alpha 3$  at tied for second in terms of overall similarity at 75.9% proves that while overall similarity is a good tool, it is not sufficient for determining textual affinities. On the one hand,  $\alpha 1$  and 1739 had five instances of special agreements, including some sub-singular agreements and only one that should be discounted outright because of its mixed attestation among the manuscripts collated. On the other hand,  $\alpha 3$  and 1739 had only two shared errors, of which only one was indicative since the other contained mixed attestation. On the other end of the spectrum,  $\mathfrak{P}^{46}$  had the lowest level of overall similarity with 1739 at 55.9% but had other findings similar to  $\alpha 3$ . It had four shared errors with 1739, but two contained mixed attestation. The other two consisted of the joint indicative error with  $\alpha 3$  at Phil 1.19 and the sub-singular with only 1739 also in 1.19. The order of the remaining manuscripts in the overall similarity list was largely reflective of the trends in the other analyses. 1739 very frequently joined  $\alpha 25$ , the Byzantine Text,  $\alpha 44$ , and  $\alpha 2$  in errors. Its relatively low level of overall similarity with 1241S, much like with  $\mathfrak{P}^{46}$ , is likely a result of the large number of singulars contained in its text. Nonetheless, 1739 and 1241S still shared several readings including a few indicative ones.

These findings suggest that in Philippians 1739 is closely aligned with the Eastern manuscripts and has few readings in common with  $\mathfrak{P}^{46}$  and  $\alpha 3$ . Moreover, 1739 often joins  $\alpha 1$  alone or with other Eastern witnesses against the text of  $\mathfrak{P}^{46}$  and  $\alpha 3$ . Within the Eastern manuscripts, 1739 shows affinities with both the earliest manuscripts and later manuscripts and with manuscripts across the Alexandrian to Byzantine spectrum. Its closest ally appears to be the Secondary Alexandrian  $\alpha 4$ , but its connections to both  $\alpha 1$  and the Byzantine text cannot be minimized. Despite this affinity with the Byzantine Text, the overall quality of 1739’s text remains very high. In terms of its overall similarity with the Nestle-Aland text, it ranked second only to  $\alpha 3$ . In view of these results, the text of 1739 in Philippians confirms Carlson’s findings that 1739 “is still very good but it is a sister to the

common ancestor of the secondary Alexandrians 02 and 04” and is at the head of the stream that develops into the Byzantine text.<sup>31</sup>

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<sup>31</sup> Carlson, *Text of Galatians*, 81, 243.

# 1739 and the Text of Colossians

The text of Colossians in GA 1739 also has as its stated source the *παλαιόν* from which almost all of the Pauline Epistles were copied. GA 1739 is fully extant for Colossians, as are 01 02 03 and 044. The following manuscripts are in need of comment or are lacunose for the given passages:

- $\mathfrak{P}^{46}$ : Col 1.2 (αδελφ[οις])–1.5 ([προηκουσατε]); 1.13 ([μετε]c[τησεν])–  
 1.15; 1.24 (cαρ[χι])–1.27 ([γ]ν[ωρ]ισαι); 2.7 ([καθως])–2.8 ([του]); 2.19  
 ([cυνβιβα]ζ[ομενον])–2.22 ([ανθρωπω]ν); 3.11 ([αλλα])–  
 3.13 (αλληλων); 3.24 (δου[λευετε])–4.3 ([ημιν]); 4.13 ([οτι])–4.16 ([επιτολη])  
 04: Col 1.1–2 (Χριστω)  
 025: Col 3.16 (ᾠδαίς)–4.8 ([ε]πεμψα)  
 1241S: The text has been supplied by a different hand, marked ‘1241S’ in most  
 editions, but is fully extant.

The problem of brevity addressed in the previous chapter with regards to Philippians is slightly worsened here in Colossians, which has a total of ninety-five verses—nine fewer than Philippians. This has resulted in a commensurate decrease in the number of *Teststellen*, about which the *Text und Textwert* editors remarked in comparison to Philippians, “Hier sieht das Bild noch problematischer aus, denn für diesen Brief ergaben sich nur 10 Teststellen.”<sup>1</sup> As in Philippians, the brevity of Colossians and the resultant amount of data generated means that critical judgments and careful conclusions are all the more important.

## 1 Overall Similarity

The collation produced 207 total places of variation in Colossians that met the criteria for consideration as outlined in Chapter Three. Despite being nine verses shorter, this is an increase of twelve variant units over Philippians. One of the largest contributors to this was the more than forty singular readings found in 1241S. The effect of these singulars will be discussed again below. The breakdown of variant units per chapter in Colossians is given in Table 8.1.

<sup>1</sup> [Trans: Here the picture looks even more problematic, because for this letter there were only 10 test passages.] Aland et al., eds., *Text und Textwert: Kolosserbrief bis Hebräerbrief*, 2.



Variant Units Breakdown		
Chapter	Number of Verses	Variant Units
1	29	75
2	23	44
3	25	57
4	18	31

Table 8.1 Distribution of Variant Units in Colossians

To begin, the overall similarity of 1739 with the manuscripts included in this study as calculated on the basis of the ten *Teststellen* determined by INTF is presented in Table 8.2 below.<sup>2</sup>

Colossians in 1739 according to <i>Teststellen</i>			
Hauptliste		Ergänzungsliste	
03	100% (6/6)	ℙ <sup>46</sup>	63% (5/8)
01	83% (5/6)	03	60% (6/10)
ℙ <sup>46</sup>	80% (4/5)	01	50% (5/10)
025		04	
02	67% (4/6)	025	50% (4/8)
04		02	40% (4/10)
1241S	50% (3/6)	044	
044	33% (2/6)	1241S	30% (3/10)

Table 8.2 Colossians in 1739 according to *Teststellen*

According to the *Teststellen* method, 1739 contains two Majority Text readings and two singular readings, which are included in the *Ergänzungsliste* calculation.<sup>3</sup> By both means of measuring, Colossians is the greatest instance in this study of the *Teststellen* indicating a close relationship between 1739 and ℙ<sup>46</sup> 01 and 03. Whereas the *Teststellen* in previous epistles have typically revealed 01 02 and 04 as the manuscripts most similar to 1739, 01 has separated from the “lesser Alexandrians” here and those have decreased in their level of agreement with 1739. Similar shifts can be observed in the overall similarity calculations based on my complete collations (Table 8.3).

<sup>2</sup> Aland et al., eds., *Text und Textwert: Allgemeines, Römerbrief und Ergänzungsliste*, \*116; Aland et al., eds., *Text und Textwert: Kolosserbrief bis Hebräerbrief*, 170. The Hauptliste data for 044 and Ergänzungsliste data for 1241S in relation to 1739 are not provided in any of the tables and have been calculated based on the data for each manuscript given in the “Verzeichnende Beschreibung” and “Resultate der Kollation” sections.

<sup>3</sup> Aland et al., eds., *Text und Textwert: Kolosserbrief bis Hebräerbrief*, 57.

Overall Similarity in Colossians (Total Variants: 207)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	112/159	173/207	168/206	182/207	171/203	131/173	147/207	128/207	176/207	143/207
ℙ <sup>46</sup>	112/159	100								106/159	
01	173/207		100							153/207	
02	168/206			100						147/206	
03	182/207				100					166/207	
04	171/203					100				154/203	
025	131/173						100			117/173	
044	147/207							100		140/207	
1241S	128/207								100	113/207	
1739	176/207	106/159	153/207	147/206	166/207	154/203	117/173	140/207	113/207	100	144/207
Byz	143/207									144/207	100

Table 8.3 Overall Similarity in Colossians

This same data are offered below in Table 8.4 in order of percentage agreement with 1739.

Overall Similarity for 1739 in Colossians	
03	80.2%
04	75.9%
01	73.9%
02	71.4%
Byz	69.6%
025	67.6%
044	
ℙ <sup>46</sup>	66.7%
1241S	54.6%

Table 8.4 Percentage Agreement with 1739 in Colossians

As has been typical, ℙ<sup>46</sup> shows very low levels of agreement with 1739 through my method in comparison to the *Teststellen* method. This again can likely be attributed to the numerous singulars in the manuscript. Relatedly, as mentioned earlier in this chapter, 1241S had a sizeable number of singulars and this has slightly affected the levels of agreement—quite negatively for 1241S (~20%) but positively for others. The inclusion of singulars into the calculations has the effect of raising the level of agreement between the other manuscripts that, by definition, do not share that singular. In Colossians this has meant that 03 crossed the 80% agreement barrier and, outside of 1241S, ℙ<sup>46</sup> had the lowest level of agreement at 66.7%. The large number of singulars in 1241S has slightly inflated these numbers and minimized some of the difference between the manuscripts, though the order of the manuscripts will not have changed. Nonetheless, there is a clear distinction between 1739's agreement with 03 and the next closest manuscripts. Allowing for ℙ<sup>46</sup>'s

percentage to be misleading, these numbers plausibly confirm what the *Teststellen* method and Zuntz have said about 1739 being closely related to 03 01 and P<sup>46</sup>.

Finally, the following table shows the level of agreement between the manuscripts collated in this study and the Nestle-Aland text.

Overall Similarity for NA <sup>28</sup> in Colossians	
03	87.9%
1739	85%
04	84.2%
01	83.6%
02	81.6%
025	75.7%
044	71%
P <sup>46</sup>	70.4%
Byz	69.1%
1241S	61.8%

Table 8.5 Percentage Agreement with NA<sup>28</sup> in Colossians

These numbers, too, are inflated by the great number of singulars in 1241S. Unsurprisingly though, 03 and 1739 continue to show a high level of similarity with the Nestle-Aland text, followed in declining levels of similarity by the other Alexandrians, mixed manuscripts, and Byzantine Text. This final data point illustrates once again that 1739 has a very good text—if resembling the Nestle-Aland text is a sign of a manuscript’s quality. Most importantly for the present study, both the *Teststellen* method and my own collation have indicated there is a close relationship between 1739 and 03, especially, but also 01 and, most likely, P<sup>46</sup>. To provide further clarification about the nature and strength of the relation between 1739 and these texts, we can now turn to analyzing the special agreements between them.

## 2 Special Agreements

Of the 207 total places of variation from the NA<sup>28</sup> text in Colossians found in the witnesses collated, thirty-one are attested by 1739. The category breakdown of these thirty-one variations is as follows (Table 8.6):

1739 Special Agreement Groups									
P	P1	E	E1	E2	E3	E4	E5	E6	U
4	0	1	0	0	0	0	4	6	16

Table 8.6 Breakdown of Special Agreements in Colossians

The following discussion provides a brief descriptive overview of the readings comprising these groups.

## 2.1 *P*

There are four variant readings shared by  $\mathfrak{P}^{46}$  03 and 1739. The predominant tendency within this group is omission, which accounts for three of the shared readings. Two of these are omissions of  $\kappa\alpha\iota$  (Col 2.23 and 3.23) and the third omits an adjective (Col 3.15). The other shared reading in the P group involves the addition of the article before a noun (Col 1.18). The four shared readings can be seen in Table 8.7 below.

P: $\mathfrak{P}^{46}$ and 03			
Passage:	<i>Text</i>	Variant	Witnesses
Col 1.18	$\alpha\rho\chi\eta$	$\eta\ \alpha\rho\chi\eta$	$\mathfrak{P}^{46}$ 03 1739
Col 2.23	$\kappa\alpha\iota(2)$	OMIT	$\mathfrak{P}^{46}$ 03 1739
Col 3.15	$\epsilon\nu\iota$	OMIT	$\mathfrak{P}^{46}$ 03 1739
Col 3.23	$\kappa\alpha\iota$	OMIT	$\mathfrak{P}^{46}$ 03 1739

Table 8.7 P Agreements in Colossians

## 2.2 *P<sub>1</sub>*

There are no shared variant readings between 1739 and  $\mathfrak{P}^{46}$  03 and, 01 in Colossians.

## 2.3 *E*

Only one variant reading is shared by 1739 and all the members of the Eastern Branch. In Col 2.16, the Nestle-Aland text contains  $\nu\epsilon\omicron\mu\eta\nu\acute{\iota}\alpha\varsigma$ , while all of these witnesses have substituted it for the contracted form of the root,  $\nu\omicron\upsilon\mu\eta\nu\acute{\iota}\alpha\varsigma$ .

## 2.4 *E<sub>1</sub>*

There are no shared variant readings between 1739 and all of the members of the Eastern branch minus 01 in Colossians.

## 2.5 *E<sub>2</sub>*

There are no shared readings between 1739 and 01, plus up to two other Eastern branch manuscripts in Colossians.

## 2.6 *E<sub>3</sub>*

There are no special agreements between 1739 and 01 02 and 04 only in Colossians.

## 2.7 *E<sub>4</sub>*

There are no shared variant readings between 1739 and 025 044 1241 and the Byzantine Text in Colossians.

## 2.8 E5

Four variant readings are shared by 1739 and a majority of the Eastern Branch witnesses. There are not any trends within the readings in terms of the types of variants present. The group contains one addition of a conjunction (Col 2.4) and three substitutions. One of the substitutions involves a Christological change or clarification (Col 3.13), one change from a singular to plural noun (Col 3.22), and one use of an alternative future form (Col 4.9). The agreements are shown in Table 8.8 below. As far as the witnesses appearing in support of the variants, each shared reading has broad support from the Eastern Branch. On one end of the spectrum, at least one of 01 02 or 04 reads each variant. At the other end, the Byzantine Text supports each of the variants.

E5: 4 (or more) of the 7 Eastern Branch MSS not Matching One of the Previous Categories			
Passage:	<i>Txt</i>	Variant	Witnesses
Col 2.4	τουτο	+ δε	01 <sup>ca</sup> 02 <sup>c</sup> 04 025 044 1739 <i>Byz</i>
Col 3.13	κυριος	Χριστος	01 <sup>st</sup> 04 025 044 1241S 1739 <i>Byz</i>
Col 3.22	οφθαλμοδουλια	οφθαλμοδουλειαις	01 04 044 1739 <i>Byz</i> (025 lac)
Col 4.9	γνωρισουσιν	γνωριουσιν	01* 02 04 1241S 1739 <i>Byz</i> (025 lac)

Table 8.8 E5 Agreements in Colossians

## 2.9 E6

There are six readings shared by 1739 and the Byzantine Text plus up to two other Eastern Branch manuscripts. No tendencies are apparent in the variants found in this group. The variants consist of two substitutions (Col 1.4 and 3.7), two additions (Col 1.7 and 1.23), an omitted article (Col 2.17), and one alternative spelling (Col 3.12). The shared readings are given in Table 8.9 below.

E6: Byz Exclusively or with two other Eastern Branch Manuscripts			
Passage:	<i>Txt</i>	Variant	Witnesses
Col 1.4	ην εχετε	την	044 1739 <i>Byz</i>
Col 1.7	καθως	+ και	044 1739 <i>Byz</i>
Col 1.23	κτισει	τη κτισει	01 <sup>ca</sup> 025 044 1739 <i>Byz</i>
Col 2.17	του Χριστου	Χριστου	01 <sup>ca</sup> 1739 <i>Byz</i>
Col 3.7	τουτοις	αυτοις	1739 <i>Byz</i>
Col 3.12	πραυτητα	πραοτητα	044 1241S 1739 <i>Byz</i>

Table 8.9 E6 Agreements in Colossians

## 2.10 U

Once again, the undefined group contains the largest number of readings, with sixteen of 1739's variant readings appearing in this category. These readings are given in Table 8.10 below along with any competing variants. Six of the variant readings in 1739 are singulars.

These consist of two omissions (Col 1.16 and 1.20), two additions (Col 1.18 and 4.13), and two substitutions (Col 2.2 and 4.13). Only two of these, the two substitutions, have competing variants and therefore become especially important for potentially placing 1739 in the development of the epistle's text. These will be discussed in the following section on indicative errors.

U: Neither the $\mathfrak{P}^{46}$ -03 Group or Any Grouping within the Eastern Branch.			
Passage	<i>Txt</i>	1739 Variant and Witnesses	Other Variant and Witnesses
Col 1.3	Χριστου	OMIT 03 1739	—
Col 1.16	τα(3) αορατα	αορατα 1739	—
Col 1.18	γενηται	+ τα παντα 1739	—
Col 1.20	του(1) αιματος	OMIT 1739	—
	δι(2) αυτου(3)	OMIT 03 1241S 1739	—
Col 2.2	του(2) θεου Χριστου	Χριστου 1739	του θεου 025   του Χριστου 1241S   του θεου πατρος Χριστου 01*   του θεου πατρος του Χριστου 02 04   του θεου και πατρος του Χριστου 01 <sup>ca</sup> 044   του θεου και πατρος και του Χριστου <i>Byz</i>
Col 2.7	τη πιστει	εν τη πιστει $\mathfrak{P}^{46}$ 01 025 1739 <i>Byz</i>	εν πιστει 02 04 044
Col 2.14	εκ του μεσου	εκ μεσου 02 1739	—
Col 3.12	και	OMIT 03 1739	—
Col 3.24	απολημψετε	λημψετε $\mathfrak{P}^{46}$ 01 <sup>ca</sup> 02 04 <sup>2</sup>   ληψετε 044 1241S 1739 <i>Byz</i>	—
Col 4.8	γνωτε	γνω $\mathfrak{P}^{46}$ 01 <sup>ca</sup> 04 044 1739 <i>Byz</i>	—
Col 4.11	μοι	εμοι $\mathfrak{P}^{46}$ 1739	—
Col 4.12	Χριστου Ιησου	Χριστου $\mathfrak{P}^{46}$ 044 1739 <i>Byz</i>	2 1 025 1241S
	του θεου	θεου 025 1739	—
Col 4.13	πολυν πονον	πολυν αγωνα 1739	ζηλον πολυν 044 <i>Byz</i>
	λαοδικεια	+ αδελφων 1739	—

Table 8.10 U Readings in Colossians

The remaining ten readings in the undefined group are either omissions (Col 1.3; 1.20; 2.14; 3.12; 4.12 *bis*), additions (Col 2.7) or substitutions (Col 3.24; 4.8; and 4.11). The ten shared readings have three types of manuscript support. Five of the readings have mixed support from both Eastern and Western Branch manuscripts (Col 1.20; 2.7; 3.24; 4.8; and 4.12). In four of these mixed support readings,  $\mathfrak{P}^{46}$  is the Western Branch manuscript that split from 03 and agreed with some Eastern Branch witnesses. Two of the U group readings have support from only Eastern Branch manuscripts, once with 02 and once with 025 (Col 2.14 and 4.12, respectively). The other three U group readings have support from 1739 and one of the Western Branch manuscripts. One of these was  $\mathfrak{P}^{46}$  (Col 4.11) and two were with 03 (Col 1.3 and 3.12). Both of the variants shared by 03 and 1739 occur at places where  $\mathfrak{P}^{46}$  is

lacunose and thus represent potential P group readings. As in previous chapters, these will be discussed in the **Other Special Agreements and Considerations** section below (§3.6).

### **2.11 *Summary of Special Agreements***

The preceding survey of the special agreements with 1739 in Colossians has favored an overall affinity toward the Eastern Branch manuscripts. Eleven of the grouped readings were on that side as opposed to four with the Western Branch. However, the four Western Branch readings constitute one of the largest sample sizes in this study, suggesting a closeness between 1739 and  $\mathfrak{P}^{46}$  and  $\mathfrak{O}3$ . These shared readings, plus the two additional 1739- $\mathfrak{O}3$  readings from the undefined category, will be especially important going forward given the results from the overall similarity calculations in the previous section.

Within the eleven Eastern Branch shared readings, 1739 appears to have affinity with both the early Alexandrians and the more Byzantinized manuscripts. Five of the shared readings had support from  $\mathfrak{O}1$   $\mathfrak{O}2$  or  $\mathfrak{O}4$ , with all but one of those having at least two of those manuscripts in support of the variant. The six more Byzantinized shared readings all had the support of the Byzantine text but also picked up earlier, and less fully Byzantinized support, with  $\mathfrak{O}44$  appearing four times.

In general, the overall impression from special agreements in Colossians is that the data supports Carlson's conclusions about 1739's affinities against Zuntz. As indicated, however, Colossians has offered more evidence than usual, especially considering the overall similarity results, for a possible connection of 1739 to  $\mathfrak{P}^{46}$  and  $\mathfrak{O}3$ . This possibility and the strong connections to the Eastern Branch will be investigated in the following section through the angle of indicative errors.

## **3 Indicative Errors**

The purpose of this section is to take the findings of the previous sections and determine how much weight can be given to them. Should any of the shared readings be elevated to the level of being indicative errors, it moves them from evidence that points to a connection between the manuscripts to evidence of a genealogical point of contact.

### **3.1 *P (1739 Joins $\mathfrak{P}^{46}$ $\mathfrak{O}3$ )***

As already noted, the four special agreements in this section constitute some of the best evidence so far in this study of a connection of 1739 to  $\mathfrak{P}^{46}$  and  $\mathfrak{O}3$  as was advocated by Zuntz. All of these warrant a brief discussion. The first of these is the addition of the article  $\eta$  prior to  $\alpha\rho\chi\eta$  in Col 1.18. The Nestle-Aland apparatus also indicates the variant is supported by  $\mathfrak{O}75$   $\mathfrak{O}278$  6 81 104 1175 and 1881. To these we can add 424<sup>c</sup> from Family 1739. From a manuscript support point of view, the shared reading has all of the earmarks of an

indicative error—a small number of closely related manuscripts sharing a reading. However, the context of the variant allows for the possibility that the reading was created multiple times to bring a parallel structure to the verse, which begins with αὐτὸς ἐστὶν ἡ κεφαλή. The pressure to harmonize could also have been influenced more broadly by perceived semantic overlap between κεφαλή and ἀρχή.<sup>4</sup> This possibility precludes calling the variant reading here an indicative error.

The second reading in this group is the omission of the second καί in Col 2.23. The Nestle-Aland apparatus does not add any other Greek manuscripts in support of the omission. Indeed, 6 424 630 and 1881—all the other members of Family 1739—include the καί. The UBS Greek text indicated the textual reading had a confidence of C, and Metzger indicated in his commentary that only a minority of the committee preferred the omission. The majority of the committee “regarded the omission as accidental and preferred the reading with καί.”<sup>5</sup> Explaining the variant as an accidental omission occurring only in these three manuscripts is especially compelling compared to arguing for a genealogical link that was then broken in all of the members of Family 1739. As such, the shared reading here, too, cannot be considered an indicative error.

The third shared reading in this group is the omission of ἐνί from the phrase ἐν ἐνὶ σώματι in Col 3.15. The omission has good support from Family 1739, with 6 424<sup>c</sup> and 1881 all supporting the variant. Another variant appears in 044 that transposes the words to read ἐν σώματι ἐνί. The omission of ἐνί slightly lessens the clarity of the text, but it could have been easily repaired by a competent scribe just from sense or from the parallels in Rom 12.4 and Eph 2.16. Harmonization to the ἐν σώματι of Heb 13.3 seems unlikely given that it does lessen the rhetorical point of “one body.” Transcriptionally, it seems very possible that ἐν or ἐνί could have been skipped due to the repetition of characters. Perhaps this is the reason behind the variant in 044: it was skipped and then added after σώματι. If this transcriptional mistake resulting in omission happened readily, one would expect variant readings where ἐν was omitted and ἐνί remained. The CNTTS apparatus records no such variants, however. The lack of expected transcriptional variants suggests then that scribes did not struggle with the character string as much as might be supposed. While it is possible that the variant reading ἐν σώματι arose multiple times independently but was repaired in all surviving manuscripts except P<sup>46</sup> 03 and 1739 (and the bulk of Family 1739), the simpler answer is

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<sup>4</sup> Bauer et al., eds., *BDAG*, s.v. ἀρχή and κεφαλή. The debate over their overlap, particularly the encroachment of κεφαλή upon ἀρχή is present at least in modern discussion as well. See, for example, Joseph A. Fitzmyer, “Another Look at Κεφαλή in 1 Corinthians 11.3,” *NTS* 35, no. 4 (1989): 503–511 and the broad overview and bibliography in Gordon D. Fee, *The First Epistle to the Corinthians*, Rev. ed., NICNT (Grand Rapids: Eerdmans, 2014), 554–557.

<sup>5</sup> Metzger, *Textual Commentary*, 556.



that the reading of these manuscripts is genealogically linked and constitutes an indicative error.

The final shared reading in this group is the omission of  $\kappa\alpha\iota$  in Col 3.23. The Nestle-Aland and CNTTS apparatus indicate the variant is only attested by  $\mathfrak{P}^{46}$  03 and 1739. Indeed, and perhaps surprisingly, every other member of Family 1739—6 424 630 and 1881—all include  $\kappa\alpha\iota$ . This raises serious doubts over whether the shared variant could possibly be due to genealogical factors. For this to be the case, it would have to be true that the ancestor of 1739 and of the Family 1739 manuscripts had the omission, which was then corrected in all of its descendants but 1739 itself. This suggests that coincidental agreement is a better explanation for how 1739 came to be paired with  $\mathfrak{P}^{46}$  and 03. One possible explanation is that  $\kappa\alpha\iota$  was accidentally omitted in 1739, or the intermediary ancestor between it and the Family's ancestor, as a result of visual confusion of minuscule  $\kappa\omega$  and  $\kappa\alpha\iota$ , where *omega* could resemble a connected *alpha-iota*. This is not particularly compelling, but neither is the alternative. Accordingly, the shared reading of the omission is not being considered an indicative error.

### 3.2 *E (1739 Joins the Entire Eastern Branch)*

The lone reading in this group is the substitution of  $\nu\sigma\mu\eta\nu\iota\alpha\varsigma$  in place of  $\nu\epsilon\sigma\mu\eta\nu\iota\alpha\varsigma$  in Col 2.16. The variant is simply an alternative, contracted form of  $\nu\epsilon\sigma\mu\eta\nu\iota\alpha$ .<sup>6</sup> Normally, these types of spelling variations are the result of later Byzantine or pre-Byzantine preference and can be rejected as non-indicative since they likely arose from stylistic convention. Here, however, both forms of the word are present early in the textual tradition, and the spelling difference effectively splits along the lines of Eastern and Western Branch manuscripts. The CNTTS apparatus gives the following witnesses in support of each spelling:

$\nu\epsilon\sigma\mu\eta\nu\iota\alpha\varsigma$ :  $\mathfrak{P}^{46\text{vid}}$  03 3 33 131 1245 1505 1735 1874 1877 ( $\nu\epsilon\sigma\mu\eta\nu\iota\alpha$  010 012)

$\nu\sigma\mu\eta\nu\iota\alpha\varsigma$ : 01 02 04 044 049 1 35 69 76 209 218 424 489 927 945 999 1243 1244 1315 1319  
1448 1573 1628 1646 1720 1738 1739 1768 1854 1876 1879 1881 1900 2374 2495  
2501 MT ( $\nu\sigma\mu\eta\nu\iota\alpha$  06)

6 and 630 join the other Family 1739 members in reading  $\nu\sigma\mu\eta\nu\iota\alpha\varsigma$ . The problem with declaring this shared reading indicative is the split in 06 010 and 012 of the Western Branch. A closer look into these manuscripts reveals that the Greek text was, as is known in other places, likely influenced by the corresponding Latin text. The Latin text of 06 reads of

<sup>6</sup> BDAG, s.v.  $\nu\epsilon\sigma\mu\eta\nu\iota\alpha$ ; Liddell et al., *A Greek-English Lexicon*, s.v.  $\nu\sigma\mu\eta\nu\iota\alpha$ .

*numenia*, while 010 and 012 have *neomeniae*.<sup>7</sup> Further confusing the matter, it is not clear whether the spelling in the Nestle-Aland is even legitimate for the time period of the New Testament writings. According to Moulton-Milligan and others, νεομηνία is not attested prior to the second half of the 2<sup>nd</sup> century.<sup>8</sup> Though it is not the normal procedure of this study to evaluate variants for being the *Ausgangstext*, the very real possibility of the reading in 1739 being “original” here would mean that we cannot then learn anything about its relationship to the manuscripts that share it (cf. Chapter 3, §4.3). All of these complicating factors have turned what is a normally straightforward issue into one of the more intractable ones in this study and prevent a confident decision being reached. The result is that this shared reading cannot be considered an indicative error.

### 3.3 *E5 (1739 Joins Four [or more] of the Seven Eastern Branch Manuscripts not Matching a Previous Category)*

There are four shared readings that met the criterion of majority support among the Eastern Branch witnesses. Of these, only the change of κύριος to Χριστός in Col 3.13 can be discarded quickly for two reasons. The *nomina sacra* for both are visually similar and prone to confusion and scribes could have been motivated to clarify the slightly trinitarianly ambiguous κύριος.<sup>9</sup> The other three group readings require further comment.

The first of these is the addition of δέ following τοῦτο to begin Col 2.4. In addition to 1739, the variant is supported by 04 025 044 and the Byzantine Text, as well as all of the members of Family 1739. In addition to these witnesses, the Nestle-Aland apparatus records, among others, that 06 supports the addition (010 and 012 are lacunose). Thus, the evidence for the addition is not cleanly split between the two branches of the tradition, suggesting the variant arose multiple times independently. A possible cause for this is conformation to Pauline style that often uses τοῦτο δέ in instructive contexts.<sup>10</sup> The inclusion of 06 in the witness list and plausible motivation for creating the reading means the shared reading cannot be considered indicative.

The second reading from this group to discuss is the change from the singular ὀφθαλμοδουλία to the plural ὀφθαλμοδουλείαις in Col 3.22 by 01 04 044 1739, the Byzantine

<sup>7</sup> The latter spelling is standard, though Souter notes that *numenia* “occurs in good Latin mss” (Alexander Souter, *A Pocket Lexicon to the Greek New Testament* (Oxford: Clarendon Press, 1917), νεομηνία). The Latin terms themselves are, of course, derived from the Greek; cf. Charlton T. Lewis and Charles Short, *A Latin Dictionary founded on Andrews’ edition of Freund’s Latin dictionary* (Oxford: Clarendon Press, 1879), s.v. nēōmēnia.

<sup>8</sup> Moulton and Milligan, *M-M*, s.v. νεομηνία; Bauer et al., eds., *BDAG*, s.v. νεομηνία; Blass and Debrunner, *A Greek Grammar*, §31. Of note, the Tyndale edition prints νουμηνία here; cf. Jongkind and Williams, eds., *THGNT*.

<sup>9</sup> cf. Metzger, *Textual Commentary*, 557–558.

<sup>10</sup> Rom 1.12; 1 Cor 7.6, 29, 35; 11.17; 15.50; 2 Cor 9.6; Gal 3.17. The use of τοῦτο δέ in instructive contexts, especially in summarizing or restating an idea, can also be seen in the wider New Testament. See also, *BDAG*, s.v. οὗτος 1.b.α-β.

Text, and Family 1739. Nothing in the context suggests that the slight spelling change could have been due to a transcriptional mistake. The following ἀνθρωπάρεσκοι is plural, which might have had a pull on changing ὀφθαλμοδουλίᾳ to a plural, but this seems an unlikely explanation or is at least insufficient to have occasioned the variant repeatedly. The change to the plural also cannot be blamed on harmonization to the parallel in Eph 6.6, which has the singular accusative ὀφθαλμοδουλίαν. The lack of explanations for how the variant reading might have arisen multiple times independently suggests that the manuscripts share it through inheritance. The shared reading should be considered indicative.

The final shared reading occurs in Col 4.9 where 01\* 02 04 1241S 1739 and the Byzantine Text use a different future form of γινώσκω.<sup>11</sup> Instead of γινώσκουσιν, they read γινώσκειν. There are competing issues when trying to explain whether scribes might have been likely to make the change independently or not. On the one hand, BDF notes “there was evidently a tendency to avoid the succession of sounds in -ίσουσιν” and all but one instance of the future of γινώσκω in the Greek Old Testament uses the shorter stem.<sup>12</sup> These factors could have led scribes to change the text in Col 4.9 to conform to the Greek Old Testament’s usage or the better sounding form. On the other hand, the New Testament—as reconstructed in the Nestle-Aland edition—exclusively uses the longer form of the future. Further, according to the CNTTS apparatus, none of the other instances in the New Testament have variants that alter the stem, thereby demonstrating a fixed pattern of usage.<sup>13</sup> As a result, one could argue for a genealogical link on the basis that accidental agreement is unlikely given that scribes would not have been motivated to change the spelling since the New Testament, including Col 4.7 just two verses earlier, exclusively uses the longer form of the stem. The shared reading could then be considered indicative using that argument. Ultimately, these equally compelling competing scenarios indicate that the shared reading cannot be elevated to the level of indicative error.

### 3.4 *E6 (1739 Joins Byz Exclusively or with Two Other Eastern Branch Manuscripts)*

This final Eastern Branch group contains six shared readings. Four of these may be discarded quickly. The change from ἦν ἔχετε to τήν within a phrase in Col 1.4 by 044 1739 and the Byzantine Text is a clear harmonization to the same expression in Eph 1.15. The

<sup>11</sup> Bauer et al., eds., *BDAG*, s.v. γινώσκω.

<sup>12</sup> Blass and Debrunner, *A Greek Grammar*, §74(1). In the LXX, the shorter stem is used in 1 Sam 14.12, 16.3; Ezra 7.25; Jer 16.21; Ezek 43.11 and 44.23. The longer stem is present in 1 Sam 10.8. In the New Testament, the longer stem appears in John 17.26; Eph 6.21, Col 4.7 and 9.

<sup>13</sup> It is perhaps worth noting that only the instance in this verse has the -ίσουσιν pattern deemed problematic in BDF. This does not matter for the above analysis but could be important in deciding which spelling is “original” here.

dropping of the article before Χριστοῦ in Col 2.17 and the root change from πραΰτης to πραότης in Col 3.12 find additional support from 06 010 and 012, indicating each variant reading arose multiple times independently.<sup>14</sup> The final one of these is the substitution of αὐτοῖς in place of τούτοις in Col 3.7 by 1739 and the Byzantine Text. Like the previous two, this variant gains support from 010 and 012 according to the Nestle-Aland apparatus, demonstrating that the reading arose multiple times independently and, therefore, cannot be considered indicative. The remaining two shared readings require more substantial discussion.

In Col 1.7, 044 1739 and the Byzantine Text add καί after καθώς. The reading also has full support from the other members of Family 1739 (6 424 630 1881). The preceding verse has two instances of καθώς καί, which could have easily influenced this latter use that also extends the portrayal of how the “truth of the gospel” has gone through the world and to the Colossians. This possibility of harmonization to near context prevents this shared reading from being considered indicative.<sup>15</sup>

The next shared reading is the addition of τῇ before κτίσει in the phrase ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν in Col 1.23. The reading is supported by 025 044 1739, the Byzantine Text, and all the members of Family 1739. Two factors suggest that this reading may have arisen multiple times independently. The lesser of these is that adding τῇ matches the following τῇ prior to ὑπὸ τὸν οὐρανόν. This shifts the construction from third to second attributive position. In both cases the article acts as a relative pronoun prior to the prepositional phrase.<sup>16</sup> The second factor is that the variant reading harmonizes the expression to a similar one in Mark 16.15. Normally, this would be considered a quite distant parallel for harmonization to be a possibility. However, its use in one of the great commission passages makes it more likely to be the more widely recognized wording. A similarly articular πᾶσα ἡ κτίσις appears in Rom 8.22. The only other instance of πᾶσα followed by κτίσις as a grammatical unit in the New Testament is in Col 1.15 with πάσης κτίσεως. This makes it such that the immediate context might pull in the opposite direction of the like passages in Mark and Romans. I am inclined toward the Mark passage having more harmonizing pull given its closer similarity to the actual text of Col 1.23 and its prominence in a scribe’s memory as the recorded words of Jesus. On these grounds and because it is not especially clear which is correct, the shared reading cannot be considered an indicative error.

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<sup>14</sup> On the second of these, see Blass and Debrunner, *A Greek Grammar*, §26.

<sup>15</sup> The combination καθώς καί appears twenty-five times in the Pauline corpus, possibly providing additional harmonizing pressure beyond the immediate context.

<sup>16</sup> In meaning, the shift is from “all creation that is under heaven” to “all under-heaven-creation.” See, Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*, 213–215; 306–307.

### 3.5 *U (1739 Joins None of the Defined Groups)*

The primary focus of this section is the two singulars in 1739 that had competing variants. ‘Singular’ here does not mean singular in the absolute sense, but rather that the manuscript carries a reading unattested by others in the collation. The first singular in 1739 occurs in Col 2.2 for the text τοῦ θεοῦ Χριστοῦ. There are ten total variant readings for this phrase, seven of which were found in my collation. The other three variants and the supporting witnesses for each have been supplemented by the Nestle-Aland apparatus and are listed below. The Family 1739 members not included in the Nestle-Aland apparatus have also been added.<sup>17</sup>

- (a) τοῦ θεοῦ 06<sup>1</sup> 015 025 6 424<sup>c</sup> 1881 2464
  - (b) τοῦ Χριστοῦ 81 1241S
  - (c) Χριστοῦ 1739
  - (d) τοῦ θεοῦ ὁ ἐστὶν Χριστός 06<sup>\*</sup>
  - (e) τοῦ θεοῦ τοῦ ἐν Χριστῷ 33
  - (f) τοῦ θεοῦ πατρὸς Χριστοῦ 01<sup>\*</sup> 048<sup>vid</sup>
  - (g) τοῦ θεοῦ πατρὸς τοῦ Χριστοῦ 02 04 1175
  - (h) τοῦ θεοῦ καὶ πατρὸς τοῦ Χριστοῦ 01<sup>2</sup> 044 365 945 1505
  - (i) τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ 06<sup>2</sup> 018 020 104 424<sup>\*</sup> 630 Byz
  - (j) τοῦ θεοῦ πατρὸς καὶ τοῦ Χριστοῦ 075 0208. 0278
- txt P<sup>46</sup> 03

The textual problem here is not particularly difficult, despite the number of variants, as all the variants are attempting to wrestle with the strange construction τοῦ θεοῦ Χριστοῦ that occurs nowhere else in the New Testament.<sup>18</sup> Unfortunately, all that can be learned about the relationship of 1739 to the rest of the tradition is that its reading is dependent on the reading in the Nestle-Aland text. Readings a–c above are derived from the critical text reading. The Nestle-Aland apparatus groups 1739 with 81 and 1241S, but this should not be confused with linking the development of their readings together.<sup>19</sup> Readings d and e appear to be separate attempts to solve the textual ambiguity by clarifying the grammatical relationship between θεοῦ and Χριστοῦ. Readings f–j then are all related variants that turned the passage trinitarian. The result is that this singular in 1739 is unable to tell us anything about its place in the development of the text other than that it is close to the Nestle-Aland text and texts like it.

<sup>17</sup> It is perhaps worth noting that 010 and 012 are lacunose here and thus cannot attest whether the reading of 06 is the reading of their group or a deviation from the group's exemplar.

<sup>18</sup> See for instance, the short note in Metzger, *Textual Commentary*, 555.

<sup>19</sup> More than likely, grouping the readings together in this instance was a decision based on conciseness of the apparatus rather than perceived textual affinity.

The second singular in 1739 is in Col 4.13 with the words πολλὸν πόνον. The competing variants and their supporting witnesses are given below, again supplementing with the Nestle-Aland apparatus and other Family 1739 members.

- (a) πολλὺν κόπον 06\* 010 012 629
  - (b) πολλὺν ποθόν 104
  - (c) πολλὺν ἀγωνα 6 424<sup>c</sup> 1739 1881
  - (d) ζήλον πολλὺν 018 020 044 424\* 630 1505 Byz
  - (e) πολλὺν ζήλον 06<sup>1</sup> 075 33
  - (f) πονον πολλὺν 365 2464
- txt* 01 02 03 04 025 0278 81 1175 1241S

Although there are two transpositions (e of d and f of *txt*), the variants here are essentially all substitutions of more common words for the word πόνον that only occurs three other times in the New Testament—all in Revelation.<sup>20</sup> The most likely explanation is that these substitutions all derived independently. So as with the other singular in 1739, the other variants here again prevent saying anything about the place of 1739 in the development of the text, other than that it is related to the Family 1739 manuscripts.

### 3.6 Other Special Agreements and Considerations

In this section, the two readings shared between 1739 and 03 where P<sup>46</sup> is lacunose will be addressed to see whether they could possibly be indicative. The first of these is in Col 1.3 where the two manuscripts omitted Χριστοῦ from a larger string of divine referents. Among Family 1739 members, the omission is supported only by 1881 and is opposed by 6 424 and 630. This raises the possibility that the exemplar of Family 1739 contained the Nestle-Aland text reading, which was transmitted correctly in 6 424 and 630 but corrupted in 1739 and 1881. In terms of the resultant reading itself, all five instances of θεός followed by a declension of πατήρ ὁ κύριος ἐγὼ Ἰησοῦς include Χριστός at the end.<sup>21</sup> Thus, there is little reason to suspect that a scribe intentionally omitted Χριστοῦ here in Col 1.3. It is always possible that the string of *nomina sacra* caused a copying error. The biggest issue with declaring this shared reading indicative, however, is the uncertainty with regards to the family reading of Family 1739. 1739 and 1881 could transmit the family reading, and 6 424 and 630, or their exemplars, correct the corrupted reading because it is an obvious error. In this scenario, the reading could genealogically link 03 and 1739. Conversely, 6 424 and 630 could carry the family reading so that text of 1739 and 1881 is due to a subsequent error

<sup>20</sup> cf. Metzger, *Textual Commentary*, 559–560.

<sup>21</sup> Rom 15.6, 2 Cor 1.3, Eph 1.3, Col 1.3, 1 Pet 1.3. θεός is followed by καί in four of these, with the fifth—Col 1.3—having variants that insert καί.

unrelated to the reading in 03. This uncertainty ultimately means that this shared reading cannot be considered indicative.

The second shared reading between 1739 and 03 to discuss is the omission of καὶ in Col 3.12. The reading has split support from the rest of Family 1739 with 6 and 424<sup>c</sup> having the omission, while 630 and 1881 have the reading of the Nestle-Aland text. The combination of 1739 along with 6 and 424<sup>c</sup> suggests they contain the family reading. Per Birdsall, “Their concurrence is the indication that a reading is certainly derived from the archetype.”<sup>22</sup> There are not any like passages to make harmonization a factor. Likewise, an accidental omission due to an error of the eye is unlikely given a lack of visually similar letters nearby. The omission could have resulted from an attempt to mirror the asyndeton of the second half of the verse. Given an absence of truly compelling reasons for how the variant might have arisen multiple times independently, it appears that the reading is an indicative error linking 1739 and 03, although weakly since it is an omission of a *minor word*.

### 3.7 Summary of Indicative Error Findings

The preceding look through the special agreements for indicative errors has unfortunately turned up few clear examples linking 1739 to the two branches of the textual tradition. Further, the singular readings in 1739 failed to provide details about its place in the development of the tradition. The distribution of the few indicative errors is given below in Table 8.11.

Distribution of Indicative Errors									
P	P <sub>1</sub>	E	E <sub>1</sub>	E <sub>2</sub>	E <sub>3</sub>	E <sub>4</sub>	E <sub>5</sub>	E <sub>6</sub>	U
1	0	0	0	0	0	0	1	0	1

Table 8.11 Distribution of Indicative Errors in Colossians

As can be seen, the indicative errors offer very little information. The Eastern and Western Branch had representation from one indicative error in the defined groups. The Western Branch picked up an additional indicative error from the undefined group with the suboptimal pairing of 1739 and 03 where P<sup>46</sup> was lacunose. However, this indicative error involved the omission of *minor word* and is thus considered weakly connective in contrast to the other indicative errors in this epistle. If any further information can be garnered from the single Eastern Branch indicative error, it is once again that 1739 contains a very early text, even if it has many readings that made their way into the Byzantine text. In this indicative error, 1739 was joined by a chronological and textual range of Eastern Branch witnesses—01 04 044 and the Byzantine Text.

<sup>22</sup> Birdsall, “A Study of MS 1739,” 164, cf. 140, 163–164.

## 4 Conclusion

One of the reasons for the seeming lack of results is undoubtedly just how similar 1739 was calculated to be to the Nestle-Aland text. Nonetheless, enough of a pattern has emerged to draw some tentative conclusions about the textual affinities of 1739 in Colossians. Beginning with the overall similarity calculations, the agreement between 1739 and 03 was notably stronger than with any of the other manuscripts. This finding was also confirmed in the *Teststellen* method.

The breakdown of the special agreements found four Western Branch special agreements compared to eleven in the Eastern Branch. To these can be added three Western agreements and two Eastern agreements from the undefined group that had agreements below the prescribed thresholds. Two of these Western Branch special agreements are in places where  $\mathfrak{P}^{46}$  is lacunose. Including all of these into the balance brought the totals to seven Western Branch and thirteen Eastern Branch special agreements. This is one of the more equal results from the special agreements in this study and, though outnumbered, may suggest a much closer affinity to the Western Branch than has been typical in this study.

Indeed, the numerical advantage of the Eastern Branch in the special agreements all but disappeared once they were evaluated for being indicative errors. Through that analysis, the Eastern and Western branches were each left with one indicative error, with the Western Branch also having the indicative error from the variant reading shared by only 1739 and 03. However, this latter Western Branch indicative error is considered less connective since it involves the omission of a *minor word*.

Altogether, these modes of analyzing the collation data suggest that 1739 in Colossians is more closely affiliated with  $\mathfrak{P}^{46}$  and 03 than with the manuscripts of the Eastern Branch. The data from Colossians on the whole is slight and the particular data with respect to 1739 is equally minimal. Accordingly, this conclusion should not be regarded as airtight even though the data slightly appears to confirm Zuntz's findings about the relationship of 1739 to the tradition against Carlson.

It has already been referenced several times in this chapter that 1739 contains a particularly early text that regularly agrees with the earliest witnesses from each branch. Unfortunately, there were not any cases where 01 agreed with  $\mathfrak{P}^{46}$  and 03 by which to judge whether Zuntz or Carlson was right about which side 1739 would then join. While the data thus limits our ability to draw corollary conclusions from this period, there is perhaps some slight confirmation in the relationship, or lack thereof, between 1739 and the Byzantine text. In Colossians, the Byzantine Text had relatively low levels of overall similarity with 1739 compared to epistles that have revealed 1739 to be affiliated with the Eastern Branch.



Not only did its relative rank among witnesses drop, its percentage difference between it and the highest ranked witness was greater than normal at 10.6%. It should be remembered, too, that the overall levels of similarity were inflated in Colossians due to the large number of singulars in 1241S, so that the 10.6% disparity represents a positively affected number. Further, though there were six special agreements in the E6 group—defined as 1739 joining the Byzantine Text exclusively or with two other Eastern Branch manuscripts—none of these proved to be indicative errors linking 1739 to the later development of the tradition.<sup>23</sup> This, too, points toward a confirmation of Zuntz's findings over Carlson's here in Colossians, such that in conjunction with the other data 1739 should be considered affiliated with the Western Branch of the tradition in the epistle.

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<sup>23</sup> Carlson's point about 1739 being pre-Byzantine of course is different than saying it agrees regularly with the Byzantine Text. So, while looking for E6 special agreements and indicative errors might appear wrongly directed, in this case it provides good examples of his pre-Byzantine developmental path. Only one of the readings from the group is supported only by the Byzantine Text. The remaining five find support from non-purely Byzantine witnesses, including 01<sup>ca</sup> 025 044 and 1241S.

# 1739 and the Text of 1 Thessalonians

The text of 1 Thessalonians in GA 1739 has as its stated source the *παλαιόν* from which the majority of the Pauline corpus was copied. GA 1739 is fully extant for 1 Thessalonians, as are 01 02 03 044 and 1241. Three manuscripts are lacunose for the given passages:

ℙ<sup>46</sup>: 1 Thess 1.2–7; 2.4–5.4; 5.10–22<sup>1</sup>

04: 1 Thess 1.1; 2.9–end

025: 1 Thess 3.5 (μηκετι)–4.17 (οι(1))

The problems encountered in the previous two epistles on account of their shortness are exacerbated here in 1 Thessalonians, which has only eighty-nine verses. For the *Teststellen* method, this resulted in only four test passages being selected. The difficulty of making sound judgments about the placement of 1739 due to the brevity of the letter is compounded by the near total absence of ℙ<sup>46</sup> as a witness. The papyrus is extant for only eighteen verses and is fragmentary for all of those. Accordingly, as in Romans, readings shared by 1739 and 03 will be of particular importance for determining if 1739 is more closely affiliated with the Eastern or Western branch of manuscripts in 1 Thessalonians. This epistle will provide the most extensive analysis in this study as to whether those types of agreements are sufficient to determine the potential “proto-Alexandrian” nature of 1739.

## 1 Overall Similarity

The collation of the ten witnesses in 1 Thessalonians found 160 places of variation that met the criteria outlined in Chapter Three. The distribution of the variant units in the five chapters is given in the table below.

Variant Unit Breakdown		
Chapter	Number of Verses	Variant Units
1	10	25
2	20	36
3	13	24
4	18	35
5	28	40

Table 9.1 Distribution of Variant Units in 1 Thessalonians

In each chapter so far, the initial point of comparison has been the results of the *Teststellen* method. However, the results given in the *Hauptliste* and *Ergänzungsliste* combine the data from 1 and 2 Thessalonians. The two epistles were considered together

<sup>1</sup> The papyrus is very fragmentary for all of 1 Thessalonians, so the exact bounds of each verse have not been indicated as they have been in previous chapters.

because of the problems associated with the length of the books already mentioned, though this method is problematic for a number of reasons, not the least of which is that it assumes the letters were circulated together and have the same textual history. On the decision to combine the data from the two Thessalonian epistles, the editors stated:

Die beiden Thessalonicherbriefe sind in der Hauptliste bzw. der Ergänzungsliste zu einer Einheit zusammengefaßt (vgl. S. 325ff bzw. \*126ff), und zwar deshalb, weil der 1. Thess nur 5 und der 2. Thess nur 4 Teststellen bot. Das geschah mit einigem Zögern, wovon noch die Rede sein muß. Aber 5 bzw. 4 Teststellen schienen keine ausreichende Basis zur Beurteilung des Textes der Handschriften abzugeben. Selbst dann bleibt das Urteil noch schwierig, denn insgesamt 9 Teststellen (wenn auch bei nur 11 Nestle-Seiten) boten nun doch eine schmale Basis (denn eine 2-Stelle hatte bereits einen Wert von 11%). Auf jeden Fall war das Resultat aber sicherer als bei isolierter Behandlung der Briefe.<sup>2</sup>

As combined epistles, the levels of agreement for 1739 found in the *Text und Textwert* volumes are given below.<sup>3</sup>

1 & 2 Thess in 1739 according to <i>Teststellen</i>			
Hauptliste		Ergänzungsliste	
01	71% (5/7)	ℙ <sup>46</sup>	100% (1/1)
03	57% (4/7)	01	56% (5/9)
02	43% (3/7)	02	56% (5/9)
044	43% (3/7)	025	50% (4/8)
025	33% (2/6)	03	44% (4/9)
1241	14% (1/7)	044	44% (4/9)
ℙ <sup>46</sup>	—	1241	33% (3/9)
04	—	04	0% (0/1)

Table 9.2 1 & 2 Thessalonians in 1739 according to *Teststellen*

I have sorted the data to separate it by epistle and the results for 1 Thessalonians alone are as follows.

<sup>2</sup> Aland et al., eds., *Text und Textwert: Kolosserbrief bis Hebräerbrief*, 200. [Trans: The two Thessalonian letters are combined in the main list and the supplementary list into one unit (see pp. 325ff and \*126ff, respectively), because 1 Thess offered only 5 and 2 Thess only 4 test sites. This happened with some hesitation, which still has to be mentioned. But 5 or 4 test sites did not seem to provide a sufficient basis for evaluating the text of the manuscripts. Even then, the verdict remains difficult because a total of 9 test sites (even if only 11 Nestle pages) now offered but a narrow base (because a 2-reading already had a value of 11%). In any case, the result was safer than with isolated treatment of the letters.]

<sup>3</sup> Aland et al., eds., *Text und Textwert: Allgemeines, Römerbrief und Ergänzungsliste*, \*135; Aland et al., eds., *Text und Textwert: Kolosserbrief bis Hebräerbrief*, 346.

1 Thess in 1739 according to <i>Teststellen</i>			
Hauptliste		Ergänzungsliste	
01	67% (2/3)	ℙ <sup>46</sup>	100% (1/1)
02	67% (2/3)	02	80% (4/5)
03	67% (2/3)	025	80% (4/5)
025	67% (2/3)	044	60% (3/5)
044	67% (2/3)	1241	60% (3/5)
1241	33% (1/3)	01	40% (2/5)
ℙ <sup>46</sup>	–	03	40% (2/5)
04	–	04	0% (0/1)

Table 9.3 1 Thess in 1739 according to *Teststellen*

The first thing to comment on is a disagreement over the reading of ℙ<sup>46</sup> for the one test passage in which it is present and agrees with 1739 in a Majority Text reading. In 1 Thess 5.27, most manuscripts read τοῖς ἀγίοις ἀδελφοῖς against the shorter Nestle-Aland text reading τοῖς ἀδελφοῖς. The *Text und Textwert* volumes include ℙ<sup>46</sup> in the list of witnesses attesting the expanded reading.<sup>4</sup> Having ℙ<sup>46</sup> in support of this reading goes back to Kenyon's *editio princeps*.<sup>5</sup> The problem with the reading is that it exists entirely as a reconstruction of missing text on a leaf for which more text is missing than is extant. My own transcription reconstructs the line and a few surrounding it as follows.<sup>6</sup>

5	τας εν φιληματι αγιω] ενορκιζω	5.27
	υμας τον κν αναγνωσθηναι τ]ην επιςτο	
	λην πασιν τοις αδελφοις η] χαρις	5.28
	του κυ ημων ιηυ χρυ μεθ υμων]	

The spacing simply does not allow for a firm understanding of what the papyrus might have read. Accordingly, for my own overall similarity calculations, ℙ<sup>46</sup> is considered lacunose at this point and thus not factored into the levels of agreement. This issue appears again later in this chapter, since the absence of ℙ<sup>46</sup>'s reading results in the variant being categorized as an E1 group reading.

The *Text und Textwert* editors are correct that “the verdict remains difficult” based on the slight data that are available. About the only constant through all of the various methods of calculation was the relatively high positioning of 02. Within the breakdown that just considers 1 Thessalonians, this observation can be extended to 025 as well. In

<sup>4</sup> Aland et al., eds., *Text und Textwert: Kolosserbrief bis Hebräerbrief*, 310.

<sup>5</sup> Kenyon, ed., *The Chester Beatty Biblical Papyri, Fasciculus III, Supplement: Pauline Epistles, Text*, 156.

<sup>6</sup> Other transcriptions with the same reconstruction as mine include Ebojo, “A Scribe and His Manuscript,” 837 and the *New Testament Virtual Manuscript Room*, from the Institut für Neutestamentliche Textforschung, available at: <http://ntvmr.uni-muenster.de/manuscript-workspace> (accessed 22 July 2019).

comparison, the results from my own collation and calculation of overall similarity for 1739 in 1 Thessalonians are given below in Table 9.4.

Overall Similarity in 1 Thessalonians (Total Variants: 160)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	5/9	122/160	110/159	126/160	25/33	83/108	109/160	113/160	126/160	121/160
ℙ <sup>46</sup>	5/9	100								4/9	
01	122/160		100							101/160	
02	110/159			100						99/159	
03	126/160				100					112/160	
04	25/33					100				20/33	
025	83/108						100			77/108	
044	109/160							100		98/160	
1241	113/160								100	98/160	
1739	126/160	4/9	101/160	99/159	112/160	20/33	77/108	98/160	98/160	100	102/160
Byz	121/160									102/160	100

Table 9.4 Overall Similarity in 1 Thessalonians

In ranked order of percentage agreement, the data are as follows.

Overall Similarity for 1739 in 1 Thess	
025	71.3%
03	70%
Byz	63.8%
01	63.1%
02	62.3%
044	61.3%
1241	
04	60.6%
ℙ <sup>46</sup>	44.4%

Table 9.5 Percentage Levels of Agreement with 1739 in 1 Thessalonians

To a certain extent, the low levels of agreement between 1739 and ℙ<sup>46</sup> and 04 should be ignored, and decisions about their relationships, if determinable at all, delayed until the subsequent analyses in this chapter are performed. Both ℙ<sup>46</sup> and 04 are far too lacunose to have these results be meaningful, although the percentages for ℙ<sup>46</sup> are roughly consistent with previous epistles. Within my calculation there are clearly two strata of manuscripts, with 025 and 03 occupying one tier while the Byzantine Text 01 02 044 and 1241 occupy another. The move of 025 into top position differs from what has been seen in previous chapters, though it was noted earlier with the *Teststellen* data for 1 Thessalonians. The order of manuscripts is largely mirrored in their levels of agreement with the Nestle-Aland text as given in the following table.

Overall Similarity for NA <sup>28</sup> in 1 Thess	
03	78.8%
1739	
025	76.9%
01	76.3%
04	75.8%
Byz	75.6%
1241	70.6%
02	69.2%
044	68.1%
ℙ <sup>46</sup>	55.6%

Table 9.6 Overall Similarity with NA<sup>28</sup> in 1 Thessalonians

We find the Nestle-Aland text closely aligned once again with the texts of 03 and 1739 with 025 following closely behind this time. With this chart, however, there are no clear strata in the witnesses, but instead a steady decline in overall agreement. What this plausibly suggests is that while most of the Eastern Branch manuscripts, minus 025, retain roughly typical levels of agreement with the Nestle-Aland text seen in previous chapters, there is a noticeable shift in their lack of agreement with 1739. This suggests that 1739 may be more closely affiliated with the Western Branch in 1 Thessalonians. These theories will need to be examined in the course of the following analyses of special agreements and indicative errors, though the lack of attestation from ℙ<sup>46</sup> will make confident judgments difficult. Additionally, the shift in 025's positioning in every method of evaluating the manuscripts necessitates a closer look in the following analyses into 025's affiliations and then any agreements between 1739 03 and 025 as possibly indicative of a Western Branch affiliation for 1739.

## 2 Special Agreements

Of the 160 total places of variation from the NA<sup>28</sup> text in 1 Thessalonians found among all of the witnesses collated, thirty-four are attested by 1739. The category breakdown of these thirty-four variations is as follows:

1739 Special Agreement Groups									
P	P1	E	E1	E2	E3	E4	E5	E6	U
0	0	2	2	2	0	1	3	0	24

Table 9.7 Breakdown of Special Agreements in 1 Thessalonians

### 2.1 P

There are no shared variant readings between 1739 and ℙ<sup>46</sup> and 03 in 1 Thessalonians.

## 2.2 *P1*

There are no shared variant readings between 1739 and  $\mathfrak{P}^{46}$  03 and 01 in 1 Thessalonians.

## 2.3 *E*

There are two shared variant readings between 1739 and all of the extant members of the Eastern Branch in 1 Thessalonians. The two variants include one rewording (1 Thess 3.2) and one omission (1 Thess 4.1).<sup>7</sup> 04 is absent in both instances, while 025 is absent for the omission.

## 2.4 *E1*

There are two variant readings shared between all of the extant members of the Eastern Branch except 01. The first, at 1 Thess 4.8, involves a tense change of a participle, for which 04 and 025 were lacunose. The second shared reading, at 1 Thess 5.27, where 04 is lacunose, is the addition in which τοῖς ἀδελφοῖς is changed to τοῖς ἀγίοις ἀδελφοῖς. This variant unit was already discussed in the above section on overall similarity in relation to whether, as some editions have it,  $\mathfrak{P}^{46}$  would have supported the variant reading. As indicated in that discussion,  $\mathfrak{P}^{46}$  is considered lacunose due to the indeterminable nature of reconstructing the papyrus at this point.

## 2.5 *E2*

The *E2* group—identified as a reading supported by 01 plus up to two members of the Eastern Branch—contains two shared readings. The first is the substitution of the perfect δεδώκαμεν for the aorist ἐδώκαμεν by 01 and 1739 in 1 Thess 4.12. The second shared reading is the omission of the first καί in 1 Thess 5.15 by 01\* 02 and 1739.

## 2.6 *E3*

There are no shared variant readings between 1739 and 01 02 and 04 only in 1 Thessalonians. The shared reading between 1739 01 and 02 only in 1 Thess 5.15 in *E2* above could have been placed in this group since 04 is lacunose for the variant unit but technically belongs to *E2*, and the difference hardly impacts the conclusions drawn.

## 2.7 *E4*

Only one variant reading is shared by 1739 and the grouping of 025 044 1241 and the Byzantine Text. In 1 Thess 2.6, these witnesses undo the elision of ἀπ' to ἀπό before ἄλλων.

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<sup>7</sup> The variant at 1 Thess 3.2, as presented, is properly a substitution, but there are other competing rewordings as will be discussed in the relevant indicative error section.

## 2.8 E5

There are four variant readings shared by 1739 and a majority of the Eastern Branch witnesses that do not conform to one of the previous categories. These readings can be found in Table 9.8 below. The variants are comprised of one omission (1 Thess 1.5), one addition (1 Thess 2.4), and one substitution involving a noun change (1 Thess 2.7).

E5: 4 (or more) of the 7 Eastern Branch MSS not Matching One of the Previous Categories			
Passage:	<i>Text</i>	Variant	Witnesses
1 Thess 1.5	εν(5)	OMIT	01 02 04 025 1739
1 Thess 2.4	θεω	τω θεω	01 <sup>ca</sup> 02 044 1241 1739 <i>Byz</i>
1 Thess 2.7	νηπιοι	ηπιοι	01 <sup>corr</sup> 02 04 <sup>2</sup> 025 044 <sup>c</sup> 1241 1739 <i>Byz</i>

Table 9.8 E5 Readings in 1 Thessalonians

## 2.9 E6

There are no shared variant readings between 1739 and the Byzantine Text exclusively or with two other Eastern Branch manuscripts in 1 Thessalonians.

## 2.10 U

The undefined group, as typical, contains the largest number of variant readings. The twenty-four readings with either mixed attestation or that do not meet the criteria for any of the other groups can be seen in Table 9.9 below. Nine of the readings are singulars in 1739, only two of which occur at places with competing variants (1 Thess 4.8 and 5.15). These two singulars will be revisited later since they are potentially significant for determining the place of 1739 in the development of the text. There are no clear patterns within the singulars, with omissions, transpositions, substitutions, and rewordings all being present.

Another important subgroup is those readings shared by 03 and 1739 where P<sup>46</sup> is lacunose. There are five such readings (1 Thess 1.8; 2.16; 4.1, 14; and 5.3) plus another that is also supported by 01 (1 Thess 2.13). The six aforementioned readings involve two omissions, one addition, and three transpositions. As has been customary, these will be discussed in more detail in the **Other Special Agreements and Considerations** section.

Six of the readings in the undefined group are supported by 1739 and only Eastern Branch manuscripts but do not meet the criteria of the defined groups. Two of these are readings shared only by 02 and 1739 (1 Thess 4.6 and 5.4), three by 044 and 1739 (1 Thess 4.4, 9, and 13), and one by 1241 and 1739 (1 Thess 2.19). These involved two additions, one omission, two substitutions, and one transposition. Finally, three of the undefined readings—all omissions—featured support from both Eastern and Western Branch manuscripts (1 Thess 3.13; 4.8, and 4.11).



U: Neither the P <sup>46</sup> -03 Group or Any Grouping within the Eastern Branch			
Passage:	<i>Txt</i>	1739 Variant and Witnesses	Other Variant and Witnesses
1 Thess 1.8	εν(2) τη(2)	OMIT 03 1739	—
1 Thess 2.4	του θεου	θεου 1739	—
	τας καρδιας ημων	3 1 2 1739	—
1 Thess 2.13	εστιν αληθως	2 1 01 <sup>st</sup> † 03 1739	1 01*†.††
1 Thess 2.16	επ αυτους η οργη	3 4 1 2 03 1739	—
1 Thess 2.19	ιησου	+ χριστου 1241 1739	—
1 Thess 3.4	και(2)	OMIT 1739	—
1 Thess 3.5	εις(1) το γνωναι	του γνωναι 1739	—
1 Thess 3.6	ημας(2) ιδειν	2 1 1739	—
1 Thess 3.13	υμων τας καρδιας	τας καρδιας ημων 1739	—
	αμην	OMIT 01 <sup>ca</sup> 03 044 1241 1739 <i>Byz</i>	—
1 Thess 4.1	ουν	OMIT 03* 1739*	—
	και(2) αρεσκειν θεω καθως(2) και(3) περιπατειτε	OMIT 1739	—
1 Thess 4.4	ειδεναι	+ ενα 03 <sup>c</sup> 044 1739	—
1 Thess 4.6	και(2)	OMIT 02 1739	—
1 Thess 4.8	και	OMIT 02 03 1739*	—
	το(1) πνευμα αυτου το(2) αγιον	1 2 4 5 3 1739	3 1 2 4 5 02
1 Thess 4.9	εχετε	εχομεν 01 <sup>ca</sup> 044 1739	ειχομεν 03
1 Thess 4.11	ιδιαις	OMIT 01 <sup>ca</sup> 03 044 1739	—
1 Thess 4.13	καθως	ως 01ca 044 1739	—
1 Thess 4.14	και(2) ο θεος	2 3 1 03 1739	—
1 Thess 5.3	οταν	+ δε 01ca 03 1739	+ γαρ 025 044 1241 <i>Byz</i>
1 Thess 5.4	η ημερα υμας	3 1 2 02 1739	—
1 Thess 5.15	αποδω	ανταποδω 1739	αποδοι 01*

Table 9.9 U Readings in 1 Thessalonians

## 2.11 Summary of Special Agreements

One immediate outcome of the preceding survey of special agreements is a rejection of any possible close relationship between 03 025 and 1739. Indeed, there is not a single instance of the three manuscripts agreeing at a point of variation. This finding prompted a second look at the collation, where only one agreement between 03 and 025 in a variant reading—*ηυδοκχαμεν* for *ευδοκχαμεν* in 1 Thess 3.1—was found. Accordingly, a Western Branch affiliation for 025 in 1 Thessalonians can be ruled out. The possibility, which must be investigated elsewhere, remains that 025 is the best representative of the Eastern Branch in 1 Thessalonians. Nonetheless, it appears the manuscripts divide along the normal Eastern Branch and Western Branch split.

Despite all of the categorizable special agreements falling into Eastern Branch categories, the judgment cannot yet be rendered that 1739 aligns with the Eastern Branch in 1 Thessalonians. Not only do the readings in the E-groups need to be investigated as

potential indicative errors to conclude this, the near complete absence of  $\mathfrak{P}^{46}$  makes finding P-group readings almost impossible by definition. Accordingly, the special agreement groupings can only provide an imperfect picture of the textual affiliations in the epistle. Given the problems resulting from  $\mathfrak{P}^{46}$ 's limited testimony, the numerous readings from the undefined category with support from 03 and 1739, and once 01 also, become especially important in the following analysis. If these U category readings are actual P-group readings, then the Eastern and Western branches would have ten and six special agreements, respectively, which is much more balanced than the current picture presents. In many respects, then, the preceding look into the special agreements has been wholly inconclusive and requires further study. Perhaps the only secure takeaway from the analysis of special agreements is that 1739 has a particularly early form of the text in 1 Thessalonians. In only one instance in the defined group—the E4 group reading at 1 Thess 2.6—does 1739 support a reading where 01 02 or 04 (or a combination of them) is not present. This same tendency, now including 03, holds for the vast majority of the undefined readings as well.

### 3 Indicative Errors

The next step then is to determine whether or not any of the shared readings can be considered indicative. Of key importance are the ten readings from the E-groups, the six readings with support from 03 and 1739 or 01 03 and 1739, and the two singular readings in 1739 that occurred in variant units with other competing variants. As always, the goal is to find those shared readings that demand common ancestry between the witnesses or that reveal something about the place of 1739 in the development of the text.

#### 3.1 *E (All Members of the Eastern Branch)*

Both of the readings in the E group require comment. The phrase *καὶ συνεργὸν τοῦ θεοῦ* in 1 Thess 3.2 has several different variants. The variants and supporting witnesses, with supplementation from the Nestle-Aland apparatus and the remaining Family 1739 members, are:

- 1) *καὶ συνεργὸν* 03
- 2) *καὶ διακονὸν τοῦ θεοῦ* 01 02 025 044 0278 6 81 424<sup>c</sup> 1241 1739 1881 2464
- 3) *καὶ διακονὸν τοῦ θεοῦ καὶ συνεργὸν ἡμῶν* 06<sup>2</sup> 018 020 104 365 424\* 630 1505 Byz
- 4) *διακονὸν καὶ συνεργὸν τοῦ θεοῦ* 010 012
- 5) *txt* 06\* 33

The two longer readings are clearly conflations of the other readings. The support for the other two variant readings divides cleanly between the Eastern and Western Branches, with the majority of Family 1739 backing 1739's reading. The shortened reading of Vaticanus is related to the Nestle-Aland text reading and is not an ancestor of the other readings, which

means the only remaining question is whether δῖακονον for συνεργόν is likely to have arisen multiple times independently. The potentially scandalous claim that Timothy is God's coworker could be seen as a motivator for making the change to the less lofty "servant." However, as pointed out by Metzger, the similar phrase θεοῦ γάρ ἐσμεν συνεργοί in 1 Cor 3.9 is not similarly changed.<sup>8</sup> The ascription συνεργὸν τοῦ θεοῦ, then, appears not to have been as problematic as some have assumed and therefore repeated alteration of the text in 1 Thess 3.2 seems less likely. Accordingly, the shared reading here between numerous Eastern Branch witnesses and 1739 should be considered an indicative error.

In 1 Thess 4.1, 01 02 044 1241 1739 and the Byzantine Text omit ἵνα. The omission is also attested by every Family 1739 member. There is a slight chance that the omission resulted accidentally from visual confusion in majuscule script between the *nomen sacrum* ἸΥ and ΙΝΑ. More likely, however, is the explanation that ἵνα was omitted because of a perceived redundancy with the following καὶ ὅτι. The double subordinating conjunction is rare in the New Testament, occurring three other times in Paul and once in John.<sup>9</sup> For all practical purposes, these instances are unaffected by variation, suggesting that scribes were not troubled by it.<sup>10</sup> Accordingly, the variant reading should be considered an indicative error, although with less importance than others since it involves the omission of a *minor word*.

### 3.2 *E1 (1739 joins the Entire Eastern Branch minus 01)*

The first shared reading in this group is the change from διδόντα to δόντα in 1 Thess 4.8 attested by 02 044 1241 1739 and the Byzantine Text. 04 and 025 are lacunose here, which makes the shared reading a less than ideal member of the group that nonetheless meets the requirements. The variant reading is also supported by all of the Family 1739 manuscripts (6 424<sup>c</sup> 630 1881). In terms of support, the variant exhibits all of the characteristics of an indicative error: cohesive support among the secondary Eastern Branch manuscripts without mixing from other groups (03 06 010 and 012 all support the Nestle-Aland reading). However, the change from the present to the aorist participle could have been a theologically motivated change that occurred multiple times in the Eastern Branch. Depending on one's particular pneumatological emphasis and within the context of an address to believers about life as Christians, it makes sense to indicate that God's giving of the Holy Spirit is a completed activity rather than an ongoing one. Further, though less important, the change to the aorist also matches the tense of God's previous action of

<sup>8</sup> Metzger and Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 339, cf. the broader discussion on 337–339; Metzger, *Textual Commentary*, 563.

<sup>9</sup> 1 Cor 1.31; 2 Cor 8.6, 9.3; and Jn 13.15.

<sup>10</sup> The lone exception, according to the CNTTS apparatus, is in 1 Cor 1.31 where GA 131 omits ἵνα.

calling the Thessalonian believers in the previous verse (4.7). These two factors provide enough of a reason to believe the variant reading could have arisen multiple times independently, and therefore it cannot be considered an indicative error.

For the second variant, we return to the addition of ἁγίοις in 1 Thess 5.27 by 02 025 044 1241 1739 and the Byzantine Text to create the reading τοῖς ἁγίοις ἀδελφοῖς (cf., discussion in §§1 & 2.4). From a manuscript support viewpoint, the variant reading has all of the signs of being indicative—it is read by the majority of the members of one branch, all of Family 1739 (6 424 630 and 1881), and is opposed by a small group of manuscripts in 01\* 03 the group of 06 010 012, and a few others. Textually, harmonization to similar use is an unlikely explanation for the rise of the variant, since declensions of ὁ ἅγιος ἀδελφός do not occur elsewhere in Paul.<sup>11</sup> Metzger offers as a possible explanation that the variant arose under the influence of ἁγίῳ in 5.26.<sup>12</sup> This is plausible, but not convincing enough to suggest the variant arose multiple times due only to the proximity of the same lexeme, which did not modify ἀδελφούς in that verse and was in the wrong number form. Accordingly, this points in the direction of the shared reading being an indicative error even if the initial discussion over the debated, but unknown, reading of P<sup>46</sup> for this variant unit must temper the impact of this conclusion. As it stands, indicative errors in this E1 group have been rare but provide direct rebuttal of Zuntz's claim that "wherever the less distinguished members of the 'Alexandrian' group oppose its leaders P<sup>46</sup> 03 and 01, [1739] hardly ever joins the former."<sup>13</sup>

### 3.3 *E2 (1739 Joins 01, Plus up to Two Members of the Eastern Branch)*

Of the two special agreements in the E2 group, only the reading in 1 Thess 4.2 requires further comment. The omission of καί in 1 Thess 5.15 can be quickly rejected as not indicative due to its high likelihood of being omitted independently as unnecessary or difficult and on account of its attestation by both Eastern and Western branch manuscripts (e.g., 06 010 012) as revealed in the Nestle-Aland apparatus.<sup>14</sup> Returning to 1 Thess 4.2, 01 and 1739 have changed the aorist ἐδώκαμεν into the perfect δεδώκαμεν. The variant unit is not represented in the Nestle-Aland text and apparatus, but the CNTTS apparatus adds 69 424<sup>c</sup> 1319 1573 and 1881 in support of the perfect; a competing variant—παρεδώκαμεν in 06 010 012—is also listed. Of the remaining Family 1739 manuscripts, 6 reads the perfect while 630 reads the aorist. As far as stylistic tendency in Paul, conjugations of δίδωμι followed by a declension of κύ occur nine times, eight of which utilize the aorist tense and one the

<sup>11</sup> This is true in both the Nestle-Aland and Byzantine texts, so that it cannot be said that the reading arose to match similar Byzantine renderings of Pauline phrasing.

<sup>12</sup> Metzger, *Textual Commentary*, 566.

<sup>13</sup> Zuntz, *Text of the Epistles*, 78.

<sup>14</sup> The omission is also supported by 6 424<sup>c</sup> and 1881 within Family 1739.

present tense. Contextually, nothing suggests that a perfect is better suited for the context in terms of sense or matching surrounding tense. Transcriptionally, reduplication of an augmented tense, especially the aorist, is always theoretically possible as simply a visual error. Despite this possibility, the small group of closely related witnesses, including the bulk of and most consistent members of Family 1739, and lack of contextual or stylistic reasons to effect the change, it is best to consider this reading an indicative error linking 01 and 1739.

### 3.4 *E4 (1739 joins 025 044 1241 and Byz)*

The lone reading in this group is the undoing of the elision of ἀπ' to ἀπό before ἄλλων in 1 Thess 2.6, which is against Attic and Koine 'customary' elision of prepositions with pronouns.<sup>15</sup> The late support for this variant suggests that the custom may have changed as manuscripts departed from *scriptio continua*. The CNTTS apparatus reveals that the variant is also supported by 06 010 and 012, which suggests it has arisen multiple times independently. The reading therefore cannot be considered an indicative error.

### 3.5 *E5 (1739 Joins Four [or more] of the Seven Eastern Branch Manuscripts not Matching a Previous Category)*

The E5 group contains three instances of special agreements. Two of these can be quickly dismissed as not indicative. The first is the change from θεῶ to τῷ θεῶ in 1 Thess 2.4. Its support is mixed with 010 and 012, among others, reading the variant and the shift from a third to second attributive construction is not an obvious improvement of the style or toward New Testament use.<sup>16</sup> The other is the change from νήπιοι to ἥπιοι in 1 Thess 2.7, for which the transcriptional difficulties make declaring the change an indicative error impossible.

The remaining shared reading is the omission of the fifth ἐν in 1 Thess 1.5 supported by 01 02 04 025 and 1739. The variant is also supported by 6 424<sup>c</sup> and 1881 from Family 1739. There is little grammatically or contextually to suggest that the ἐν would have been omitted intentionally. However, there is the possibility of a transcriptional error occurring in multiple manuscripts caused by the ending of ἐγενήθημεν and ἐν. So, while the variant has support from only Eastern Branch manuscripts, the likelihood of a transcriptional error prevents this shared reading from being considered indicative.

<sup>15</sup> Blass and Debrunner, *A Greek Grammar*, §17; Robertson, *A Grammar of the Greek New Testament*, 207.

<sup>16</sup> See Daniel B. Wallace, *The Basics of New Testament Syntax: An Intermediate Greek Grammar* (Grand Rapids: Zondervan, 2000), 618.

### 3.6 *U (1739 Joins None of the Defined Groups)*

The two especially important readings in this group are the two singulars in 1739 for which there are competing variants in the variant unit among the manuscripts collated. The first of these occurs at 1 Thess 4.8 where 1739 transposes τὸ πνεῦμα αὐτοῦ τὸ ἅγιον as τὸ πνεῦμα τὸ ἅγιον αὐτοῦ. Codex Alexandrinus also relocates αὐτοῦ to create the reading αὐτοῦ τὸ πνεῦμα τὸ ἅγιον. The variant unit is not covered in the Nestle-Aland apparatus, but the CNTTS apparatus adds 223 with 02 and 1 1242 1505 1881 and 2495 with 1739. The other members of Family 1739—6 424 630—all contain the Nestle-Aland text reading. The repositioning of αὐτοῦ from between τὸ πνεῦμα and τὸ ἅγιον creates a smoother reading from a somewhat clumsy construction and is likely to have happened several times. The lack of genealogical link is confirmed in this instance since only 1881, which is closest to 1739, has the reading among the family of manuscripts. In sum, the reading in 1739 does not provide any genealogical data linking the manuscript to 02 or any others.

The second of these singulars in 1739 is in 1 Thess 5.15, where the manuscript reads ἀνταποδῶ in place of ἀποδοῦ. A competing reading, ἀποδοι, is read by 01\* as well as 06 010 012 according to the CNTTS apparatus. Within Family 1739, the variant reading in 1739 is also attested by 1881 but opposed by 6 424 and 630, which all carry the reading of the Nestle-Aland text. The reading in 1739 provides a slightly more nuanced meaning to the text, though not one that a reader was likely to miss in the reading of the critical text.<sup>17</sup> The reading in 01 and the few others is unrelated to this and thus cannot be used to establish a genealogical link between the manuscript and 1739. Further, the lack of coherence among Family 1739 members shows that the reading shared by 1739 and 1881 is the result of accident rather than inheritance.

### 3.7 *Other Special Agreements and Considerations*

The primary set of readings to be taken up in this section are those six variant units wherein 1739 agrees with 03 (and once with 01 and 03) and P<sup>46</sup> is lacunose. Of these, the transpositions at 1 Thess 2.13 and 2.16 and the omission in 1 Thess 4.1 can be dismissed as not indicative due to lack of sufficient support among Family 1739 members.<sup>18</sup> The remaining three readings require further discussion. The first of these, the omission of ἐν τῇ before Ἀχάϊα in 1 Thess 1.8, is supported by 03 018 6 33 365 614 629 630 1505 and 1739 according to the Nestle-Aland apparatus. Among the remaining Family 1739 members, the reading is also tangentially supported by 1881, which omits ἐν only but is not read by 424. The omission is unlikely to have arisen accidentally due to an error of the eye, a reason

<sup>17</sup> See Bauer et al., eds., *BDAG*, s.v. ἀποδίδωμι (4) and ἀνταποδίδωμι.

<sup>18</sup> The transpositions in 1 Thess 2.13 and 2.16 are not supported by 6 424 or 630. The omission in 1 Thess 4.1 is not supported by 6 or, most importantly, 1881.

supported by the lack of similar variance in the exact same sequence ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ in the preceding verse. This near repetition also makes intentional omission an unlikely cause since scribes would have been likely to keep them the same or omit ἐν τῇ before both nouns in the second instance. These factors suggest that the reading shared here by 1739 and 03 is an indicative error.

The next agreement between 1739 and 03 occurs in 1 Thess 4.14 where both manuscripts transpose the phrase καὶ ὁ θεός to place καὶ in the final position. There is very little reason to suppose that the reading makes better grammatical or contextual sense such that scribes may have been independently motivated to create the reading. In many ways, it is harder to make sense of the repositioning of καὶ. No other Family 1739 member supports the reading, but 424<sup>c</sup> and 1881 have simply ὁ θεός. This raises the possibility that 424<sup>c</sup> and 1881 inherited the reading of 03 and 1739 but omitted the now-out-of-place καὶ. Alternatively, these two manuscripts may have omitted καὶ from its original position due to its superfluousness to the sense of the text. However, given that 1881 is the textually closest manuscript to 1739 and that 424 was corrected against a manuscript very near to 1739, it seems more likely that their reading is dependent on the reading carried by 1739, though this tells us nothing about the relationship of that manuscript to 03. However, using the overall similarity data as an indicator of genealogical versus accidental agreement, the high level of overall agreement between 1739 and 03 suggests it is best to view the agreement of the manuscripts here as an indicative error.

The final reading from this group is in 1 Thess 5.3 where there is an addition of a conjunction following ὅταν. The textual tradition supports two variants, γάρ and δέ, and the breakdown of Greek witnesses according to the Nestle-Aland apparatus plus the remaining Family 1739 member is as follows.

δέ 01<sup>2</sup> 03 06 0226 6 104 1505 1739 1881 2464  
 γάρ 018 020 025 044 0278 81 365 424 630 1175 1241 Byz  
*txt* 01\* 02 010 012 33

It is generally the case that the witnesses have divided along the Eastern and Western Branches, with the Western Branch split between support for the Nestle-Aland text reading and δέ. The transition from verse 5.2 to 5.3 is bare with only ὅταν and would be improved with the addition of a coordinating conjunction. This would also bring the verse in line with the general flow of the entire pericope, which is set off by repeated use of δέ and γάρ. The split among Family 1739 members perhaps confirms this inclination for scribes to clarify or harmonize the verse. These factors make it so that the shared reading cannot be considered an indicative error.

### 3.8 Summary of Indicative Error Findings

The preceding analysis showed that six of the special agreements should be elevated to the level of indicative error. Once again, this does not mean the other shared agreements are insignificant nor does it mean they are not genealogically related. Instead, indicative errors are those agreements that cannot apparently be explained in any other way than genealogically (i.e., no potential for accidental agreement). The six indicative errors had the following distribution, remembering that one of those in the E group was a weak indicative error involving a *minor word*.

Distribution of Indicative Errors									
P	P1	E	E1	E2	E3	E4	E5	E6	U
0	0	2	1	1	0	0	0	0	2

Table 9.10 Distribution of Indicative Errors in 1 Thessalonians

This distribution is interesting because it illustrates the tendency for 1739 in the text of 1 Thessalonians to align in significant ways with the Eastern Branch manuscripts. However, the two indicative errors in the undefined category linked 1739 with 03. The categories containing indicative errors are both helpful and problematic. On the one hand, the one indicative error in E1, as already mentioned, helpfully provides yet another piece of evidence against Zuntz's claim that 1739 hardly ever joins the "lesser Alexandrians" against  $\mathfrak{P}^{46}$  01 and 03.<sup>19</sup> The indicative errors also reinforce just how early and good the text of 1739 is; each indicative error was supported by at least one of 01 02 or 03 in an epistle for which  $\mathfrak{P}^{46}$  and 04 are effectively unavailable. On the other hand, having indicative errors in both directions makes it problematic for reaching informed conclusions on the basis of indicative errors alone.

## 4 Conclusion

It was noted in the introduction that the highly lacunose nature of  $\mathfrak{P}^{46}$  and brevity of the epistle would make reaching firm conclusions difficult. The hope in including 1 Thessalonians in this study was that it would make for a testing ground to see what kind of conclusions could be reached by effectively relying only on 03 to establish a Western Branch affiliation for 1739. These types of agreements were often studied in other epistles but always balanced by appeal to places where both 03 and  $\mathfrak{P}^{46}$  were extant. All in all, the results seemed to show that having only 03 was not a detriment to seeing a Western Branch affiliation for 1739, though the overall picture of the manuscript in this epistle remains very mixed.

<sup>19</sup> Zuntz, *Text of the Epistles*, 78.



Beginning with overall similarity, 1739 was shown to be most similar to 025 and 03 and all three of those manuscripts were also the most similar to the Nestle-Aland text. The special agreements had a typical breakdown that favored 1739 as an Eastern Branch manuscript, though by definition none of the opposing special agreements could have been grouped in either the P or P1 categories since  $\mathfrak{P}^{46}$  was so lacunose. Still however, even counting those 03-1739 agreements that might have fallen into a P group, the Eastern Branch agreements outweighed the Western Branch ones ten to six.<sup>20</sup> Through the special agreements, any chance of 025 belonging to the Western Branch in 1 Thessalonians was also ruled out. The final look at indicative errors, as just covered, produced no clear direction, with indicative errors on both the Eastern and Western Branch sides. On the whole, there were marginally more special agreements and indicative errors for the Eastern Branch than the Western, yet the especially high level of overall similarity between 1739 and 03 and two indicative errors between them suggests that declaring 1739 an Eastern Branch witness in 1 Thessalonians may not be warranted.

Despite less than ideal conclusions as to the affiliation of 1739, the study of its text in 1 Thessalonians has reaffirmed its importance as an early witness to the text of the epistle. It consistently aligns with the best and earliest witnesses—in this case, both Eastern and Western Branch witnesses—and it matched 03 with the highest level of agreement with the Nestle-Aland critical text.

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<sup>20</sup> This is a maximal count skewed towards inflating the Western Branch side since it includes the 03-1739 agreements from the U group but does not count agreements in the U group between 1739 and Eastern Branch manuscripts. If those are included, the ratio jumps to sixteen to six in favor of Eastern Branch affiliation.

# Conclusion

The present study began by introducing the scribe, Ephraim, and the manuscript at the center of this study that he produced. We know several other important manuscripts of biblical and non-biblical texts produced by Ephraim, and we can plausibly reconstruct the academic environment in which he worked in the mid-tenth century. In 1739, his *praxapostolos* manuscript, we meet with an important witness to the text of the Pauline Epistles that has a complex but understandable textual history, leading back to the first half of the first millennium. The impact of this textual history on the manuscript's textual affinities gives rise to the central research question:

“What is the place of 1739 in the textual history of Paul's letters?”

In the history of research chapter, the two major views on this question, put forth most prominently by Günther Zuntz and Stephen Carlson, were introduced. Zuntz, in a study primarily of 1 Corinthians and Hebrews, found 1739 to form a group with  $\mathfrak{P}^{46}$  and  $\alpha 3$ , which he referred to as ‘proto-Alexandrian.’ Carlson, on the other hand, found Galatians in 1739 to be closely related to  $\alpha 2$  and  $\alpha 4$  and standing in the developmental path toward the Byzantine Text. This chapter was followed by a description of the methods that outlined how the central research question would be investigated. The heart of the thesis then concentrated around applying this method to the six other Pauline epistles. In what follows I will offer a summary of the findings from each epistle, synthesize those findings, then revisit the positions of Carlson and Zuntz in light of the findings, and reflect on the method. Finally, the study will conclude by considering the applications of these findings for textual criticism of the Pauline Epistles and Pauline studies more generally as well as mentioning a few desiderata.

## 1 Summary of Findings

This section will contain a summary of the results from the analysis of each epistle along with a brief mention of two other tendencies in 1739 that were noted. As a reminder, the data for the overall similarity calculations and the collation are available in Appendices I and II.

### 1.1 *Textual Affinities*

The analysis of each epistle consisted of overall similarity calculations, a survey of the group agreements (396 in total), and an investigation of these to determine which could be labeled indicative errors.

### 1.1.1 Romans

In Romans, which had text supposedly drawn from Origen's *Commentary on Romans* and from the *παλαιόν* that was the source for the rest of the epistles, all three phases of analysis—overall similarity, special agreements, and indicative errors—indicated a close relationship between 1739 and the Eastern Branch manuscripts. The analysis particularly confirmed a closeness with 02 and 04 and the more Byzantine texts, especially 044. Further, there were no significant shifts in textual affiliations for 1739 between the sections based on Origen's *Commentary on Romans* and the *παλαιόν* sections. Although a jump in overall similarity with 03 was detected for the commentary sections, this closeness was not borne out in the special agreements or indicative errors. Finally, the shifting affiliations for 03 itself between the commentary and the *παλαιόν* sections is interesting and worthy of additional investigation.

### 1.1.2 2 Corinthians

The text of 2 Corinthians in 1739 was found to be affiliated most closely with the Eastern Branch of the manuscript tradition. While the overall similarity found it most similar to 01, followed by 03, then 025 and 04, the high level of agreement with 03 was not supported through the rest of the analysis. Although there were few indicative errors to draw upon, the further analysis of the data for this epistle revealed that the particular affinities of 1739 were with 1241 and the more Byzantinized witnesses 025 044 and the Byzantine text itself, although there were numerous special agreements with the early Alexandrians 01 02 and 04 as well.

### 1.1.3 Ephesians

The text of Ephesians in 1739 was found to most closely align with the Eastern Branch. There were only a few indicative errors, which did not allow for a particularly specific breakdown of the manuscript's affiliations. The overall similarity data for 1739 favored 01, and the special agreements featured 01 and 02 most prominently. This suggests that 1739 is more closely related to the earlier Alexandrian manuscripts in the epistle. This judgment is not certain since 04, with which 1739 elsewhere closely aligns, is lacunose for about three-quarters of the epistle. Importantly, though, the singular readings at Eph 6.8 in 1739 revealed the manuscript to sit in the developmental path of the text toward the Byzantine standard.

### 1.1.4 Philippians

Philippians in 1739 was also revealed to have textual affinities with the Eastern Branch of the tradition. Although the indicative errors pointed in this direction, there were very few of them from which to draw upon. The decisive evidence that showed the impression

drawn from them to be correct is that the special agreements for the Eastern Branch outnumbered the Western Branch twelve to one. Once again, 04 was lacunose for the majority of the epistle, although close links were still found between this manuscript and 1739 in all phases of the analysis. Otherwise, the results pointed to fairly equal affinities with the Alexandrian manuscripts in the Eastern Branch as well as those partially Byzantinized texts, without any from this latter group particularly standing out.

#### 1.1.5 Colossians

Making a determination about the textual affiliations of 1739 in Colossians was made difficult by slight discrepancies between the various modes of investigation. The overall similarity data favored a Western Branch affiliation, with 03 having a markedly higher level of agreement with 1739 than any other manuscript. A look into special agreements in Colossians then tempered this initial impression on account of the Eastern Branch group readings outnumbering those from the Western Branch eleven to four. After analyzing these for indicative errors, the evidence tipped back in favor of a Western Branch affiliation for 1739, with two indicative errors for that side of the tradition compared to one for the Eastern Branch. The Western Branch affiliation for 1739 in Colossians was also indirectly supported by a noticeable drop in the manuscript's affinity with the Byzantine text as measured by overall similarity and in indicative errors.

#### 1.1.6 1 Thessalonians

The textual makeup of 1739 in 1 Thessalonians proved to be the most uncertain in this study. In part, the results were mixed between the various analyses, but also the epistle was used as a testing ground for whether or not 03-1739 pairings were sufficient to establish a Western Branch affiliation since  $\mathfrak{P}^{46}$  is lacunose for most of the epistle. The overall similarity calculations revealed 1739 to be significantly closer to 025 and 03 than any other manuscripts. The survey of special agreements was best understood as inconclusive, with the Eastern Branch group readings outnumbering Western Branch ones, including those only supported by 03 and 1739, ten to six. The Eastern Branch witnesses maintained a four to two advantage over the Western Branch witnesses when it came to the indicative errors. Both of the Western Branch indicative errors were between only 03 and 1739 where  $\mathfrak{P}^{46}$  was lacunose. Numerically, then, the special agreements and indicative errors suggested an Eastern Branch affiliation, and particularly with the earliest and best members of the branch. However, the Eastern Branch's affinity with 1739 in those areas was not so great as to be conclusive, especially in light of how significant the gap was between 03 and the Eastern branch witnesses in levels of overall similarity with 1739. These factors ultimately led to no conclusion being reached for 1739 in 1 Thessalonians. All that could be

demonstrated from the available data was that 1739 was closely aligned with the best Alexandrian manuscripts across the tradition.

## 1.2 *Other Tendencies*

There were a couple of trends that were noticed in the course of collating the witnesses that were not otherwise mentioned due to the method used. The first of these is that 1739 almost universally agrees with the spelling dominant in the later, more Byzantine manuscripts. Whether it was ἀλλά versus ἀλλ', ἐάν versus ἄν, the dropped *mu* in the future λήψονται, or the assimilation of prefixes before certain consonants (e.g., συν- → συμ- before π, β, φ, and ψ), 1739 has fully adopted the usage present in the later manuscripts. This is not surprising since the manuscript is a product of the tenth century, but it does demonstrate that editorial activity has occurred in the manuscript's copying or in an immediate exemplar that has made it, at least superficially, more Byzantine.

The other trend, mentioned briefly in Philippians, is that the οἱ<sup>ca</sup> corrector frequently agrees with 1739 in support of variant readings—a trend that von der Goltz recognized in his initial publication of the manuscript. Throughout the collation, the witness of οἱ<sup>ca</sup> consistently agreed with the secondary Alexandrians and the more Byzantinized manuscripts. Notably, in Colossians, in which it was shown that 1739 likely had a Western branch affiliation, 1739 and οἱ<sup>ca</sup> only agree five times in a variant reading out of the thirty-four times that οἱ<sup>ca</sup> supports a variant reading. By comparison, 1739 and οἱ<sup>ca</sup> agree in five out of sixteen such places in Philippians.<sup>1</sup> This plausibly corroborates some of the findings in this study, but the problems surrounding the witness of a corrector preclude making too much of this additional data (cf. Chapter 3, §4.1.4).

## 2 Zuntz and Carlson Revisited

We can now turn to revisiting the conclusions reached by Zuntz and Carlson in their studies on other letters in the Pauline corpus. On the whole, more epistles supported the textual scenario for 1739 described by Carlson in Galatians than they did the one formulated by Zuntz for 1 Corinthians and Hebrews. 1739 in Romans, 2 Corinthians, Ephesians, and Philippians was found to have affinities with the Eastern Branch of the tradition. Only Colossians in 1739 was found to be closely affiliated with the Western Branch manuscripts P<sup>46</sup> and 03. Unfortunately, the analysis could not reliably identify 1739's text of 1 Thessalonians as clearly belonging to one branch over the other.

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<sup>1</sup> The data for this analysis is from a fuller collation containing *orthographica* and other variants that have been eliminated from further consideration. Accordingly, the collation provided in Appendix II will likely have smaller figures for the readings of οἱ<sup>ca</sup>.

For those epistles in which 1739 was found to align with the Eastern Branch of the tradition, we can also confirm some of the more specific findings of Carlson. Within its affinities for the Alexandrian manuscripts 01 02 and 04, 1739 was found to have an especially close relationship with 04. Moreover, directly in opposition to Zuntz, 1739 was found to frequently align with the “less distinguished members of the ‘Alexandrian’ group” against P<sup>46</sup> 01 and 03.<sup>2</sup> There were ample other instances of 1739 agreeing with these same secondary Alexandrians and 01 against P<sup>46</sup> and 03 as Carlson had also found. Even while being close to these manuscripts, 1739’s affinity with the partially Byzantinized manuscripts, particularly 044 and 1241, cannot be denied. 1739 had an overall similarity with the Byzantine Text itself in the Eastern Branch affiliated epistles of 69%. This confirms that 1739 is closer to the earlier forms of the text, as will be discussed in the following, than it is to the Byzantine Text, even though it is in the developmental path toward it as was shown in the preceding study.

Given this last point, I also want to confirm the comment by Carlson in relation to the textual quality of the manuscript that “1739 is still very good” even when it aligns with the Eastern Branch of the tradition rather than Zuntz’s ‘proto-Alexandrian’ group within the Western Branch.<sup>3</sup> The following table presents the collective overall similarity data in comparison to the NA<sup>28</sup> for all six epistles included in this study. The data for each epistle was provided in the relevant chapters, and Appendix I offers a more granular view of the information by providing the stats for each chapter in each epistle.

Overall Similarity with NA <sup>28</sup> for all Six Epistles (Total Variants: 2065)										
	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
Rom	232/409 (56.7%)	595/670 (88.8%)	534/666 (80.2%)	535/673 (79.5%)	425/498 (85.3%)	439/597 (73.5%)	476/673 (70.7%)	459/673 (68.2%)	547/673 (81.3%)	509/673 (75.6%)
2 Cor	327/492 (66.5%)	487/544 (89.5%)	183/228 (80.3%)	478/544 (87.9%)	310/377 (82.2%)	415/533 (77.9%)	356/544 (65.4%)	388/544 (71.3%)	418/544 (76.8%)	396/544 (72.8%)
Eph	176/247 (71.3%)	243/286 (85%)	237/286 (82.9%)	243/286 (85%)	69/76 (90.1%)	216/278 (77.7%)	199/286 (69.6%)	199/286 (69.6%)	235/286 (82.2%)	212/286 (74.1%)
Phil	105/161 (65.2%)	164/195 (84.1%)	165/193 (85.5%)	172/195 (88.2%)	61/76 (80.3%)	157/194 (80.9%)	141/195 (72.3%)	130/195 (66.7%)	167/195 (85.6%)	154/195 (79%)
Col	112/159 (70.4%)	173/207 (83.6%)	168/206 (81.6%)	182/207 (87.9%)	171/203 (84.2%)	131/173 (75.7%)	147/207 (71.0%)	128/207 (61.8%)	176/207 (85.0%)	143/207 (69.1%)
1 Th	5/9 (55.6%)	122/160 (76.3%)	110/159 (69.2%)	126/160 (78.8%)	25/33 (75.8%)	83/108 (76.9%)	109/160 (68.1%)	113/160 (70.6%)	126/160 (78.8%)	121/160 (75.6%)
Total	957/1477 (64.8%)	1784/2062 (86.5%)	1397/1738 (80.4%)	1736/2065 (84.1%)	1061/1263 (84.0%)	1441/1883 (76.5%)	1428/2065 (69.2%)	1417/2065 (68.6%)	1669/2065 (80.8%)	1535/2065 (74.3%)

Table 10.1 Overall Similarity with NA<sup>28</sup> for all Six Epistles

The same data are rearranged in order of total percentage level of agreement below.

<sup>2</sup> cf. Zuntz, *Text of the Epistles*, 78.

<sup>3</sup> Carlson, *Text of Galatians*, 81.

Overall Similarity for NA <sup>28</sup>	
01	86.5%
03	84.1%
04	84.0%
1739	80.8%
02	80.4%
025	76.5%
<i>Byz</i>	74.3%
044	69.2%
1241(S)	68.6%
$\mathfrak{P}^{46}$	64.8%

Table 10.2 Percentage Agreement with NA<sup>28</sup> for All Six Epistles

One hundred and thirty-eight of the 396 variant readings in 1739 were singulars among the witnesses collated. Removing those moves the percentage agreement to 86.6%. This number is inflated by the singulars in other manuscripts creating additional data points for which 1739 and the NA<sup>28</sup> text agree, but it nonetheless provides another angle by which to interpret the perceived quality of the text in 1739. We are able to say that 1739's text is less "good," where "good" is marked by similarity to the reconstructed initial text, in comparison to known excellent manuscripts like 01 and 03. However, its overall outstanding quality cannot be denied—a fact reinforced throughout this study by the numerous special agreements and indicative errors shared with the earliest and best witnesses across the tradition.<sup>4</sup>

Altogether, this study of six Pauline epistles in 1739 has shown that both Carlson and Zuntz appear to have been right in their studies of other texts within the Pauline corpus. This confirms what was offered as a possibility in Carlson—that different parts of the Pauline corpus in 1739 have different textual histories.

### 3 Reflection on Method

Given these results we can briefly reflect on how well-suited the method used was for uncovering the affiliations of 1739. The first thing to note is that the theory that overall similarity or *Teststellen*-based methods are insufficient proved correct such that the additional levels of analysis were necessary. It was often the case that 1739 and 03 were very similar from an overall similarity perspective, yet this closeness was not borne out in the special agreements or indicative errors. This might be an artefact of 1739 and 03 both being

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<sup>4</sup> One of the issues resulting from working with a "good" text is that there are necessarily less points of variation by which judgments could be made. This combined with the relative shortness of an epistle like 1 Thessalonians may have contributed to the inability to make a clear decision on 1739's textual affinities there.

very good texts that resemble the Nestle-Aland text and thus do not have much room to disagree. Accordingly, this critique of overall similarity methods might not apply to working with other manuscripts less similar to standard critical texts. Nonetheless, this necessitated the additional means of analysis to uncover the real affiliations of 1739.

The categories used to group the special agreements are also worth reflecting on. In general, the categories proved to be helpful guides for delineating the types of agreements useful and interesting to the central research questions. The two outliers among the categories in term of special agreements found are P1 and E3 as can be seen in the table below.

1739 Special Agreement Group Totals								
P	P1	E	E1	E2	E3	E4	E5	E6
12	1	10	11	22	0	19	29	37

Table 10.3 1739 Special Agreement Group Totals

The lone reading from the P1 group was the notably tricky omission of ἐν Ἐφῆς in Eph 1.1. The lack of readings in these groups should not be viewed as unhelpful, however. Only one reading in the P1 group—defined as agreements between  $\mathfrak{P}^{46}$  01 03 and 1739—helps to undermine Zuntz’s claim that “wherever the less distinguished members of the ‘Alexandrian’ group oppose its leaders  $\mathfrak{P}^{46}$  B  $\aleph$ , the Athos manuscript hardly ever joins the former.”<sup>5</sup> In the case of the E3 group, which sought readings supported by 01 02 04 and 1739 only, a lack of readings in this group provides support for structuring the textual stream of the Pauline Epistles into Western and Eastern branches. That readings supported by the manuscripts in this group were always also supported by the more Byzantinized manuscripts in the study establishes a likely continuity of development from the early Eastern Branch “Alexandrians” 01 02 and 04 through to the Byzantine Text in opposition to the stream of the text that develops through the Western Branch “Alexandrians” including  $\mathfrak{P}^{46}$  and 03.

## 4 Applications for Pauline Studies

The results from the preceding study have a few notable impacts on the textual criticism of the Pauline Epistles as well as the wider scholarly discourse on the corpus.

The importance of later manuscripts for church history and textual criticism—both the search for the “original text” and the development of the text—has been reinforced throughout this study. Not only does 1739 present researchers with an interesting and varied text that aligns with other important manuscripts, it carries the labors and thoughts of almost a millennium of scribes and scholars in its text and margins. Certainly

<sup>5</sup> Zuntz, *Text of the Epistles*, 78.



not all late manuscripts will be as interesting as 1739, but they should not be overlooked, even those that have previously been discarded as “Byzantine.”

1739 also reinforces the importance of Hort’s famous dictum that “Knowledge of Documents should precede Final Judgments upon Readings.”<sup>6</sup> Glossing over the complexities of 1739’s text as “Alexandrian,” or more specifically ‘proto-Alexandrian’ or Eastern Branch, flattens its witness that misses nuance required to properly utilize its testimony in text-critical judgments. Assuming uniformity of witness as Eastern Branch, for example, misses the picture totally in an epistle like Colossians and is unhelpful in knowing its particular proclivities within individual Eastern Branch affiliated epistles. Knowing what kind of text 1739 contains at every point is an unmissable part of making subsequent text-critical decisions.

Finally, we may now briefly reflect on ramifications for future text-critical studies on the *corpus Paulinum*. By studying the textual affinities of 1739, it was hoped that we could also learn something about the textual history of the Pauline Epistles from studying these relationships. Given that Colossians has been found to have a different textual history than the other epistles covered in study—with Hebrews and 1 Corinthians joining Colossians according to Zuntz—we must conclude that any attempt at establishing a global stemma in tools like the Coherence-Based Genealogical Method are misguided. 1739 is but one manuscript, but it is undoubtedly not the only manuscript with a text that changes affinities from one epistle to another. Accordingly, stemmata for each of the individual epistles are all that can be constructed in a methodologically sound way.

## 5 Desiderata

A single study is necessarily limited in its scope and ability to resolve every issue related to the topic and to address every question raised in the process of the investigation. Accordingly, the following topics remain *desiderata* for future studies.

- 1) The text of 1 Corinthians, Hebrews, and Galatians in 1739 should be revisited to determine if the conclusions reached by Zuntz and Carlson can be confirmed by other methods.
- 2) The lack of decisive material on which to judge the textual affiliations of 1739’s text of 1 Thessalonians commends the application of another method, such as Carlson’s cladistics program, to the text of that epistle.
- 3) Although  $\mathfrak{P}^{46}$  is not extant for them, meaning that the ‘proto-Alexandrian’ group is not available in full, the remaining Pauline letters in 1739 should be

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<sup>6</sup> Westcott and Hort, *Introduction*, 31.

studied for their textual affiliations. Presumably, the affiliations may change as one studies the pastoral epistles.

- 4) The question of just how the text of Romans was affected by a change in source from the *παλαιόν* to Origen's *Commentary on Romans* remains insufficiently resolved. In this study, there were no noticeable changes in the text corresponding to the sections derived from each source.
- 5) Finally, multispectral imaging holds the promise of being able to recover the lost marginalia in the manuscript along with more accurately transcribing those that have been preserved. Additionally, multispectral imaging would allow for more precise delineation between the hands of Ephraim and later corrector(s). Both of these would make invaluable contributions to the study of 1739, the work of Ephraim, and the relationship of his manuscript to the text of Origen.

1739—itself a product of centuries of scholarly activity—has supplied material for 120 years of modern text-critical research. Its complexities and mysteries are not yet completely solved, so to borrow from Ephraim's colophon: ὁ θεὸς ἰλάσθητί ἡμῖν.



# Overall Similarity Data

## 1 Romans

### 1.1 For 1739

Romans 1											
Var: 31	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	27/31 (87.1%)	—	26/31 (83.9%)	22/31 (71%)	22/31 (71%)	22/30 (73.3%)	24/31 (77.4%)	24/31 (77.4%)	21/31 (67.7%)	100	23/31 (74.2%)
Romans 2											
Var: 18	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	15/18 (83.3%)	—	14/18 (77.8%)	12/17 (70.6%)	13/18 (72.2%)	1/3 (33.3%)	5/9 (55.6%)	11/18 (61.1%)	11/18 (61.1%)	100	12/18 (66.7%)
Romans 3											
Var: 41	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	30/41 (73.2%)	—	27/41 (65.9%)	28/41 (68.3%)	26/41 (63.4%)	11/14 (78.6%)	23/34 (67.6%)	22/41 (53.7%)	18/41 (43.9%)	100	27/41 (65.9%)
Romans 4											
Var: 25	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	19/25 (76.0%)	—	18/25 (72.0%)	15/25 (60.0%)	20/25 (80.0%)	15/25 (60.0%)	13/25 (52.0%)	14/25 (56.0%)	12/25 (48.0%)	100	14/25 (56.0%)
Romans 5											
Var: 35	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	25/35 (71.4%)	3/4 (75.0%)	22/35 (62.9%)	22/35 (62.9%)	17/35 (48.6%)	21/35 (60.0%)	26/35 (74.3%)	24/35 (68.6%)	18/35 (51.4%)	100	26/35 (74.3%)
Romans 6											
Var: 24	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	21/24 (87.5%)	3/8 (37.5%)	18/24 (75.0%)	17/24 (70.8%)	16/24 (66.7%)	18/24 (75.0%)	16/24 (66.7%)	19/24 (79.2%)	14/24 (58.3%)	100	17/24 (70.8%)
Romans 7											
Var: 25	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	21/25 (84.0%)	—	18/25 (72.0%)	18/25 (72.0%)	16/25 (64.0%)	20/25 (80.0%)	18/25 (72.0%)	17/25 (68.0%)	17/25 (68.0%)	100	20/25 (80.0%)
Romans 8											
Var: 54	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	39/54 (72.2%)	15/35 (42.9%)	38/54 (70.4%)	31/53 (58.5%)	37/54 (68.5%)	33/54 (61.1%)	24/40 (60.0%)	30/54 (55.6%)	33/54 (61.1%)	100	36/54 (66.7%)
Romans 9											
Var: 53	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	47/53 (88.7%)	22/49 (44.9%)	47/53 (88.7%)	42/49 (85.7%)	39/53 (73.6%)	11/11 (100%)	22/34 (64.7%)	38/53 (71.7%)	40/53 (75.5%)	100	44/53 (83.0%)
Romans 10											
Var: 34	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	24/34 (70.6%)	16/32 (50.0%)	27/34 (79.4%)	26/34 (76.5%)	23/34 (67.6%)	12/14 (85.7%)	20/34 (58.8%)	21/34 (61.8%)	18/34 (52.9%)	100	17/34 (50.0%)

Romans 11											
Var: 65	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	56/65 (86.2%)	30/56 (53.6%)	49/62 (79.0%)	53/64 (82.8%)	52/65 (80.0%)	49/61 (80.3%)	36/39 (92.3%)	42/65 (64.6%)	48/65 (73.8%)	100	50/65 (76.9%)
Romans 12											
Var: 40	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	35/40 (87.5%)	20/39 (51.3%)	32/40 (80.0%)	30/40 (75.0%)	33/40 (82.5%)	–	28/39 (71.8%)	31/40 (77.5%)	26/40 (65.0%)	100	32/40 (80.0%)
Romans 13											
Var: 35	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	32/35 (91.4%)	19/33 (57.6%)	27/35 (77.1%)	24/35 (68.6%)	30/35 (85.7%)	11/14 (78.6%)	25/35 (71.4%)	19/35 (54.3%)	21/35 (60.0%)	100	24/35 (68.6%)
Romans 14											
Var: 45	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	33/45 (73.3%)	10/19 (52.6%)	33/45 (73.3%)	28/45 (62.2%)	30/45 (66.7%)	30/45 (66.7%)	27/45 (60.0%)	30/45 (66.7%)	25/45 (55.6%)	100	29/45 (64.4%)
Romans 15											
Var: 88	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	78/88 (88.6%)	36/75 (48.0%)	72/88 (81.8%)	77/88 (87.5%)	52/88 (59.1%)	70/85 (82.4%)	64/88 (72.7%)	63/88 (71.6%)	57/88 (64.8%)	100	61/88 (69.3%)
Romans 16											
Var: 60	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	45/60 (75.0%)	27/59 (45.8%)	46/60 (76.7%)	42/60 (70.0%)	40/60 (66.7%)	42/58 (72.4%)	36/60 (60.0%)	41/60 (68.3%)	39/60 (65.0%)	100	41/60 (68.3%)
Overall Similarity in Romans (Total Variants: 673)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	547/673 (81.3%)	201/409 (49.1%)	514/670 (76.7%)	487/666 (73.1%)	466/673 (69.2%)	366/498 (73.5%)	407/597 (68.2%)	446/673 (66.3%)	418/673 (62.1%)	100	473/673 (70.3%)

Table AL4 Overall Similarity Data for 1739 by Chapter in Romans

## 1.2 For NA<sup>28</sup>

Romans 1											
Var: 31	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	–	28/31 (90.3%)	22/31 (71%)	26/31 (83.9%)	24/30 (80.0%)	20/31 (64.5%)	22/31 (71%)	21/31 (67.7%)	27/31 (87.1%)	23/31 (74.2%)
Romans 2											
Var: 18	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	–	17/18 (94.4%)	12/17 (70.6%)	16/18 (88.9%)	1/3 (33.3%)	4/9 (44.4%)	10/18 (55.6%)	9/18 (50.0%)	15/18 (83.3%)	9/18 (50.0%)
Romans 3											
Var: 41	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	–	36/41 (87.8%)	35/41 (85.4%)	28/41 (68.3%)	12/14 (85.7%)	25/34 (73.5%)	27/41 (65.9%)	22/41 (53.7%)	30/41 (73.2%)	31/41 (75.6%)
Romans 4											
Var: 25	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	–	20/25 (80.0%)	16/25 (64.0%)	21/25 (84.0%)	19/25 (76.0%)	15/25 (60.0%)	15/25 (60.0%)	15/25 (60.0%)	19/25 (76.0%)	17/25 (68.0%)

Romans 5											
Var: 35	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	3/4 (75.0%)	32/35 (91.4%)	28/35 (80.0%)	25/35 (71.4%)	31/35 (88.6%)	32/35 (91.4%)	30/35 (85.7%)	28/35 (80.0%)	25/35 (71.4%)	34/35 (97.1%)
Romans 6											
Var: 24	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	3/8 (37.5%)	21/24 (87.5%)	20/24 (83.3%)	19/24 (79.2%)	21/24 (87.5%)	19/24 (79.2%)	20/24 (83.3%)	17/24 (70.8%)	21/24 (87.5%)	20/24 (83.3%)
Romans 7											
Var: 25	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	—	22/25 (88.0%)	20/25 (80.0%)	19/25 (76.0%)	22/25 (88.0%)	20/25 (80.0%)	21/25 (84.0%)	17/25 (68.0%)	21/25 (84.0%)	20/25 (80.0%)
Romans 8											
Var: 54	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	20/35 (57.1%)	45/54 (83.3%)	37/53 (69.8%)	46/54 (85.2%)	41/54 (75.9%)	26/40 (65.0%)	33/54 (61.1%)	34/54 (63%)	39/54 (72.2%)	39/54 (72.2%)
Romans 9											
Var: 53	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	25/49 (51.0%)	48/53 (90.6%)	44/49 (89.8%)	43/53 (81.1%)	10/11 (90.9%)	21/34 (61.8%)	34/53 (64.2%)	36/53 (67.9%)	47/53 (88.7%)	40/53 (75.5%)
Romans 10											
Var: 34	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	24/32 (75.0%)	28/34 (82.4%)	21/34 (61.8%)	26/34 (76.5%)	11/14 (78.6%)	20/34 (58.8%)	24/34 (70.6%)	24/34 (70.6%)	24/34 (70.6%)	24/34 (70.6%)
Romans 11											
Var: 65	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	31/56 (55.4%)	56/62 (90.3%)	53/64 (82.8%)	57/65 (87.7%)	53/61 (86.9%)	35/39 (89.7%)	41/65 (63.1%)	45/65 (69.2%)	56/65 (86.2%)	47/65 (72.3%)
Romans 12											
Var: 40	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	23/39 (59%)	37/40 (92.5%)	33/40 (82.5%)	36/40 (90.0%)	—	31/39 (79.5%)	34/40 (85.0%)	31/40 (77.5%)	35/40 (87.5%)	35/40 (87.5%)
Romans 13											
Var: 35	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	21/33 (63.6%)	30/35 (85.7%)	27/35 (77.1%)	31/35 (88.6%)	13/14 (92.9%)	28/35 (80.0%)	22/35 (62.9%)	24/35 (68.6%)	32/35 (91.4%)	27/35 (77.1%)
Romans 14											
Var: 45	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	11/19 (57.9%)	43/45 (95.6%)	40/45 (88.9%)	36/45 (80.0%)	42/45 (93.3%)	29/45 (64.4%)	32/45 (71.1%)	29/45 (64.4%)	33/45 (73.3%)	32/45 (71.1%)
Romans 15											
Var: 88	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	36/75 (48.0%)	80/88 (90.9%)	79/88 (89.8%)	59/88 (67.0%)	77/85 (90.6%)	72/88 (81.8%)	67/88 (76.1%)	63/88 (71.6%)	78/88 (88.6%)	67/88 (76.1%)
Romans 16											
Var: 60	NA <sup>28</sup>	P <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	35/59 (59.3%)	52/60 (86.7%)	47/60 (78.3%)	47/60 (78.3%)	48/58 (82.8%)	42/60 (70.0%)	44/60 (73.3%)	44/60 (73.3%)	45/60 (75.0%)	44/60 (73.3%)

Overall Similarity in Romans (Total Variants: 673)											
	NA <sup>28</sup>	Ʋ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	232/409 (56.7%)	595/670 (88.8%)	534/666 (80.2%)	535/673 (79.5%)	425/498 (85.3%)	439/597 (73.5%)	476/673 (70.7%)	459/673 (68.2%)	547/673 (81.3%)	509/673 (75.6%)

Table A1.5 Overall Similarity Data for NA<sup>28</sup> by Chapter in Romans

## 2 2 Corinthians

### 2.1 For 1739

2 Corinthians 1											
Var: 57	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	47/57 (82.5%)	28/50 (56.0%)	43/57 (75.4%)	40/57 (70.2%)	46/57 (80.7%)	37/54 (68.5%)	40/55 (72.7%)	36/57 (63.2%)	33/57 (57.9%)	100	35/57 (61.4%)
2 Corinthians 2											
Var: 29	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	25/29 (86.2%)	17/26 (65.4%)	23/29 (79.3%)	21/29 (72.4%)	24/29 (82.8%)	20/29 (69%)	17/23 (73.9%)	15/29 (51.7%)	18/29 (62.1%)	100	17/29 (58.6%)
2 Corinthians 3											
Var: 38	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	27/38 (71.1%)	14/34 (41.1%)	25/38 (65.8%)	24/38 (63.2%)	21/38 (55.3%)	24/38 (63.2%)	24/37 (64.9%)	25/38 (65.8%)	21/38 (55.3%)	100	19/38 (50.0%)
2 Corinthians 4											
Var: 45	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	33/45 (73.3%)	26/45 (57.8%)	32/45 (71.1%)	18/28 (64.3%)	33/45 (73.3%)	26/45 (57.8%)	29/45 (64.4%)	24/45 (53.3%)	26/45 (57.8%)	100	29/45 (64.4%)
2 Corinthians 5											
Var: 46	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	36/46 (78.3%)	22/44 (50.0%)	35/46 (76.1%)	–	35/46 (76.1%)	36/46 (78.3%)	28/46 (60.9%)	22/46 (47.8%)	25/46 (54.3%)	100	30/46 (65.2%)
2 Corinthians 6											
Var: 24	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	19/24 (79.2%)	12/24 (50.0%)	20/24 (83.3%)	–	17/24 (70.8%)	17/24 (70.8%)	18/24 (75.0%)	12/24 (50.0%)	15/24 (62.5%)	100	15/24 (62.5%)
2 Corinthians 7											
Var: 37	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	35/37 (94.6%)	16/31 (51.6%)	29/37 (78.4%)	–	28/37 (75.7%)	27/37 (73%)	30/37 (81.1%)	30/37 (81.1%)	33/37 (89.2%)	100	30/37 (81.1%)
2 Corinthians 8											
Var: 44	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	33/44 (75.0%)	18/38 (47.4%)	32/44 (72.7%)	–	31/44 (70.5%)	29/44 (65.9%)	33/44 (75.0%)	26/44 (59.1%)	28/44 (63.6%)	100	30/44 (68.2%)
2 Corinthians 9											
Var: 40	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	26/40 (65.0%)	19/37 (51.4%)	27/40 (67.5%)	–	21/40 (52.5%)	25/40 (62.5%)	26/39 (66.7%)	25/40 (62.5%)	28/40 (70.0%)	100	28/40 (70.0%)
2 Corinthians 10											
Var: 44	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	33/44 (75.0%)	20/41 (48.8%)	32/44 (72.7%)	–	29/44 (65.9%)	15/20 (75.0%)	28/44 (63.6%)	27/44 (61.4%)	30/44 (68.2%)	100	32/44 (72.7%)
2 Corinthians 11											
Var: 48	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	36/48 (75.0%)	20/38 (52.6%)	35/48 (72.9%)	–	32/48 (66.7%)	–	32/47 (68.1%)	24/48 (50.0%)	25/48 (52.1%)	100	27/48 (56.3%)



2 Corinthians 12											
Var: 51	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	35/51 (68.6%)	26/49 (53.1%)	32/51 (62.7%)	19/35 (54.3%)	32/51 (62.7%)	–	28/51 (54.9%)	29/51 (56.9%)	29/51 (56.9%)	100	31/51 (60.8%)
2 Corinthians 13											
Var: 41	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	33/41 (80.5%)	19/35 (54.3%)	31/41 (75.6%)	28/41 (68.3%)	31/41 (75.6%)	–	29/41 (70.7%)	24/41 (58.5%)	31/41 (75.6%)	100	29/41 (70.7%)
Overall Similarity in 2 Corinthians (Total Variants: 544)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
1739	418/544 (76.8%)	257/492 (52.2%)	396/544 (72.8%)	150/228 (65.8%)	380/544 (69.9%)	256/377 (67.9%)	362/533 (67.9%)	319/544 (58.6%)	342/544 (62.9%)	100	352/544 (64.7%)

Table AL6 Overall Similarity Data for 1739 by Chapter in 2 Corinthians

## 2.2 For NA<sup>28</sup>

2 Corinthians 1											
Var: 57	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	28/50 (56.0%)	51/57 (89.5%)	44/57 (77.2%)	52/57 (91.2%)	45/54 (83.3%)	44/55 (80.0%)	41/57 (71.9%)	39/57 (68.4%)	47/57 (82.5%)	41/57 (71.9%)
2 Corinthians 2											
Var: 29	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	18/26 (69.2%)	27/29 (93.1%)	25/29 (86.2%)	28/29 (96.6%)	24/29 (82.8%)	19/23 (82.6%)	15/29 (51.7%)	20/29 (69%)	25/29 (86.2%)	19/29 (65.5%)
2 Corinthians 3											
Var: 38	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	22/34 (64.7%)	36/38 (94.7%)	29/38 (76.3%)	30/38 (78.9%)	33/38 (86.8%)	29/37 (78.4%)	29/38 (76.3%)	26/38 (68.4%)	27/38 (71.1%)	26/38 (68.4%)
2 Corinthians 4											
Var: 45	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	32/45 (71.1%)	41/45 (91.1%)	25/28 (89.3%)	39/45 (86.7%)	32/45 (71.1%)	36/45 (80.0%)	29/45 (64.4%)	33/45 (73.3%)	33/45 (73.3%)	35/45 (77.8%)
2 Corinthians 5											
Var: 46	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	26/44 (59.1%)	41/46 (89.1%)	–	43/46 (93.5%)	42/46 (91.3%)	36/46 (78.3%)	28/46 (60.9%)	33/46 (71.7%)	36/46 (78.3%)	36/46 (78.3%)
2 Corinthians 6											
Var: 24	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	16/24 (66.7%)	23/24 (95.8%)	–	22/24 (91.7%)	21/24 (87.5%)	21/24 (87.5%)	14/24 (58.3%)	19/24 (79.2%)	19/24 (79.2%)	18/24 (75.0%)
2 Corinthians 7											
Var: 37	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	17/31 (54.8%)	31/37 (83.8%)	–	30/37 (81.1%)	28/37 (75.7%)	32/37 (86.5%)	30/37 (81.1%)	33/37 (89.2%)	35/37 (94.6%)	30/37 (81.1%)
2 Corinthians 8											
Var: 44	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	25/38 (65.8%)	39/44 (88.6%)	–	37/44 (84.1%)	35/44 (79.5%)	36/44 (81.8%)	33/44 (75.0%)	37/44 (84.1%)	33/44 (75.0%)	37/44 (84.1%)

2 Corinthians 9											
Var: 40	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	28/37 (75.7%)	37/40 (92.5%)	–	33/40 (82.5%)	35/40 (87.5%)	32/39 (82.1%)	25/40 (62.5%)	27/40 (67.5%)	26/40 (65.0%)	28/40 (70.0%)
2 Corinthians 10											
Var: 44	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	25/41 (61%)	43/44 (97.7%)	–	37/44 (84.1%)	15/20 (75.0%)	35/44 (79.5%)	32/44 (72.7%)	33/44 (75.0%)	33/44 (75.0%)	35/44 (79.5%)
2 Corinthians 11											
Var: 48	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	28/38 (73.7%)	41/48 (85.4%)	–	44/48 (91.7%)	–	32/47 (68.1%)	24/48 (50.0%)	24/48 (50.0%)	36/48 (75.0%)	27/48 (56.3%)
2 Corinthians 12											
Var: 51	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	36/49 (73.5%)	42/51 (82.4%)	28/35 (80.0%)	44/51 (86.3%)	–	30/51 (58.8%)	28/51 (54.9%)	29/51 (56.9%)	35/51 (68.6%)	31/51 (60.8%)
2 Corinthians 13											
Var: 41	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
NA <sup>28</sup>	100	26/35 (74.3%)	35/41 (85.4%)	32/41 (78.0%)	39/41 (95.1%)	–	33/41 (80.5%)	28/41 (68.3%)	35/41 (85.4%)	33/41 (80.5%)	33/41 (80.5%)
Overall Similarity in 2 Corinthians (Total Variants: 544)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241(S)	1739	Byz
NA <sup>28</sup>	100	327/492 (66.5%)	487/544 (89.5%)	183/228 (80.3%)	478/544 (87.9%)	310/377 (82.2%)	415/533 (77.9%)	356/544 (65.4%)	388/544 (71.3%)	418/544 (76.8%)	396/544 (72.8%)

Table A1.7 Overall Similarity Data for NA<sup>28</sup> by Chapter in 2 Corinthians

### 3 Ephesians

#### 3.1 For 1739

Ephesians 1											
Var: 45	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	36/45 (80.0%)	27/38 (71.1%)	35/45 (77.8%)	31/45 (68.9%)	34/45 (75.6%)	—	31/45 (68.9%)	23/45 (51.1%)	30/45 (66.7%)	100	32/45 (71.1%)
Ephesians 2											
Var: 37	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	33/37 (89.2%)	17/32 (53.1%)	29/37 (78.4%)	29/37 (78.4%)	28/37 (75.7%)	1/5 (20.0%)	22/36 (61.1%)	24/37 (64.9%)	21/37 (56.8%)	100	23/37 (62.2%)
Ephesians 3											
Var: 37	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	29/37 (78.4%)	21/37 (56.8%)	30/37 (81.1%)	29/37 (78.4%)	26/37 (70.3%)	26/37 (70.3%)	21/37 (56.8%)	25/37 (67.6%)	18/37 (48.6%)	100	23/37 (62.2%)
Ephesians 4											
Var: 55	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	42/55 (76.4%)	26/42 (61.9%)	37/55 (67.3%)	37/55 (67.3%)	44/55 (80.0%)	27/34 (79.4%)	37/48 (77.1%)	38/55 (69.1%)	26/55 (47.3%)	100	41/55 (74.5%)
Ephesians 5											
Var: 64	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	55/64 (85.9%)	41/61 (67.2%)	51/64 (79.7%)	48/64 (75.0%)	47/64 (73.4%)	—	49/64 (76.6%)	38/64 (59.4%)	46/64 (71.9%)	100	40/64 (62.5%)
Ephesians 6											
Var: 48	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	40/48 (83.3%)	22/37 (59.5%)	37/48 (77.1%)	35/48 (72.9%)	34/48 (70.8%)	—	32/48 (66.7%)	30/48 (62.5%)	29/48 (60.4%)	100	29/48 (60.4%)
Overall Similarity in Ephesians (Total Variants: 286)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	235/286 (82.2%)	154/247 (62.3%)	219/286 (76.6%)	209/286 (73.1%)	213/286 (74.5%)	54/76 (71.1%)	192/278 (69.1%)	178/286 (62.2%)	170/286 (59.4%)	100	188/286 (65.7%)

Table A1.8 Overall Similarity Data for 1739 by Chapter in Ephesians

#### 3.2 For NA<sup>28</sup>

Ephesians 1											
Var: 45	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	28/38 (73.7%)	36/45 (80.0%)	34/45 (75.6%)	35/45 (77.8%)	—	36/45 (80.0%)	28/45 (62.2%)	35/45 (77.8%)	36/45 (80.0%)	37/45 (82.2%)
Ephesians 2											
Var: 37	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	17/32 (53.1%)	33/37 (89.2%)	33/37 (89.2%)	32/37 (86.5%)	3/5 (60.0%)	25/36 (69.4%)	25/37 (67.6%)	24/37 (64.9%)	33/37 (89.2%)	26/37 (70.3%)
Ephesians 3											
Var: 37	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	29/37 (78.4%)	34/37 (91.9%)	33/37 (89.2%)	34/37 (91.9%)	34/37 (91.9%)	27/37 (73%)	24/37 (64.9%)	17/37 (45.9%)	29/37 (78.4%)	22/37 (59.5%)

Ephesians 4											
Var: 55	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	30/42 (71.4%)	48/55 (87.3%)	46/55 (83.6%)	46/55 (83.6%)	32/34 (94.1%)	40/48 (83.3%)	44/55 (80.0%)	39/55 (70.9%)	42/55 (76.4%)	47/55 (85.5%)
Ephesians 5											
Var: 64	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	46/61 (75.4%)	53/64 (82.8%)	49/64 (76.6%)	56/64 (87.5%)	–	50/64 (78.1%)	43/64 (67.2%)	48/64 (75.0%)	55/64 (85.9%)	45/64 (70.3%)
Ephesians 6											
Var: 48	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	26/37 (70.3%)	39/48 (81.3%)	42/48 (87.5%)	40/48 (83.3%)	–	38/48 (79.2%)	35/48 (72.9%)	36/48 (75.0%)	40/48 (83.3%)	35/48 (72.9%)
Overall Similarity in Ephesians (Total Variants: 286)											
	NA <sup>28</sup>	ℙ ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	176/247 (71.3%)	243/286 (85%)	237/286 (82.9%)	243/286 (85%)	69/76 (90.8%)	216/278 (77.7%)	199/286 (69.6%)	199/286 (69.6%)	235/286 (82.2%)	212/286 (74.1%)

Table A1.9 Overall Similarity Data for NA<sup>28</sup> by Chapter in Ephesians

## 4 Philippians

### 4.1 For 1739

Philippians 1											
Var: 65	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
1739	54/65 (83.1%)	29/52 (57.8%)	54/65 (83.1%)	53/64 (82.8%)	51/65 (78.5%)	13/17 (76.5%)	46/64 (71.9%)	44/65 (67.7%)	33/65 (50.8%)	100	46/65 (70.8%)
Philippians 2											
Var: 57	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
1739	49/57 (86%)	31/48 (64.6%)	42/57 (73.7%)	32/56 (57.1%)	42/57 (73.7%)	41/54 (75.9%)	47/57 (82.5%)	38/57 (66.7%)	31/57 (54.4%)	100	43/57 (75.4%)
Philippians 3											
Var: 44	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
1739	37/44 (84.1%)	18/38 (47.4%)	28/44 (63.6%)	33/44 (75.0%)	31/44 (70.5%)	5/5 (100%)	30/44 (68.2%)	31/44 (70.5%)	26/44 (59.1%)	100	33/44 (75.0%)
Philippians 4											
Var: 29	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
1739	27/29 (93.1%)	12/23 (52.2%)	24/29 (82.8%)	19/29 (65.5%)	24/29 (82.8%)	Lac	22/29 (75.9%)	20/29 (69%)	22/29 (75.9%)	100	22/29 (75.9%)
Overall Similarity in Philippians (Total Variants: 195)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
1739	167/195 (85.6%)	90/161 (55.9%)	148/195 (75.9%)	137/193 (71%)	148/195 (75.9%)	59/76 (77.6%)	145/194 (74.7%)	133/195 (68.2%)	112/195 (57.4%)	100	144/195 (73.8%)

Table AL10 Overall Similarity Data for 1739 by Chapter in Philippians

### 4.2 For NA<sup>28</sup>

Philippians 1											
Var: 65	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	34/52 (65.4%)	57/65 (87.7%)	58/64 (90.6%)	58/65 (89.2%)	13/17 (76.5%)	53/64 (82.8%)	47/65 (72.3%)	44/65 (67.7%)	54/65 (83.1%)	53/65 (81.5%)
Philippians 2											
Var: 57	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	35/48 (72.9%)	48/57 (84.2%)	48/56 (85.7%)	50/57 (87.7%)	43/54 (79.6%)	47/57 (82.5%)	40/57 (70.2%)	37/57 (64.9%)	49/57 (86%)	43/57 (75.4%)
Philippians 3											
Var: 44	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	22/38 (57.9%)	33/44 (75.0%)	38/44 (86.4%)	38/44 (86.4%)	5/5 (100%)	33/44 (75.0%)	34/44 (77.3%)	27/44 (61.4%)	37/44 (84.1%)	34/44 (77.3%)
Philippians 4											
Var: 29	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	14/23 (60.9%)	26/29 (89.7%)	21/29 (72.4%)	26/29 (89.7%)	Lac	24/29 (82.8%)	20/29 (69%)	22/29 (75.9%)	27/29 (93.1%)	24/29 (82.8%)
Overall Similarity in Philippians (Total Variants: 195)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	105/161 (65.2%)	164/195 (84.1%)	165/193 (85.5%)	172/195 (88.2%)	61/76 (80.3%)	157/194 (80.9%)	141/195 (72.3%)	130/195 (66.7%)	167/195 (85.6%)	154/195 (79%)

Table AL11 Overall Similarity Data for NA<sup>28</sup> by Chapter in Philippians

## 5 Colossians

### 5.1 For 1739

Colossians 1											
Var: 75	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
1739	66/75 (88%)	38/60 (63.3%)	55/75 (73.3%)	53/74 (71.6%)	62/75 (82.7%)	56/71 (78.9%)	54/75 (72.0%)	53/75 (70.7%)	41/75 (54.7%)	100	55/75 (73.3%)
Colossians 2											
Var: 44	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
1739	37/44 (84.1%)	24/36 (66.7%)	32/44 (72.7%)	34/44 (77.3%)	32/44 (72.7%)	32/44 (72.7%)	31/44 (70.5%)	27/44 (61.4%)	22/44 (50.0%)	100	29/44 (65.9%)
Colossians 3											
Var: 57	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
1739	49/57 (86%)	30/45 (66.7%)	43/57 (75.4%)	38/57 (66.7%)	51/57 (89.5%)	43/57 (75.4%)	22/32 (68.8%)	42/57 (73.7%)	34/57 (59.6%)	100	38/57 (66.7%)
Colossians 4											
Var: 31	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
1739	24/31 (77.4%)	14/18 (77.8%)	23/31 (74.2%)	22/31 (71%)	21/31 (67.7%)	23/31 (74.2%)	10/22 (45.5%)	18/31 (58.1%)	16/31 (51.6%)	100	22/31 (71%)
Overall Similarity in Colossians (Total Variants: 207)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
1739	176/207 (85.0%)	106/159 (66.7%)	153/207 (73.9%)	147/206 (71.4%)	166/207 (80.2%)	154/203 (75.9%)	117/173 (67.6%)	140/207 (67.6%)	113/207 (54.6%)	100	144/207 (69.6%)

Table AI.12 Overall Similarity Data for 1739 by Chapter in Colossians

### 5.2 For NA<sup>28</sup>

Colossians 1											
Var: 75	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	43/60 (71.7%)	64/75 (85.3%)	62/74 (83.8%)	64/75 (85.3%)	65/71 (91.5%)	61/75 (81.3%)	56/75 (74.7%)	47/75 (62.7%)	66/75 (88%)	58/75 (77.3%)
Colossians 2											
Var: 44	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	26/36 (72.2%)	34/44 (77.3%)	35/44 (79.5%)	37/44 (84.1%)	33/44 (75.0%)	31/44 (70.5%)	29/44 (65.9%)	26/44 (59.1%)	37/44 (84.1%)	27/44 (61.4%)
Colossians 3											
Var: 57	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	31/45 (68.9%)	47/57 (82.5%)	44/57 (77.2%)	53/57 (93%)	47/57 (82.5%)	25/32 (78.1%)	42/57 (73.7%)	35/57 (61.4%)	49/57 (86%)	36/57 (63.2%)
Colossians 4											
Var: 31	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	12/18 (66.7%)	28/31 (90.3%)	27/31 (87.1%)	28/31 (90.3%)	26/31 (83.9%)	14/22 (63.6%)	20/31 (64.5%)	20/31 (64.5%)	24/31 (77.4%)	22/31 (71%)
Overall Similarity in Colossians (Total Variants: 207)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241S	1739	Byz
NA <sup>28</sup>	100	112/159 (70.4%)	173/207 (83.6%)	168/206 (81.6%)	182/207 (87.9%)	171/203 (84.2%)	131/173 (75.7%)	147/207 (71.0%)	128/207 (61.8%)	176/207 (85.0%)	143/207 (69.1%)

Table AI.13 Overall Similarity Data for NA<sup>28</sup> by Chapter in Colossians

## 6 1 Thessalonians

### 6.1 For 1739

1 Thessalonians 1											
Var: 25	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	23/25 (92.0%)	1/3 (33.3%)	18/25 (72.0%)	15/25 (60.0%)	21/25 (84.0%)	15/21 (71.4%)	19/25 (76.0%)	17/25 (68.0%)	15/25 (60.0%)	100	15/25 (60.0%)
1 Thessalonians 2											
Var: 36	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	28/36 (77.8%)	–	25/36 (69.4%)	24/36 (66.7%)	26/36 (72.2%)	5/12 (41.7%)	25/36 (69.4%)	22/36 (61.1%)	26/36 (72.2%)	100	24/36 (66.7%)
1 Thessalonians 3											
Var: 24	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	18/24 (75.0%)	–	15/24 (62.5%)	14/24 (58.3%)	15/24 (62.5%)	–	4/6 (66.7%)	18/24 (75.0%)	13/24 (54.2%)	100	13/24 (54.2%)
1 Thessalonians 4											
Var: 35	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	22/35 (62.9%)	–	19/35 (54.3%)	20/35 (57.1%)	22/35 (62.9%)	–	1/1 (100%)	19/35 (54.3%)	14/35 (40.0%)	100	20/35 (57.1%)
1 Thessalonians 5											
Var: 40	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	35/40 (87.5%)	3/6 (50.0%)	24/40 (60.0%)	26/39 (66.7%)	28/40 (70.0%)	–	28/40 (70.0%)	22/40 (55.0%)	30/40 (75.0%)	100	30/40 (75.0%)
Overall Similarity in 1 Thessalonians (Total Variants: 160)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
1739	126/160 (78.8%)	4/9 (44.4%)	101/160 (63.1%)	99/159 (62.3%)	112/160 (70.0%)	20/33 (60.6%)	77/108 (71.3%)	98/160 (61.3%)	98/160 (61.3%)	100	102/160 (63.8%)

Table AI.14 Overall Similarity Data for 1739 by Chapter in 1 Thessalonians

### 6.2 For NA<sup>28</sup>

1 Thessalonians 1											
Var: 25	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	1/3 (33.3%)	18/25 (72.0%)	15/25 (60.0%)	21/25 (84.0%)	15/21 (71.4%)	19/25 (76.0%)	19/25 (76.0%)	17/25 (68.0%)	23/25 (92.0%)	17/25 (68.0%)
1 Thessalonians 2											
Var: 36	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	–	31/36 (86.1%)	28/36 (77.8%)	30/36 (83.3%)	10/12 (83.3%)	29/36 (80.6%)	26/36 (72.2%)	26/36 (72.2%)	28/36 (77.8%)	26/36 (72.2%)
1 Thessalonians 3											
Var: 24	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	–	19/24 (79.2%)	18/24 (75.0%)	18/24 (75.0%)	–	4/6 (66.7%)	20/24 (83.3%)	15/24 (62.5%)	18/24 (75.0%)	17/24 (70.8%)
1 Thessalonians 4											
Var: 35	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	–	28/35 (80.0%)	24/35 (68.6%)	26/35 (74.3%)	–	1/1 (100%)	20/35 (57.1%)	23/35 (65.7%)	22/35 (62.9%)	29/35 (82.9%)

1 Thessalonians 5											
Var: 40	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	4/6 (66.7%)	26/40 (65.0%)	25/39 (64.1%)	31/40 (77.5%)	–	30/40 (75.0%)	24/40 (60.0%)	32/40 (80.0%)	35/40 (87.5%)	32/40 (80.0%)
Overall Similarity in 1 Thessalonians (Total Variants: 160)											
	NA <sup>28</sup>	ℙ <sup>46</sup>	01	02	03	04	025	044	1241	1739	Byz
NA <sup>28</sup>	100	5/9 (55.6%)	122/160 (76.3%)	110/159 (69.2%)	126/160 (78.8%)	25/33 (75.8%)	83/108 (76.9%)	109/160 (68.1%)	113/160 (70.6%)	126/160 (78.8%)	121/160 (75.6%)

Table A1.15 Overall Similarity Data for NA<sup>28</sup> by Chapter in 1 Thessalonians





# Collation of Witnesses

Texts Collated:  $\mathfrak{P}^{46}$  01 02 03 04 025 044 1241 1739 *Byz*

Base Text: Nestle-Aland 28<sup>th</sup> Edition

Sigla and abbreviations used:

]	Text to the left is base text; variant is to the right
	separates variant readings within a variant unit
	separates variant units
<i>txt</i>	the Nestle-Aland 28 <sup>th</sup> edition reading
<i>Byz</i>	Robinson-Pierpont Majority Text, 2017 revision
<i>Lac</i>	lacunose; the entire verse is absent due to physical damage
<i>Frag</i>	fragmentary; the text is only partially absent due to physical damage
OMIT	The indicated text is omitted.
+	The text following this sign is added.
<i>1 2 3...</i>	Italicized numbers correspond to the sequence of words in the critical text reading and are used to represent transpositions.
( )	The witness(es) inside the parenthesis have only minor disagreements with the variant reading it is listed with.
*	the original reading of the manuscript
<i>c/ca/1,2,3,4</i>	Superscript numbers or letters correspond to the various correctors described in the overview of each manuscript in Chapter Three.
<i>M1–M5</i>	the identifiable hands of the manuscript, with <i>M1</i> being the original scribe and all others being correctors
<i>M</i>	unidentified corrector of $\mathfrak{P}^{46}$
<i>vid</i>	(= <i>ut videtur</i> ) The reading or letter(s) in question are not certain.

## 1 Romans

### Rom 1.1

Lac: P<sup>46</sup> 04

Frag: 02

παυλος δουλос ιυ χυ κλητος  
] ποστολος αφωρισμενος εις  
ευαγγελιον θυ

χριστου ιησου] 2 7 01 02 025 044 1241 1739 Byz

### Rom 1.4

Lac: P<sup>46</sup>

θεου] του θεου 1241

### Rom 1.8

Lac: P<sup>46</sup>

Frag: 04

] μεν ευχαριστω τω θυ μου δια ιυ χυ περι πα(ν)  
] μων οτι η πιστις υμων καταγγελλεται εν ο  
] ω κοσμω

περι] υπερ 025 044 1241 Byz

### Rom 1.9

Lac: P<sup>46</sup>

Frag: 04

] υς γαρ μου εστιν ο θς ω λατρευω εν τω πνι μου  
] τω ευαγγελιω του υυ αυτου ως αδιαλειπτως μνει  
αν υμων ποιουμαι

μου<sup>1</sup>] μοι 044

### Rom 1.10

Lac: P<sup>46</sup>

παντοτε] OMIT 1241

### Rom 1.12

Lac: P<sup>46</sup>

τουτο δε] τουτ 02

**Rom 1.13**Lac: P<sup>46</sup>

Frag: 025

ου θελω δε  
 υμας αγνοειν [ ] δελφοι οτι πολλα  
 κικ προεθεμην ελθειν προς υμας  
 και εκωλυθην αχρι του δευρο ι  
 να τι[ ] καρπον cχω και εν υμιν  
 καθ[ ] c [ ] αι εν τοις λοιποισ εθνεσιν

δε] γαρ 04 |

τινα καρπον] 2 ι Byz

**Rom 1.16**Lac: P<sup>46</sup>

ευαγγελιον] + του χριστου 025 044 1241 Byz |  
 ιουδαιω τε] ιουδε 01\* | *txt* 01<sup>ca</sup> |  
 πρωτον] OMIT 03

**Rom 1.17**Lac: P<sup>46</sup>

γαρ] δε 02 |  
 δικαιοc] + μου 04\* | *txt* 04<sup>c</sup>

**Rom 1.19**Lac: P<sup>46</sup>

ο θεοc γαρ] ι 3 2 025 1739 Byz

**Rom 1.20**Lac: P<sup>46</sup>

Frag: 025

τα γαρ αορατα αυ  
 του απο κτισεωc κοcμου τοιc ποιη  
 μασι νοουμενα καθοραται η [ ] ε αι  
 διοc αυτου δυναμιc και θεοτηc  
 ειc το ειναι αυτουc αναπολογητουc

θειοτηc] θεοτηc 025 044<sup>c</sup>

**Rom 1.24**Lac: P<sup>46</sup>

διο] + και 025 044 1241 Byz |  
ο θεος] OMIT 04<sup>\*vid</sup> | *txt* 04<sup>2</sup> |  
του ατιμαζεσθαι] μαζεσθαι 02<sup>\*</sup> | *txt* 02<sup>c</sup> |  
αυτοις] εαυτοις 025 044 1241 1739 Byz

**Rom 1.25**Lac: P<sup>46</sup>

τη κτισει] την κτησιν 025<sup>\*</sup> | *txt* 025<sup>c</sup>

**Rom 1.27**Lac: P<sup>46</sup>

Frag: 04

ομοιωσ και οι αρσενες αφεντες την φυσικην [  
σιν της θηλειας εξεκαυθησαν εν τη ορεξει αυ[  
εις αλληλους αρρενες εν αρσενιν την ασχημοσυν[  
κατεργαζομενοι και την αντιμισθian ην εδει της  
πλανης αυτων εν εαυτοις απολαμβανοντες

τε] δε 02 025 044 1739 | OMIT 04 |  
εαυτοις] αυτοις 03

**Rom 1.28**Lac: P<sup>46</sup>

ο θεος] OMIT 02

**Rom 1.29**Lac: P<sup>46</sup>

πονηρια πλεονεξια κακια] 1 3 2 01 02 | 3 1 2 04 | και πορνεια πλεονεξια κακια 025 | πορνεια  
πονηρια πλεονεξια κακια 044 1241 Byz |  
φθονου φονου εριδος] 1 3 2 02 |  
δολου] OMIT 02

**Rom 1.31**Lac: P<sup>46</sup>

αστοργους] + ασπονδους 01<sup>ca</sup> 04 025 044 1241 Byz

**Rom 1.32**Lac: P<sup>46</sup>

επιγνοντες] επιγεινωσκοντες 03 |  
 μονον] + δε 1241 |  
 ποιουσιν] ποιουντες 03 |  
 συνευδοκουσιν] συνευδοκουντες 03

**Rom 2.1**Lac: P<sup>46</sup>

γαρ<sup>1</sup>] + κριματι 04<sup>\*vid</sup> | *txt* 04<sup>c</sup>

**Rom 2.2**Lac: P<sup>46</sup>

δε] γαρ 01 04 044<sup>\*</sup> | 044<sup>c</sup> |

**Rom 2.3**Lac: P<sup>46</sup>

λογιζη...πρασσοντας] νομιζεις ουν ο ταυτα πρασων 025

**Rom 2.5**Lac: P<sup>46</sup>

Frag: 04  
 κα

αποκαλυψεως] ανταποδωσεως 02 | + και 01<sup>ca</sup> 025 044 1241 1739 Byz

**Rom 2.8**Lac: P<sup>46</sup> 04

απειθουσιν] + μεν 01<sup>ca</sup> 02 025 044 1241 Byz |  
 οργη και<sup>2</sup> θυμος] 3 2 1 025 044 1241 Byz

**Rom 2.13**

OMIT: 025

Lac: P<sup>46</sup> 04

νομου<sup>1</sup>] του νομου 1241 Byz |  
 τω θεω] θεω 03 |  
 νομου<sup>2</sup>] του νομου 044 1241 Byz

**Rom 2.14**Lac:  $\mathfrak{P}^{46}$  04

ποιωσιν] ποιει 025 1241 | ποιη 044 Byz

**Rom 2.15**Lac:  $\mathfrak{P}^{46}$  04

Frag: 025

οιτινες ενδεικνυνται το  
 εργον του νομου γραπτον εν ταις  
 καρδιαις αυτων συμμαρτυρου  
 της αυτων της συνειδησεως και  
 μεταξυ αλληλων των λογισμων  
 κατηγορουντων η  $\chi$  απολογου

αυτων<sup>2</sup>] αυτοις 044**Rom 2.16**Lac:  $\mathfrak{P}^{46}$  04 025

ημερα οτε] η ημερα 03 | ημερα η 02 |  
 χριστου ιησου] 2 / 01<sup>ci</sup> 02 044 1241 1739 Byz

**Rom 2.17**Lac:  $\mathfrak{P}^{46}$  04 025

νομω] τω νομω 1241 Byz

**Rom 2.20**Lac:  $\mathfrak{P}^{46}$  04 025

διδασκαλον νηπιων] OMIT 02

---

<sup>1</sup> CSP records, from top to bottom, three different events: 1) Scribe D:  $\overline{\delta\iota\alpha\iota\upsilon\chi\upsilon}$ , 2) 01\*:  $\overline{\chi\upsilon\iota\upsilon}$ , and 3) Scribe A:  $\overline{\delta\iota\alpha\chi\upsilon\iota\upsilon}$ . It is unclear what order these scribal events are supposed to have taken place in. Their normal notation scheme works from top to bottom, but how Scribe D could precede 01\*, which normally marks the original hand is unclear. The NA28 apparatus has the *txt* reading supported by 01<sup>\*vid</sup> and the transposition supported by 01<sup>1</sup>.

**Rom 2.26**Lac:  $\mathfrak{P}^{46}$  04 025

Frag: 02

εαν ουν η ακροβυστια τα δικ[  
 ωματα του νομου φυλλασσ[  
 ] η ακροβυστεια αυτου εις  
 ]ιτομην λογισθησεται

ουχ] ουχι 1241 1739 Byz

**Rom 2.29**Lac:  $\mathfrak{P}^{46}$  04 025ου<sup>1</sup> γραμματι] OMIT 1241**Rom 3.1**Lac:  $\mathfrak{P}^{46}$  04 025η<sup>2</sup> ωφελεια] ωφελεια 01\* 1241 † *txt* 01<sup>ca</sup>**Rom 3.2**Lac:  $\mathfrak{P}^{46}$  04 025

πρωτον μεν γαρ οτι] 1 2 4 03 044 † πρωτοι γαρ 1739 |  
 επιστευθησαν] επιστευθη 044

**Rom 3.3**Lac:  $\mathfrak{P}^{46}$  04 025

ηπιστησαν] ηπειθησαν 02 |  
 την πιστιν του θεου] 1 3 4 2 1739

**Rom 3.4**Lac:  $\mathfrak{P}^{46}$  04 025

γινεσθω] γενεσθω 1241 |  
 καθως] καθαπερ 01 03 044



### Rom 3.5

Lac:  $\mathfrak{P}^{46}$  04

Frag: 025

μων  $\overline{\theta\upsilon}$  δικαιοσυνην συνιστησιν  
τι ερουμεν μη αδικος ο  $\overline{\theta\varsigma}$  ο επιφε  
ρων την οργην κατα  $\overline{\alpha\nu\omicron\nu}$  λεγω

οργην] + αυτου 01\* | *txt* 01<sup>ca</sup>

### Rom 3.7

Lac:  $\mathfrak{P}^{46}$  04

δε] γαρ 03 025 044 1241 1739 Byz |  
ψευσματι] ψευδει 1241

### Rom 3.8

Lac:  $\mathfrak{P}^{46}$  04

και<sup>2</sup>] OMIT 03 |  
τινες ημας] 2 1 1739

### Rom 3.9

Lac:  $\mathfrak{P}^{46}$  04

προεχομεθα ου παντως] προεχομεθα 025 | προεχομεθα περισσον 044 |  
τε] + πρωτον 02 |  
παντας υφ αμαρτιαν] 2 3 1 1739 |  
υφ] υπο 03

### Rom 3.10

Lac:  $\mathfrak{P}^{46}$  04

ουδε] OMIT 1241

### Rom 3.11

Lac:  $\mathfrak{P}^{46}$  04

ο<sup>1</sup> συνιων] συνιων 02 03 1241 |  
ο<sup>2</sup> εκζητων] ζητων 03

**Rom 3.12**Lac:  $\mathfrak{P}^{46}$  04

ηχρεωθησαν] ηχρειωθησαν 03<sup>c</sup> (ηχριωθησαν 025) 044 1241 1739 Byz |  
 ο ποιων] ποιων 01<sup>ca1</sup> 02 03 025 1241 1739 Byz † *txt* 01<sup>ca2</sup> |  
 ουκ<sup>2</sup> εστιν<sup>2</sup>] OMIT 03 1739

**Rom 3.13**Lac:  $\mathfrak{P}^{46}$  04

εδολιουσαν] δολιουσιν 044

**Rom 3.14**Lac:  $\mathfrak{P}^{46}$  04

στομα] + αυτων 03

**Rom 3.18**Lac:  $\mathfrak{P}^{46}$  04

ουκ] οτι *pros* ουκ 1241 |  
 αυτων] αυτου 044

**Rom 3.19**Lac:  $\mathfrak{P}^{46}$  04

λεγει] λαλει 01\* † *txt* 01<sup>ca</sup>

**Rom 3.22**Lac:  $\mathfrak{P}^{46}$ 

ιησου χριστου] χριστου 03 † εν χριτω ιησου 02 |  
 παντας] + και επι παντας 01<sup>ca</sup> 1241 Byz

**Rom 3.25**Lac:  $\mathfrak{P}^{46}$ 

ιλαστηριον] ιλασθηριον 1241 |  
 δια<sup>1</sup> τη<sup>c</sup> πιστεω<sup>c</sup>] δια πιστεω<sup>c</sup> 01 04\* 1739 † OMIT 02 † *txt* 04<sup>3</sup> |  
 αυτου<sup>1</sup>] εαυτου 03 1739 |  
 παρεσιν] παραινεσιν 1241

**Rom 3.26**Lac: P<sup>46</sup>

την ενδειξιν] ενδειξιν 044 1241 Byz |  
 ης του] ης του 044

**Rom 3.27**Lac: P<sup>46</sup>

OMIT: 1241

3.27] OMIT 1241

**Rom 3.28**Lac: P<sup>46</sup>

γαρ] ουν 03 04 025 1241 Byz |  
 δικαιουσθαι πιστει] 2 1 01<sup>ca</sup> 025 044 1241 Byz

**Rom 3.29**Lac: P<sup>46</sup>

και<sup>1</sup>] δε και 025 044 1241 Byz |

**Rom 3.30**Lac: P<sup>46</sup>

ειπερ] επειπερ 01<sup>ca</sup> 025 044 1241 Byz

**Rom 3.31**Lac: P<sup>46</sup>

ιστανομεν] ιστωμεν 01<sup>ca</sup> 025 044 1241 Byz | ισταμεν 1739

**Rom 4.1**Lac: P<sup>46</sup>

ευρηκεναι αβρααμ τον προπατορα ημων] 2-5 03 | αβρααμ τον πατερα ημων 1739 | αβρααμ  
 τον πατερα ημων ευρηκεναι 025 1241 Byz | ευρηκεναι αβρααμ τον πατερα ημων 01<sup>c</sup> 04<sup>3</sup>  
 044

**Rom 4.2**Lac: P<sup>46</sup>

θεον] τον θεον 025 044 1241 Byz

#### Rom 4.5

Lac: P<sup>46</sup>

αρεβη] αρεβην 01

#### Rom 4.6

Lac: P<sup>46</sup>

δικαιοσυνην] εις δικαιοσυνην 025

#### Rom 4.8

Lac: P<sup>46</sup>

ου<sup>1</sup>] ω 01<sup>ca</sup> 02 04 025 044 1241 Byz

#### Rom 4.10

Lac: P<sup>46</sup>

επι<sup>2</sup>] εις 04 |  
γαρ] + οτι 02 04 025 044 1241 Byz

#### Rom 4.11

Lac: P<sup>46</sup>

περιτομης] περιτομην 02 04\* 1739 | *txt* 04<sup>c</sup> |  
της<sup>1</sup> δικαιοσυνης] δικαιοσυνης 02 |  
δι] δια 02 |  
και<sup>2</sup>] OMIT 01\* 02 03 044 1739 | *txt* 01<sup>ca</sup> |  
την δικαιοσυνην] εις δικαιοσυνην 02 | δικαιοσυνην 01 04<sup>2</sup> 1739

#### Rom 4.12

Lac: P<sup>46</sup>

τοις<sup>1</sup> ουκ εκ περιτομης<sup>2</sup>] OMIT 01\* |  
της εν ακροβυστια πιστεως] 1-3 01\* | της εν ακροβυστιας πιστεως 04\* | της πιστεως της εν  
ακροβυστια 044 | της πιστεως της εν τη ακροβυστια (τοις 025) 1241 Byz | *txt* 01<sup>d</sup> 04<sup>c</sup>

#### Rom 4.13

Lac: P<sup>46</sup>

κοσμου] του κοσμου 025 044 1241 Byz

**Rom 4.15**Lac: P<sup>46</sup>

Frag: 02

ο γαρ νομος οργην κατ[  
 τε ου δε ουκ εστιν νο[  
 ουδε παραβασεις

δε] γαρ 01<sup>ca</sup> 025 044 1241 1739 Byz**Rom 4.16**Lac: P<sup>46</sup>

Frag: 02

δια τϑ[  
 εκ πιστεως ινα η κατα χ[  
 εις το ειναι βεβαιαν την [  
 γελειαν παντι τω σπερμ[  
 ου τω εκ του νομου μονο[  
 αλλα και τω εκ πιστεως αβρα[  
 ος εστιν πηρ παντων ημων

ινα] + η 02 |  
 του νομου] νομου 1241

**Rom 4.18**Lac: P<sup>46</sup>επ ελπιδι] εφ ελπιδι 04\* | *txt* 04<sup>3</sup>**Rom 4.19**Lac: P<sup>46</sup>

κατενοησεν] ου κατενοησεν 025 044 1241 Byz |  
 ηδη] OMIT 03 1739 | ηδην 025

**Rom 4.22**Lac: P<sup>46</sup>

και] OMIT 03

**Rom 4.23**Lac: P<sup>46</sup>αυτω] OMIT 044\* | *txt* 044<sup>c</sup> | + εις δικαιοσυνην 1241

**Rom 4.24**Lac: P<sup>46</sup>

εγειραντα] εγειροντα 02

**Rom 5.2**Lac: P<sup>46</sup>

τη πιστει] OMIT 03 | εν τη πιστει 01<sup>s1</sup> 02 | *txt* 01<sup>\*.corr</sup> |  
 χαριν] χαραν 02

**Rom 5.3**Lac: P<sup>46</sup>

Frag: 02

ου μονον δε αλλα και καυχω  
 μεθα εν ταις θλιψεσιν ειδοτες  
 οτι η θλιψεις υπομονην κατεξ[  
 ]ται

καυχωμεθα] καυχωμενοι 03 04

**Rom 5.6**Lac: P<sup>46</sup>

Frag: 02

]τι γαρ  $\overline{\chi\varsigma}$  οντων ημων αθε  
 νων ετι κατα καιρον υπερ  
 ασεβων απεθανεν

ετι<sup>1</sup> γαρ] ει γε 03 |  
 ετι<sup>2</sup>] OMIT 025 044 1739 Byz

**Rom 5.7**Lac: P<sup>46</sup>

μολις] μογις 01<sup>\*</sup> 1739 | *txt* 01<sup>s1</sup> |  
 αποθανειται] αποθανειται 04 |  
 γαρ<sup>2</sup>] OMIT 1739

**Rom 5.8**Lac: P<sup>46</sup>

εις ημας ο θεος] εις ημας 03 | 3 4 1 2 1241 |  
 οντων ημων] 2 1 1241

**Rom 5.10**Lac: P<sup>46</sup>

θανατου...δια του (5.11)] OMIT 02

**Rom 5.11**Lac: P<sup>46</sup>καυχωμενοι] καυχωμεθα 1241 |  
χριστου] OMIT 03 1739**Rom 5.12**Lac: P<sup>46</sup>

Frag: 04

]το ωσπερ δι ενος ανου η αμαρτια εις τον  
]σμον εισηλθεν και δια της αμαρτιας ο θανατος  
] ουτως εις παντας ανουσ ο θανατος διηλθεν  
εφ ω παντες ημαρτονπαντας] παντα 1241 |  
ο<sup>2</sup> θανατος<sup>2</sup> διηλθεν] 3 1 2 044**Rom 5.13**Lac: P<sup>46</sup>αμαρτια<sup>1</sup> ην] αμαρτιαν 04 |  
κοσμω] τω κοσμω 1241 |**Rom 5.14**Lac: P<sup>46</sup>μωυσεως] μωσεως 02 025 044 1739 |  
και] OMIT 1739\* | *txt* 1739<sup>cmg</sup> |  
μη] OMIT 1739\* | *txt* 1739<sup>cmg</sup> |  
επι<sup>2</sup>] εν 03**Rom 5.15**Lac: P<sup>46</sup>και<sup>1</sup>] OMIT 03 |  
πολλω] + ουν 02 |  
ιησου χριστου] 2 1 1739 |  
επεριςσευεν] περιςσευεν 044

### Rom 5.16

Lac: P<sup>46</sup>

αμαρτησαντος] αμαρτητος 01\* | *txt* 01<sup>ca</sup>

### Rom 5.17

Frag: P<sup>46</sup>

λ[  
δωρεας τη[  
ζωη βας[

τω του<sup>1</sup> ενος<sup>1</sup>] εν ενι 02 | εν ενος 1739 |  
της<sup>2</sup> δωρεας] OMIT 03 | της δωρεας και 044 |  
της<sup>3</sup> δικαιοσυνης] OMIT 04 |  
βασιλευουσιν] βασιλευουσιν 025 |  
ιησου χριστου] 2 ι 03

### Rom 5.18

Frag: P<sup>46</sup>

αρα ου[ν] ως δι εν[  
τας ανθρωπους ε[  
δι ενος δικαιωματος [   
εις δικαιωσιν ζωης

δι<sup>1</sup> ενος<sup>1</sup>] δια του ενος 1241 | δι ενος ανθρωπου 01\* | *txt* 01<sup>ca</sup>

### Rom 5.19

Frag: P<sup>46</sup>

ως[  
κοης του ενος ανθρωπ[  
στησαν οι πολλοι ουτως [   
ης του ενος δικαιοι κατα[  
πολλοι

κατεσταθησαν] κατεστησαν P<sup>46</sup> | κατεσταθημεν 1241 |

### Rom 5.21

Frag: P<sup>46</sup>

] ωςπερ εβας[  
]ω ουτως και η χαρις [   
συνης εις ζων αι[  
]ου  $\overline{\kappa\upsilon}$  ημων

ιησου χριστου] 2 ι 03



### Rom 6.1

Frag: P<sup>46</sup>

τι ουν ε[

τη αμαρτια ἵνα η χαρις [

επιμενωμεν] επιμενομεν 01 025 Byz | επιμεινομεν 1739 (1739 = επιμεινωμεν)

### Rom 6.3

Frag: P<sup>46</sup>

]βαπτισθημεν ει[

]ο[υ ε]βα[π]τι[

ιησουν] OMIT 03

### Rom 6.6

Frag: P<sup>46</sup>

]υτο

]αλαι[ος] ημων

]ρωθη ἵνα καταρ

]αρτιας του μηκετι

]μαρτια

τουτο] και *pro* τουτο 03 |

καταργηθη] καταργηχη 02

### Rom 6.8

Frag: P<sup>46</sup>

ει γαρ

] συν χω πιστευομεν οτι

]μεν αυτω

δε] γαρ P<sup>46</sup>

### Rom 6.11

Frag: P<sup>46</sup>

]ως και υμεις [

] ους μεν τη αμα[

]ν χω ιηυ

ειναι νεκρους μεν] 2 3 P<sup>46vid</sup> 02 | 2 3 ι 01<sup>ca</sup> 025 044 1241 Byz |

ιησου] + τω κυριω ημων 01 04 025 1241 1739<sup>c</sup> Byz

**Rom 6.12**Frag:  $\mathfrak{P}^{46}$ 

μη ουν βα

]ια εν τω θνητω ὑμων

]πακουειν αυτη

ταις επιθυμiais αυτου] αυτη  $\mathfrak{P}^{46}$  ! αυτη εν ταις επιθυμiais αυτου  $\text{O}4^3$   $\text{O}25$   $\text{O}44$   $1241$  Byz**Rom 6.13**Frag:  $\mathfrak{P}^{46}$ 

και πα[

]η ὑμων οπλα αδικιας

]αρακτησατε εαυτους τ[

]ντες και τα μελη ὑμων[

]  $\overline{\theta\omega}$ μηδε] και  $\mathfrak{P}^{46}$  |ωσει] ως  $\text{O}25$   $1241$  Byz |ζωντας] ζωντες  $\mathfrak{P}^{46}$  |τα<sup>2</sup> μελη<sup>2</sup>] μελη  $\text{O}3$ **Rom 6.14**Frag:  $\mathfrak{P}^{46}$ 

αμαρτι γαρ υμω[

ου<sup>1</sup>] ουκετι  $\text{O}1^*$  ! OMIT  $\text{O}4^{*vid}$  ! *txt*  $\text{O}1^{ca}$   $\text{O}4^c$  |**Rom 6.15**Lac:  $\mathfrak{P}^{46}$ τι...χαριν] OMIT  $1241$ **Rom 6.16**Lac:  $\mathfrak{P}^{46}$ ω<sup>2</sup>] ου  $\text{O}44$   $1739$  |εις<sup>2</sup> θανατον] OMIT  $1739^*$  ! *txt*  $1739^{cmg}$ **Rom 6.17**Lac:  $\mathfrak{P}^{46}$ ητε] οτε ημεν  $1241$  |εκ] + καθαρας  $\text{O}2$

### Rom 6.18

Lac: P<sup>46</sup>

δε] ουν ο1\* ο4 | *txt* ο1<sup>ca</sup>

### Rom 6.19

Lac: P<sup>46</sup>

εις<sup>1</sup> την<sup>2</sup> ανομιαν] OMIT ο3 |  
δουλα<sup>2</sup>] οπλα ο2

### Rom 6.20

Lac: P<sup>46</sup>

δουλοι ητε<sup>1</sup>] 2 1 ο44 1241

### Rom 6.21

Lac: P<sup>46</sup>

το] + μεν ο1<sup>ca</sup> ο3

### Rom 6.23

Lac: P<sup>46</sup>

τα...αιωνιος] OMIT ο25

### Rom 7.3

Lac: P<sup>46</sup>

Frag: ο2

αρα ουν [  
τος του ανδρος μοιχαλις χρ[  
ματιζει η γυνη εαν γενηται  
ανδρι ετερω εαν δε αποθανη  
ο ανηρ ελευθερα εστιν απο του  
νομου του μη ειναι αυτην  
μοιχαλιδα γενομενην ανδρι  
ετερω

χρηματιζει] + η γυνη ο2

**Rom 7.4**Lac: P<sup>46</sup>

αδελφοι μου και υμεις] 3 4 1 2 01 |  
 ετερω] + ανδρι 1241

**Rom 7.6**Lac: P<sup>46</sup>

ημας] OMIT 03

**Rom 7.7**Lac: P<sup>46</sup>

εγνων] εγνω 02\* | *txt* 02<sup>c</sup> |  
 γαρ] OMIT 1241

**Rom 7.8**Lac: P<sup>46</sup>

δε] OMIT 1739\* | *txt* 1739<sup>c</sup>

**Rom 7.9**Lac: P<sup>46</sup>

εζων] εζην 03

**Rom 7.13**Lac: P<sup>46</sup>

Frag: 02

το ουν αγαθον  
 εμοι εγενετο θανατος μη γενοιτο  
 ] η αμαρτια ινα φανη αμαρ  
 ] δια του αγαθου μοι κατερ  
 ] ζομενη θανατον ινα γε  
 ] ηται καθ υπερβολην αμαρ  
 ] ωλος η αμαρτια δια της εν  
 ] ολης

το ουν αγαθον] τι ουν το αγαθον 025 |  
 εγενετο] γεγονεν 044 1241 Byz

**Rom 7.14**Lac: P<sup>46</sup>

Frag: 02

οιδαμεν δε οτι ο  
 ]ομος πνικος εστιν εγω δε  
 καρκινος ειμι πεπραμενος  
 υπο την αμαρτιαν

γαρ] δε 02 |

καρκινος] καρκιος 01<sup>ca</sup> 025 1241 Byz**Rom 7.16**Lac: P<sup>46</sup>

θελω] + εγω 044

**Rom 7.17**Lac: P<sup>46</sup>

οικουσα] ενοικουσα 01 03

**Rom 7.18**Lac: P<sup>46</sup>

ου] ουχ ευρισκω 025 044 1241 Byz

**Rom 7.19**Lac: P<sup>46</sup>θελω<sup>1</sup>] + τουτο 04**Rom 7.20**Lac: P<sup>46</sup>εγω<sup>1</sup>] OMIT 03 04 1241**Rom 7.21**Lac: P<sup>46</sup>ποιειν το<sup>1</sup> καλον] 2 3 1 044

**Rom 7.22**

Lac: P<sup>46</sup>

θεου] νοος ο3

**Rom 7.23**

Lac: P<sup>46</sup>

Frag: ο4

βλεπω δε ετερον νομον εν τοις μελεσιν μου αντι  
στρατευομενον τω νομω του νοος μου και αιχμα  
λωτιζοντα με τω νομω της αμαρτιας τω οντι [  
σιν μου

τω<sup>1</sup> νομω<sup>1</sup> του νοος μου<sup>2</sup> και αιχμαλωτιζοντα με εν<sup>2</sup> τω<sup>2</sup> νομω<sup>2</sup> της αμαρτιας] 6 7 1-5 ο2 |  
εν<sup>2</sup>] OMIT ο4 1241 1739 Byz

**Rom 7.25**

Lac: P<sup>46</sup>

Frag: ο4

χαρις δε τω θω δια ιυ χυ του κυ ημων αρα [ ] αυτος εγω [  
νοι δουλευω νομω θυ τη δε σαρκι νομω αμαρτιας

χαρις δε<sup>1</sup>] ευχαριστω ο1\* ο2 ο25 1241 1739 Byz | χαρις ο3 | txt ο1<sup>st</sup> |  
μεν] OMIT ο1\* | txt ο1<sup>ca</sup> |  
νοι] + μου 1739 |  
τη] τω ο25

**Rom 8.1**

Lac: P<sup>46</sup>

Frag: ο4

ουδεν αρα ν[  
κριμα τοις εν χω ιυ

νυν κατακριμα] 2 1 ο44 |  
τοις] OMIT 1739 |  
ιησου] + μη κατα σαρκα περιπατουςιν ο2 ο44 | + μη κατα σαρκα περιπατουςιν αλλα κατα  
πνευμα ο1<sup>ca</sup> ο25 1241 Byz

### Rom 8.2

Lac: P<sup>46</sup>

Frag: 04

ο γαρ νομος του  $\overline{\pi\nu\varsigma}$  της ζωης εν  $\overline{\chi\omega}$   $\overline{\iota\upsilon}$   
ηλευθερωσεν με απο του νομου της αμαρτιας [

σε] με 02 04 025 1241 1739<sup>v.1</sup> Byz | ημας 044

### Rom 8.6

Lac: P<sup>46</sup>

γαρ] δε 1739

### Rom 8.10

Lac: P<sup>46</sup>

δια<sup>1</sup>] δι 01 025 044 1241 1739

### Rom 8.11

Lac: P<sup>46</sup>

τον ιησουν] ιησουν 01<sup>ca</sup> 04 025 044 1241 Byz |  
εκ<sup>1</sup> νεκρων<sup>1</sup>] OMIT 1739 |  
χριστον εκ<sup>2</sup> νεκρων<sup>2</sup>] εκ νεκρων χριστον ιησουν 01\* 02 1739 | εκ νεκρων ιησουν χριστον 04 |  
τον χριστον εκ νεκρων 01<sup>ca</sup> 025 044 1241 Byz |  
και] OMIT 01 02 1739 |  
του<sup>2</sup> ενοικουντος αυτου πνευματος] το ενοικουν αυτου πνευμα 03 025\* 044 1241 1739 Byz |  
του ενοικουντος αυτοι πνευματος 04\* | *txt* 04<sup>3</sup> 025<sup>c</sup>

### Rom 8.13

Lac: P<sup>46</sup>

θανατουτε] + και 044

### Rom 8.14

Lac: P<sup>46</sup>

υιοι θεου<sup>2</sup> ειςιν] 1 3 2 03 | 3 1 2 025 044 1241 Byz

**Rom 8.15**Frag: P<sup>46</sup>

]ετε πνευμα υιοθεσιας εν ω κραζομεν  
] ο πατηρ

παλιν] OMIT 044

**Rom 8.17**Frag: P<sup>46</sup>

ει δε τεκνα  
] κληρονομοι θῡ συνκληρονομοι δε χῡ  
]ρ πασχομεν ινα συνδοξασθωμεν

ει...θεου] OMIT 044 |  
κληρονομοι<sup>2</sup>μεν] OMIT P<sup>46</sup> |  
συμπασχομεν] πασχομεν P<sup>46</sup> |  
και<sup>2</sup>] OMIT P<sup>46</sup>

**Rom 8.18**Frag: P<sup>46</sup>

λογι  
]αι γαρ οτι ουκ αξια τα παθηματα του νυν  
]ου προς την μελλουσαν δοξαν απο  
]υφθηναι εις ημας

γαρ] δε 02 025

**Rom 8.20**Frag: P<sup>46</sup>

τη γαρ ματαιιοτητι  
]cis υπεταγη ουχ εκουσα αλλα δια τον  
]ξαντα εφ ελπιδι

εφ ελπιδι] επ ελπιδι 02 03<sup>c</sup> 04 025 044 1241 1739 Byz**Rom 8.21**Frag: P<sup>46</sup>

οτι και αυτη η χτῑ  
]ρωθησεται απο της δουλειας της  
] την ελευθεριαν της δοξης των  
] θῡ

οτι] διοτι 01 ! OMIT 1241



#### Rom 8.22

Frag: P<sup>46</sup>

οιδαμεν γαρ οτι πασα η κτι[  
]αζει και συνωδεινει αχρ[ι] του νυν

γαρ] δε 02 1241 |  
η κτις] κτις 1241

#### Rom 8.23

Frag: P<sup>46</sup>

] αλλα την απαρχην του πνευματος  
]εις και αυτοι εν εαυτοις στεναζο  
]εχομενοι την απολυτρωσι[  
] ημων

και<sup>1</sup> αυτοι<sup>1</sup>] OMIT P<sup>46</sup> |  
ημεις και αυτοι] 2 3 03 | 2 1 3 025 1241 Byz | 1 3 044 |  
υιοθεσιαν] OMIT P<sup>46</sup>

#### Rom 8.24

Frag: P<sup>46</sup>

τη γαρ ελπιδι εσθ[  
]επομενη ουκ εστιν ελ[  
]ι τις ελπιζει

τις] + και 01\* 1739 | + τι και 01<sup>ca</sup> 02 04 025 044 1241 Byz | *txt* 1739<sup>v.l.</sup> |  
ελπιζει] υπομενει 01\* 02 1739<sup>mg</sup> | *txt* 01<sup>ca</sup>

#### Rom 8.26

Lac: P<sup>46</sup>

τη αθνεια] ταις αθνειας 025 044 1241 Byz |  
υπερεντυγχανει] + υπερ ημων 01<sup>ca</sup> 04 025 044 1241 Byz

#### Rom 8.27

Frag: P<sup>46</sup>

ο δε εραυνων τας καρδιας οιδεν τ[  
φρονημα του πνς οτι κατα θν εντυ[  
χανει υπερ αγιων

εραυνων] ερευνων 02 03 (ερευνων 04\*) 04<sup>c</sup> 025 044 1241 1739 Byz

### Rom 8.28

Frag:  $\mathfrak{P}^{46}$

οιδαμεν δε οτι το[  
αγαπωσιν τον  $\overline{\theta\eta}$  παν συνεργει ο  $\overline{\theta}$ [  
αγαθον τοις κατα προθεσιν κλητοις ου[

δε] γαρ 1739 |  
παντα] παν  $\mathfrak{P}^{46}$  |  
συνεργει] + ο θεος  $\mathfrak{P}^{46}$  02 03

### Rom 8.30

Frag:  $\mathfrak{P}^{46}$

ους δε προωρισεν τουτους και ε[  
λεσεν ου και εκαλεσεν τουτους κα[  
καιωσεν ους δε εδικαιωσεν τουτου[  
εδοξασεν

προωρισεν] προεγνω 02 |  
και<sup>2</sup> ους<sup>2</sup>] ου και  $\mathfrak{P}^{46}$  |  
ους<sup>3</sup> δε<sup>2</sup>] και ους 02

### Rom 8.32

Frag:  $\mathfrak{P}^{46}$

$\overline{\upsilon\tau\upsilon}$  ουκ εφεισατο αλλα  $\overline{\upsilon\pi\epsilon\rho}$  [  
δωκεν αυτον παντων πως [  
αυτω ημειν τα παντα χαρισε[

γε] δε 1739 |  
παντων παρεδωκεν αυτον] 2 3 1  $\mathfrak{P}^{46}$  1 παντων παρεδωκεν εαυτον 1241 |  
τα παντα ημιν] 3 1 2  $\mathfrak{P}^{46}$

### Rom 8.34

Lac: 025

Frag: P<sup>46</sup>

ο κατακρεινων αμα δε  $\overline{\chi\rho\varsigma}$  [  
]αλλον δε και εγερθεις ος κα[  
]!α του  $\overline{\theta\upsilon}$  ος και εντυγχανει [

χριστος] αμα δε χριστος P<sup>46</sup> |  
ιησους] OMIT 03 1241 1739 Byz |  
δε] + και P<sup>46</sup> 044 1241 1739 Byz |  
εγερθεις] + εκ νεκρων 01\* 02 04 044 ! *txt* 01<sup>ca</sup> |  
ος!...θεου] OMIT 1739 |  
και<sup>1</sup>] OMIT 01\* 02 04 ! *txt* 01<sup>ca</sup> |  
του θεου] θεου 03

### Rom 8.35

Lac: 025

Frag: P<sup>46</sup>

]μας χωρισει απο της αγα[  
]ψις η στενοχωρια διω[  
]υνο[

Frag: 02

τις ημ[  
ριση απο της αγαπης του [  
θλιψις η στενοχωρια η [  
ωγμος η λιμος η γυμν[  
η κινδυνος η μαχαιρα

χριστου] θεου 01 ! θεου της εν χριστω ιησου 03 |  
η<sup>2</sup>] OMIT P<sup>46</sup>

### Rom 8.36

Lac: P<sup>46</sup> 025

Frag: 02

καθ[  
γεγραπται οτι ενεκεν  $\varsigma\theta$ [  
θανατουμεθα ολην την ημ[  
ραν ελογισθημεν ως προβατ[  
σφαγης

ενεκεν] ενεκα 04

**Rom 8.38**

Lac: 025

Frag: P<sup>46</sup>

πισμαι γαρ οτι ουτε θανατος ουτε ζωη  
 ουτε αγγελιοι ουτε αρχαι ου ουτε ενεστωτα  
 ουτε μελλοντα ουτε δυναμις

ουτε<sup>5</sup>...δυναμεις] ου ουτε 2-5 δυναμις P<sup>46</sup> | ουτε εξουσιαι 1-6 04 | 5 6 1 2 044 | 5 6 1-4 1241  
 Byz

**Rom 8.39**

Lac: 025

Frag: P<sup>46</sup>

ουτε υψω  
 μα ουτε βαθος ουτε κτισις ετερα δυνησε[  
 ημας χωρισαι απο της αγαπης του θυ τη[  
 εν χρω ιηυ τω κω ημων

ουτε<sup>1</sup> υψωμα] OMIT 044 |  
 τις κτισις] κτισις P<sup>46</sup> |  
 τω κυριω] του κυριου 02 04

**Rom 9.1**

Lac: 025

μου] OMIT P<sup>46</sup>

**Rom 9.2**

Lac: 025

Frag: P<sup>46</sup>

οτι μο[ι λ]υ  
 πη εστιν μεγαλη και αδειαλειπτος ο[δ]υ  
 νη τη καρδια μου

λυπη μοι] 2 1 P<sup>46</sup>

### Rom 9.3

Lac: 025

Frag: P<sup>46</sup>

ηυχομην γαρ ανα[  
μα ειναι αυτος εγω απο του χρῡ υπε[  
αδελφων των συνγενων μου κατα καρ  
κα

αναθεμα ειναι αυτος εγω] 2 1 3 4 01 1 3 4 1 2 04 1241 1739 Byz |  
απο] υπερ 044 |  
των<sup>1</sup> αδελφων μου<sup>1</sup>] OMIT 03\* 1 των αδελφων P<sup>46</sup> 1 txt 03<sup>c</sup>

### Rom 9.4

Lac: 025

Frag: P<sup>46</sup>

οιτινες εις ισραηλταιων η υιοθε  
cian και η δοξα και η διαθηκη και η υ[  
μοθεια και λατρεία και επαγγελι[

η<sup>1</sup> υιοθεια...ων<sup>1</sup> (9.5)] OMIT 02 |  
υιοθεια] υιοθειαν P<sup>46\*</sup> 1 txt P<sup>46c</sup> (M1) |  
αι<sup>1</sup> διαθηκαι] η διαθηκη P<sup>46</sup> 03 |  
η<sup>4</sup> λατρεία] λατρεία P<sup>46</sup> |  
αι<sup>2</sup> επαγγελια] επαγγελια P<sup>46vid</sup>

### Rom 9.5

Lac: 025

Frag: P<sup>46</sup>

ων ο χρ̄ς ο κατα καρ[  
επι παντων θ̄ς ευλογητος εις του[  
α[μ]ην

το] ο P<sup>46</sup>

### Rom 9.6

Lac: 04 025

Frag: P<sup>46</sup>

ουχ ο̄ιον δε εκπεπτωκεν [  
του θ̄[υ] ου γαρ παντες οι εξ ισραηλ [  
ισραηλ

οτι] OMIT P<sup>46</sup>

### Rom 9.7

Lac: 04 025

Frag: P<sup>46</sup>

ουθ οτι ειςιν σπερμα αβ[  
τες τε[κ]να αλ εν ισακ [  
σπερμ[

ουδ] ουθ P<sup>46</sup> |

σπερμα Αβρααμ παντες τεκνα] τεκνα Αβρααμ παντες και σπερμα 1241 |

τεκνα] και σπερμα 1241 |

ισαακ] ισακ P<sup>46</sup> 01\* ! txt 01<sup>ca</sup>

### Rom 9.8

Lac: 04 025

Frag: P<sup>46</sup>

τουτ εστιν ου τα [  
ταυτα τεκνα του θῡ αλ[  
επαγγελιας λογιζε[

εστιν] + οτι 01<sup>ca</sup> 03<sup>c</sup> 044

### Rom 9.10

Lac: 04 025

Frag: P<sup>46</sup>

]υ μονον δε αλλα και ρεβεκκα εξ ε  
] κοιτην εχουσα ισακ του πατρος ημων(ν)

ισαακ] ισακ P<sup>46</sup>

### Rom 9.11

Lac: 04

Frag: 02

μηπω γαρ γεν  
νηθεντων μηδε πραξαντων  
τι αγαθον η φαυλον̄ ινα η κατ  
εκλογην προθεσεις του θῡ μεν[

Frag: 025

τ εκλογην προθεσεις του θῡ μενει

φαυλον] κακον P<sup>46</sup> 044 1241 Byz |

προθεσεις] προαιρεσεις 1241 |

μενη] μεινη P<sup>46</sup>

**Rom 9.12**

Lac: 04

Frag: 02

] εξ εργων αλλ εκ του καλουν

]c ερρεθη αυτη οτι ο μειζων

]υλευσει τω ελασσονι

ερρεθη] + γαρ 025 044 |

αυτη] OMIT P<sup>46</sup>**Rom 9.13**

Lac: 04

Frag: 02

]αθως γεγραπται τον ιακωβ

ηγαπησα τον δε ησαυ εμεισησα

καθως] καθαπερ 03

**Rom 9.15**

Lac: 04

Frag: P<sup>46</sup>

τω μωυσει γαρ λεγει ελεησω

ον αν ελεω και οικτειρησω ον αν

]ικτειρω

μωυσει γαρ] 2 1 02 044 1241 Byz |

μωυσει] μωση 02 03\* 044 (μωσει 03<sup>c</sup> 1739) ; μωση 025 Byz**Rom 9.16**

Lac: 04

Frag: P<sup>46</sup>

αρα ουν ου του τρεχοντος

ουδε του θελοντος αλλα του ελεωντος

]υ

του<sup>1</sup> θελοντος ουδε του<sup>2</sup> τρεχοντος] 4 5 3 1 2 P<sup>46</sup> |ελεωντος] ελεοντος 03<sup>c</sup> ; ελεουντος 044 1241 1739 Byz

### Rom 9.18

Lac: 04

Frag: P<sup>46</sup>

αρα

] θελει ελεα ον δε θελει κληρυνει

ελεει] ελεα P<sup>46</sup> |

ον<sup>2</sup> δε θελει<sup>2</sup> κληρυνει] ον δε θελει κρυει ον δε θελει κληρυνει 03\* | *txt* 03<sup>c</sup>

### Rom 9.19

Lac: 04

Frag: P<sup>46</sup>

] μοι ουν τι ουν ετι μεμφεται τω γαρ

]ματι αυτου τις ανθεστηκεν

μοι ουν<sup>1</sup>] 2 1 044 1241 Byz |

ουν<sup>2</sup>] OMIT 01 02 025 044 1241 1739 Byz

### Rom 9.20

Lac: 04

Frag: P<sup>46</sup>

ω ανθρω

]ς ει ο ανταποκρινομενος τω  $\overline{\theta\omega}$

]σμα τω πλασαντι τι

]τως

ω ανθρωπε μενουνγε] ω ανθρωπε P<sup>46</sup> | ω ανθρωπε μενουν 03 | 3 1 2 01<sup>ca</sup> 025 044 1241 Byz

### Rom 9.23

Lac: 04

Frag: P<sup>46</sup>

ἵνα γνωριχη το πλουτος της δοξης αυ[

επι σκευη ελεους α προητοιμασεν εις [

ξαν

και] OMIT 03 Or<sup>1739mg</sup> |

τον πλουτον] το πλουτος P<sup>46</sup> |

δοξης] χρηστοτητος 025



### Rom 9.25

Lac: 04

Frag: P<sup>46</sup>

ω[

τω ωσηε λεγει καλεσω τον ου λαον [

λαον μου και την ουκ ηγαπημεν[

ηγαπημενην

εν τω ωσηε λεγει] τω ωσηε λεγει P<sup>46</sup>\*vid 03 | εν τω ωσε λεγει 025 | εν ωσιε λεγει 044

### Rom 9.26

Lac: 04

Frag: P<sup>46</sup>

και εσται εν τω τοπω [

εαν κληθησονται ου λαος μου εκει κλ[

ται υιοι θυ ζωντος

ερρεθη αυτοις] εαν κληθησονται P<sup>46</sup> | αν ρηθη αυτοις 044 | ερρεθη 03\* | ερρηθη 03<sup>c</sup> | ερρηθη  
αυτοις 1241 1739 Byz |  
υμεις] OMIT P<sup>46</sup> |  
εκει] αυτοι 044 |  
κληθησονται] + ουτοι 025

### Rom 9.27

Lac: 04

Frag: P<sup>46</sup>

ηκαιας δε κραζ[

του ισραηλ εαν η ο αριθμος των υϊων [

ως η αμμος της θαλασσης το κατ[α]λιμμα [

σεται

η<sup>1</sup>] ην 1241 |  
υπολειμμα] καταλειμμα P<sup>46</sup> 01<sup>si</sup> 025 044 1241 1739\* Byz | txt 1739<sup>v.l.</sup>

### Rom 9.28

Lac: 04

Frag: P<sup>46</sup>

λογον γαρ συντελων και συντ[

ποιησει κς επι της γης

συντεμνων] + εν δικαιοσυνη οτι λογον συντετμημενον 01<sup>ca</sup> 025 044 1241 Byz |  
κυριος] ο κυριος 03

**Rom 9.30**

Lac: 04

Frag: P<sup>46</sup>

τι ουν ερω[  
 εθνη τα μη διωκοντα δικαιοσυ[  
 λαβεν την δικαιοσυνην δι[  
 την εκ πιστεως

δικαιοσυνην<sup>2</sup>] την δικαιοσυνην P<sup>46</sup>

**Rom 9.31**

Lac: 04

Frag: P<sup>46</sup>

ισρ[  
 δικαιοσυνης [εις] νομ[

νομον<sup>1</sup> δικαιοσυνης] δικαιωσυνης νομον 025 |  
 εις νομον<sup>2</sup>] + δικαιοσυνης 01<sup>ca</sup> 044 1241 Byz | + δικαιωσυνης 025

**Rom 9.32**

Lac: 04

Frag: P<sup>46</sup>

]τι ο[υ]κ εκ [  
 ]αν τω λιθω [

εργων] + νομου 01<sup>ca</sup> 025 044 1241 Byz |  
 προσεκοψαν] προσεκοψεν 01\* | *txt* 01<sup>ca</sup> | + γαρ 01<sup>ca</sup> 025 044 1241 Byz

**Rom 9.33**Lac: P<sup>46</sup> 04

σιων] σιω 02 |  
 κατ<sup>2</sup>] + πας 025 044 1241 1739 Byz

**Rom 10.1**

Lac: 04

Frag: P<sup>46</sup>

]ν ευδοκία της εμης καρ  
 ]ιας και η δεησις προς τον θ̄ν ὑπερ αυ  
 ]ων εις σωτηριαν

δεησις] + μου 025 | + η 1241 Byz |  
 αυτων] αυτων εστιν 01<sup>ca</sup> 025 044 | του ισραηλ εστιν 1241 Byz

### Rom 10.3

Lac: 04

Frag: P<sup>46</sup>

αγνοουντες γαρ την του θ̄υ δι  
]ιουσυνην και την ἴδιαν δικαιοσυνην  
]ητουντες στησαι τη δικαιοσυνη του θ̄υ  
]χ υπεταγησαν

γαρ] δε 02 |

δικαιοσυνην<sup>2</sup>] OMIT 02 03 025 1739

### Rom 10.5

Lac: 04

Frag: P<sup>46</sup>

]υσης γαρ γραφει την δικαιοσυνην  
] εκ του νομου οτ[ι] ο ποιησας αυτα ανθρω  
] ζη[ε]ται εν αυτοις

μωυσης] μωυσης 02 025 044 1241 1739 |

την<sup>1</sup> δικαιοσυνην την<sup>2</sup> εκ του νομου οτι] 7 1-4 6 01\* | 7 1-4 πιστεως 02 | 7 1-6 1739 | 1-4 6-7

01<sup>ca</sup> 03 044 | (important to discuss)

αυτα] OMIT 01\* 02 1739 | *txt* 01<sup>ca</sup> |

αυτοις] αυτη 01\* 02 03 1739 | *txt* 01<sup>ca</sup>

### Rom 10.8

Lac: 04

Frag: P<sup>46</sup>

αλλα τι λεγει εγγυς σου το  
] εστιν εν τω στοματι σου και εν τη  
]υτ' εστιν το ρημα της πιστεως  
]ομεν

εστιν<sup>1</sup>] + cφοδρα 1739

### Rom 10.9

Lac: 04

Frag: P<sup>46</sup>

οτι εαν ομολογησης εν τω  
]ν̄ χρν̄ και πιστευσης εν τη  
]ον ηγειρεν εκ νε

ομολογησης] + το ρημα 03 |  
εν' τω στοματι σου' κυριον ιησουν] 1-6 χριστον P<sup>46</sup> 02 | 1-4 οτι κυριος ιησους 03 |  
πιστευσης] πιστευεις 025 |  
αυτον ηγειρεν] 2 1 02 025

### Rom 10.10

Lac: 04

Frag: P<sup>46</sup>

] γαρ πι[ς]τευεται εις  
]ται εις σω

στοματι] στομα 025

### Rom 10.14

Lac: 04

Frag: P<sup>46</sup>

πω[  
ουν επικαλεσονται εις ον ουκ επιστευσαν πως δε  
πιστευωσιν ο ουκ ηκουσαν πως δε ακουωνται χω  
ρις κηρυσσοντος

πιστευωσιν] πιστευουσιν 02 1241 Byz |  
ου] ο P<sup>46</sup> |  
ηκουσαν] ησαν 044 |  
ακουωσιν] ακουωνται P<sup>46</sup> (-ονται 01\* 025 1739) | ακουουσιν Byz | txt 01<sup>ca</sup> |  
χωρις] ανευ 025

### Rom 10.15

Frag: 04

μη αποσταλωσιν καθως γεγραπται ως ωραιοι οι πο  
δες των ευαγγελιζομενων αγαθα

κηρυξωσιν] κηρυξουσιν 1241 Byz |  
καθως] καθαπερ 03 |  
γεγραπται] + οτι P<sup>46</sup> |  
ποδες] + των ευαγγελιζομενων ειρηνην 01<sup>ca</sup> 025 044 1241 Byz |  
τα αγαθα] αγαθα 01<sup>ca</sup> 02 03 04 025 1739

### Rom 10.16

υπηκουσαν] υπακουσονται 044 |  
ησαιας γαρ λεγει] καθως γεγραπται εν τω ησαια P<sup>46</sup>

### Rom 10.17

χριστου] κυριου P<sup>46</sup> | θεου 01<sup>st</sup> 02 025 044 1241 Byz

### Rom 10.19

Frag: P<sup>46</sup>

αλ

λα λεγω μη [ι]σραηλ' ουκ εγνω πρωτος μω

υσης λεγει εγω παραζηλωσω επ ουκ εθνε[ι] ε[

θνει αकुνετω παροργιω υμας

μη ισραηλ ουκ' εγνω] 1 3 4 2 044 1241 Byz |

μωυσης] μωυσης 02 044 1739 |

υμας<sup>1</sup>] OMIT P<sup>46</sup> | αυτους 01<sup>ca</sup> 04 |

επ<sup>2</sup> εθνει<sup>2</sup>] OMIT 04<sup>c</sup> | επι εθνει 025 1241 Byz | *txt* 04<sup>2</sup>

### Rom 10.20

Frag: P<sup>46</sup>

η[ς]αιας απρ

τολμα και λεγει ευρεθην εν τοις εμε μ[η] ζ[

τουςιν εμφανης εγενομην τοις εμε μ[

ρωτωσιν

δε] OMIT P<sup>46</sup> |

εν] OMIT 01 02 04 025 044 1241 1739 Byz |

εγενομην] + εν 03

### Rom 11.1

Frag: P<sup>46</sup>

λεγω ο[

απωσατο ο  $\overline{\theta\varsigma}$  την κληρονομιαν αυ[

προεγνω μη γενοιτο και γαρ [ι]ς[

ειμι εκ σπ[ε]ρμ[α]τος αβρααμ [

αμ]ε[ι]ν

τον λαον] την κληρονομιαν P<sup>46</sup> |

αυτου] + ον προεγνω P<sup>46</sup> 01<sup>ca</sup> 02 |

εγω] OMIT P<sup>46</sup> |

βενιαμιν] βενιαμ 03\*

### Rom 11.2

Frag: P<sup>46</sup>

]κ απω[

]γ[

ισραηλ]+ λεγων ο1\* 1241 Byz † *txt* ο1<sup>ca</sup>

### Rom 11.3

Frag: P<sup>46</sup>

στηρια σου κατεσκαψαν καγω υπελει

φθην μονος και ζητουςιν την ψυχην

μου

απεκτειναν] + και ο1<sup>ca</sup> 044 1241 Byz |

καγω] και εγω 044

### Rom 11.6

Frag: 02

ει δε χαριτι ουκετ[

εξ εργαων επι η χαρις ουκετ[

γινεται χαρις

χαριτι] χαρις P<sup>46</sup> |

ουκετι<sup>1</sup>] ουκ P<sup>46</sup> |

χαρις<sup>2</sup>] + ει δε εξ εργαων ουκετι εστιν χαρις επει το εργον ουκετι εστιν εργον ο1<sup>ca</sup> 044 1241 Byz

† + ει δε εξ εργαων ουκετι χαρις επει το εργον ουκετι εστιν χαρις 03

### Rom 11.7

Frag: P<sup>46</sup>

τι ουν ο επιζητει

ι[ερ]αηλ τουτο ο ουκ επετυχεν η δε εγ

λογη επετυχεν οι δε λοιποι επωρωθη

σαν

ο] OMIT 044 |

τουτο] + ο P<sup>46</sup> 044 |

η...επετυχεν<sup>2</sup>] OMIT 1739\* † *txt* 1739<sup>c</sup> |

εκλογη] εγλογη P<sup>46</sup> | + ουκ 044 |

επωρωθησαν] επερωθησαν 04

### Rom 11.8

καθως] καθαπερ 01 03

### Rom 11.9

Frag: P<sup>46</sup>

και δαυειδ' λεγει  
]νηθητω η τραπεζα αυτων εις παγίδα  
]ι εις θηραν και εις σκανδαλον και εις  
]ταποδομα αυτοις

και<sup>1</sup>] καθαπερ και 04

### Rom 11.11

Frag: P<sup>46</sup>

]ν μη επταισαν ἵνα πεσωσιν μη  
]λα τω αυτων παραπτωματι  
] εις το [πα]ραζη

αυτων] αυτω 1241

### Rom 11.12

Frag: P<sup>46</sup>

]μα αυτω<sup>2</sup>

11.12] OMIT 02 |  
κοσμου] κοσμω 044

### Rom 11.13

Frag: P<sup>46</sup>

εφ οσον μεν ουν ειμι εγω των εθνων απο  
στολος την διακονιαν μου δοξασω

δε] ουν 04 | γαρ 044 1241 Byz |  
μεν ουν] μεν 044 1241 1739 Byz |  
εγω] OMIT 02 |  
εθνων] των εθνων P<sup>46</sup> |  
δοξαζω] δοξασω P<sup>46</sup> 044

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<sup>2</sup> Data are supplemented by Kenyon's plates since this line was lost to deterioration prior to the CSNTM digitization.

### Rom 11.15

αποβολη] απολη 04 |  
κοσμου] κοσμω 044 |

### Rom 11.16

δε] γαρ 02 | OMIT 04<sup>c</sup> |  
ει<sup>2</sup>] OMIT P<sup>46</sup> 025\* 1241 | txt 025<sup>c</sup> |  
αγια<sup>2</sup>] OMIT P<sup>46</sup>

### Rom 11.17

εν] OMIT 04\* | txt 04<sup>2</sup> |  
της<sup>1</sup> ριζης] + και 01<sup>ca</sup> 02 025 1241 1739 Byz | OMIT P<sup>46</sup> |  
της<sup>2</sup> πιοτητος] + και 044

### Rom 11.18

κατακαυχαι] cu καυχαι P<sup>46</sup> |

### Rom 11.20

Frag: P<sup>46</sup>  
καλως [  
απιστια εξεκλασθησαν cu δε τη π[  
εστηκας μη υψηλα φρονει αλλα φοβου  
Frag: 02  
καλω[  
τη απισθεια εξεκλασθησαν  
cu δε τη πιστει εστηκας  
] υψηλα φρονει αλλα φο

εξεκλασθησαν] εκλασθησαν 03 |  
υψηλα φρονει] υψηλοφρονει 04 025 044 1241 1739 Byz



**Rom 11.21**Frag: P<sup>46</sup>

ει γαρ ο  $\overline{\theta\varsigma}$  των κατα φυσει κλαδων [  
 φεικατο μη πως ουδε σου φεισεται

Frag: 02

ει γαρ ο  $\overline{\theta\varsigma}$  των κατα φυσιν  
 ]δων ουκ εφικατο ουδε σου  
 ]σεται

φυσιν] φυσει P<sup>46</sup> |

μη πως] OMIT 01 02 03 04 025 1739

**Rom 11.22**Frag: P<sup>46</sup>

χρηστοτητα και αποτομιαν του [  
 τους μεν πεσοντας αποτομια [  
 χρηστοτης  $\overline{\theta\upsilon}$  εαν επιμε[ι]ν[

Frag: 02

ειδε ουν χρηστο  
 ]τα και αποτομιαν  $\overline{\theta\upsilon}$  επι μεν  
 ]ους πεσοντας αποτομια  
 επι δε σε χρηστοτης  $\overline{\theta\upsilon}$  εαν επι  
 μεινης τη χρηστοτητι επει  
 και συ εκκοπηση

Frag: 025

ι̇δε ουν χρηστοτητα

θεου<sup>1</sup>] του θεου P<sup>46vid</sup> 03 |μεν τους] 2 ι P<sup>46</sup> |

αποτομια] αποτομιαν 044 1241 Byz |

χρηστοτης] χρηστοτητος 01 ι χρηστοτητα 044 1241 Byz |

θεου<sup>2</sup>] OMIT 044 1241 Byz |επιμενης] επιμεινης P<sup>46vid</sup> 02 1241 1739\* Byz ι *txt* 1739<sup>v.l.</sup>**Rom 11.23**Lac: P<sup>46</sup> 025

κακεινοι] και εκεινοι 044 1241 Byz |

επιμενωσιν] επιμεινωσει 04 ι επιμεινωσιν 01<sup>ca</sup> 1241 Byz |

εστιν ο θεος] 2 3 ι 044 1241 Byz

**Rom 11.24**

Lac: 025

Frag: P<sup>46</sup>

παρὰ φύσιν ἐνεκεντρικῆς εἰς καλλι  
ἐλεον ποσὼ μαλλον οὗτοι κατὰ φύσιν  
ἐνεκεντρικῶνται τῇ ἰδίᾳ ἐλεᾷ

οἱ] OMIT P<sup>46</sup>

**Rom 11.25**

Lac: 025

γὰρ θελω] 2 1 01 |  
μὴ] OMIT 02\* | *txt* 02<sup>c</sup> |  
παρ] ἐν 02 03 | OMIT P<sup>46</sup> 044 1739

**Rom 11.26**

Lac: 025

ρυομενος] + καὶ 044 1241 Byz |  
ἀσεβείας] ἀσεβείᾳ P<sup>46</sup>

**Rom 11.27**

Lac: 025

ἡ παρ' ἐμοῦ] 2 3 1 P<sup>46</sup>

**Rom 11.29**

Lac: 025

Frag: P<sup>46</sup>

ἀμεταμελήτα γὰρ τὰ χάρις  
]α καὶ ἡ κτίσις τοῦ θ̄υ

κλήσις] κτίσις P<sup>46</sup>

**Rom 11.30**

Lac: 025

Frag: P<sup>46</sup>

ωσπερ γαρ υμεις

]ε ηπειθησατε τω θ̄ω νυν δε ηλεη

]ε τη τουτων απιθεια

11.30] OMIT 01\* |

γαρ] + και 01<sup>ca</sup> 044 1241 Byz |

υμεις ποτε] 2 1 02\* |

νυν] νυνι 03

**Rom 11.31**

Lac: 025

Frag: P<sup>46</sup>

ουτως και ουτοι

] ηπειθησαν τω υμετερω ελεει ινα

]τοι ελεηθωσιν

Frag: 04

ουτως και ουτοι νυν ηπει

νυν<sup>2</sup>] OMIT P<sup>46</sup> 02 044 1241 1739 Byz**Rom 11.32**

Lac: 04 025

Frag: P<sup>46</sup>

συνεκλεισεν γαρ

]ν[τ̄α] εις απιθειαν ῑνα τους παν

τους<sup>1</sup> παντας<sup>1</sup>] τα παντα P<sup>46vid</sup> |**Rom 11.33**

Lac: 04 025

Frag: P<sup>46</sup>

ω βα[θ̄ος πλουτο]υ κ[α]ι σοφια[

ανεξεραυνητα] ανεξερευνητα 03<sup>c</sup> 044 1241 1739 Byz**Rom 11.35**

Lac: 04 025

Frag: P<sup>46</sup>

ποδοθησεται αυτω

προεδωκεν] παρεδωκεν 044

### Rom 11.36

Lac: 04 025

εξ αυτου<sup>1</sup> και<sup>1</sup> δι αυτου<sup>2</sup>] 4 5 3 1 2 P<sup>46</sup>

### Rom 12.1

Lac: 04

Frag: P<sup>46</sup>

παρακαλω ουν αδελφοι  
δια των οικτειρμων του θ̄ παραστησαι τα  
σωματα υμων θυσιαν ζωσαν αγιαν  
ευαρεστον θ̄ω την λογικην λατρειαν υμ[ω]ν

Frag: 025

ζωσαν αγιαν τω θ̄ω ευαρεστον τη(ν)  
λογικην λατρειαν υμων

υμας] OMIT P<sup>46\*</sup> |

ευαρεστον τω θεω] 2 3 1 01\* 02 025 | 1 3 P<sup>46</sup> | txt 01<sup>ca</sup>

### Rom 12.2

Lac: 04

Frag: P<sup>46</sup>

και μη συνχηματιζεσθε τω αιωνι τουτω  
αλλα μεταμορφουσθε τη ανακαινωσει του  
νοος εις το δοκιμαζειν υμας τι το θελημα τ[  
θ̄ το αγαθον και ευαρεστον και τελειον

και<sup>1</sup>] OMIT 1739 |

αιωνι] αιωνιω 03 |

ανακαινωσει] ανακαινισει 1241 |

νοος] + υμων 01 025 044 1241 Byz

### Rom 12.3

Lac: 04

Frag: P<sup>46</sup>

λεγω γαρ δια της χαριτος της δοθεισης μοι π[α]ν  
τι τω οντι εν υμειν μη υπερφρονειν παρ [  
δει φρονειν αλλα φρονειν εις το σωφρονειν  
εκαστω ως ο θ̄ς εμερισεν μετρον πιστεως

χαριτος] + του θεου 1241 |

ο θεος εμερισεν] 3 1 2 03 |

εμερισεν] εμερησεν 025 | εμετρησεν 1739<sup>v.l.</sup>

**Rom 12.4**

Lac: 04

γαρ] OMIT P<sup>46</sup> |  
 πολλα μελη<sup>1</sup>] 2 1 02 025 044 1739 Byz |  
 τα δε μελη<sup>2</sup> παντα] 4 2 1 3 1241 |  
 εχει πραξιν] 2 1 P<sup>46</sup>

**Rom 12.5**

Lac: 04

Frag: P<sup>46</sup>

ουτως οι πολλοι εν σωμα εσμεν εν [  
 το δε κατ ις αλληλων μελη

το] 0 044 1241 Byz |  
 καθ] κατ P<sup>46</sup>

**Rom 12.6**

Lac: 04

Frag: P<sup>46</sup>

εχοντε[  
 χαρισματα κατα την χαριν την δοθ[  
 ημειν διαφορα ειτε προφητεια κα[  
 αναλογιαν της πιστεως

δε] ουν 025 |  
 προφητειαν] προφητεια P<sup>46</sup> 1241

**Rom 12.7**

Lac: 04

Frag: P<sup>46</sup>

ειτε διακ[  
 διακονια ητοι ο διδασκων εν τ[

διακονιαν] ο διακονων 01<sup>ca</sup> 1241 |  
 ειτε<sup>2</sup>] ητοι P<sup>46</sup> |  
 ο διδασκων] διδασκαλειαν 02

**Rom 12.8**

Lac: 04

Frag: P<sup>46</sup>

ο παρακαλων εν τη παρακλησει [   
 ] απλοτητι ο προϊσταγομ[

ειτε] OMIT P<sup>46vid</sup> |προισταμενος] προιστανομενος P<sup>46</sup> 01 |ο ελεων εν ιλαροτητι] OMIT P<sup>46</sup>**Rom 12.12**

Lac: 04

υπομενοντες] υπομενος 02\* | *txt* 02<sup>c</sup>**Rom 12.14**

Lac: 04

υμας] OMIT P<sup>46</sup> 03 1739 |ευλογειτε<sup>2</sup>] OMIT P<sup>46</sup>**Rom 12.15**

Lac: 04

χαιροντων] + και 02 025 1241 Byz |

κλαιειν μετα<sup>2</sup> κλαιοντων] OMIT 044**Rom 12.16**

Lac: 04

το αυτο] τα αυτα 1739 |

φρονουντες<sup>1</sup>] φρονουτες P<sup>46\*</sup> | + αγαπητοι 025\* | *txt* 025<sup>c</sup> |μη<sup>1</sup> τα υψηλα φρονουντες<sup>2</sup>] OMIT 025\* | *txt* 025<sup>c</sup> |

φρονημοι] φρονημοι 025

**Rom 12.17**

Lac: 04

αποδιδοντες] ανταποδιδοντες 1739 |

καλα] + ενωπιον του θεου και 02<sup>c</sup> |παντων] των P<sup>46</sup> 02

### Rom 12.20

Lac: 04

Frag: P<sup>46</sup>

]εινα ο εχθρος σου ψωμιζε αυτον εαν  
] ποτιζε αυτον τουτο δε ποιων αν  
]υρος ωρευσεις επι την κεφα

αλλ εαν<sup>1</sup>] εαν P<sup>46vid</sup> 044 | εαν ουν 1241 Byz |  
εαν<sup>2</sup>] + δε 044 |  
γαρ] δε P<sup>46</sup> |  
την κεφαλην] της κεφαλης 03

### Rom 12.21

Lac: 04

Frag: P<sup>46</sup>

μη νεικω υπο του κακου αλλα  
] αγαθω το κακον

νικω] νικου 02

### Rom 13.1

Lac: 04

Frag: P<sup>46</sup>

πασαις εξου  
]αις υποτασσεσθε ου γα[  
]υ̅ αι [

πασα ψυχη εξουσιας υπερχουσαις υποτασσεσθω] πασαις εξουσιας υπερχουσαις  
υποτασσεσθε P<sup>46</sup> |  
ουσαι] + εξουσαι 025 044 1241 Byz |  
θεου<sup>2</sup>] του θεου 01<sup>ca</sup> 044 1241

### Rom 13.2

Lac: 04

Frag: P<sup>46</sup>

τιτασσομενος τη εξουσια τη του θ̅υ διαταγη  
ανθεστηκεν οι δε ανθεστηκοντες εαυτοις  
κριμα λημψονται

ανθεστηκοτες] ανθεστηκοντες P<sup>46</sup>

### Rom 13.3

Lac: 04

τω<sup>1</sup> αγαθω εργω] των αγαθων εργων 044 1241 Byz |  
τω<sup>2</sup> κακω] των κακων 044 1241 Byz

### Rom 13.4

Lac: 04

το<sup>1</sup> αγαθον] αγαθον 03 |  
το<sup>2</sup> κακον<sup>1</sup>] κακον P<sup>46</sup> |  
εκδικος εις<sup>2</sup> οργην] 2 3 1 01\* 044<sup>c</sup> 1241 † *txt* 01<sup>ca</sup>

### Rom 13.5

Lac: 04

αναγκη υποτασσεσθαι] και υποτασεσθε P<sup>46</sup>

### Rom 13.6

Lac: 04

εις] επ 044

### Rom 13.7

Lac: 04

αποδοτε] + ουν 01<sup>ca</sup> 025 044 1241 Byz

### Rom 13.8

Lac: 04

Frag: P<sup>46</sup>

μηδε

νι μηδεν οφειλετε ει μη το αλληλους α[

παν ο γαρ αγαπων τον ετερον νομον [

πληρωκεν

Frag: 02

μηδενι μηδεν οφειλεται

ει μη το αλληλους αγαπαν

ο γαρ αγαπων τον ετερο[

πεπληρωκεν

οφειλετε] οφειλοντες 01\* 044 |  
αλληλους αγαπαν] 2 1 044 1241 Byz



### Rom 13.9

Lac: 04

Frag: P<sup>46</sup>

το γαρ ου μοιχευσεις ου φον[  
ου κλειψεις ουκ επιθυμησεις και ει [  
εντολη εν τω λογω τουτω ανακεφα[  
αγαπησεις τον πλησιον σου ως σε[

Frag: 02

το γαρ ου [  
ου φονευσεις ου κλειψε[  
ουκ επιθυμησεις και ε[  
ετερα εστιν εντολη εν τῳ[  
τω λογῳ ανακεφαλαιουται  
εν τῳ αγαπησεις τον πλη[  
σου ως σεαυτον

ου<sup>2</sup> φονευσεις] OMIT 1739 | ου φονευσης 025 |  
κλειψεις] + ου ψευδομαρτυρησις 01 | + ου ψευδομαρτυρησις 025 |  
ετερα] + εστιν 01\* 02 | *txt* 01<sup>ca</sup> |  
τω<sup>1</sup> λογῳ τουτω] 3 1 2 02<sup>vid</sup> 025 044 1241 Byz |  
εν<sup>2</sup> τῳ<sup>2</sup>] OMIT P<sup>46</sup> 03 |  
σεαυτον] εαυτον 025 044 1241

### Rom 13.10

Frag: P<sup>46</sup>

πη τῳ πλησιον κακον ουκ εργα[  
μα συν νομου αγαπη

Frag: 04

συν νομου η αγαπη

η<sup>1</sup> αγαπη<sup>1</sup>...εργαζεται] OMIT 02 |  
συν] OMIT 02<sup>vid</sup> 025 |  
η<sup>2</sup> αγαπη<sup>2</sup>] αγαπη P<sup>46</sup>

### Rom 13.11

Frag: P<sup>46</sup>

και το[  
καιρον οτι ὡρα [η]δη η[  
]υν [γα]ρ [

ειδοτες] ειδοντες 02\* | *txt* 02<sup>c</sup> |  
ὡρα ηδη υμας] ὡρα ηδη ημας P<sup>46</sup> 01<sup>ca</sup> 1739 | ὡρα ηδει υμας 02 | 2 1 3 025 | ὡρα ημας ηδη 044  
1241 Byz

### Rom 13.12

Frag:  $\mathfrak{P}^{46}$

η δε ημερα ηγγικεν αποβαλωμεθα ουν  
τα εργα του σκοτους ενδυσωμεθα ουν  
τα οπλα του φωτος

ηγγικεν] ηγγικεν 02 |

αποθωμεθα] αποβαλωμεθα  $\mathfrak{P}^{46}$  |

ενδυσωμεθα δε<sup>2</sup>] ενδυσωμεθα ουν  $\mathfrak{P}^{46*}$  ! ενδυσωμεθα 01<sup>\*</sup> ! και ενδυσωμεθα 01<sup>ca</sup> 04<sup>3</sup> 044 1241

Byz |

οπλα] εργα 02

### Rom 13.13

εν] OMIT  $\mathfrak{P}^{46}$  |

εριδι και ζηλω] ερις και ζηλοις 03 ! ερις και ζηλω 1739

### Rom 13.14

Frag:  $\mathfrak{P}^{46}$

αλλα ενδυσασθαι  $\overline{\iota\eta\nu}$   $\overline{\chi\rho\nu}$

τον  $\overline{\kappa\nu}$  ημων της σαρκος προνοιαν

μη ποιεισθε εις επ[ι]θυμιαν

τον κυριον ιησουν Χριστον] 3 4 12 ημων  $\mathfrak{P}^{46}$  ! 143 03 ! 1-3 1739 |

και] OMIT  $\mathfrak{P}^{46}$  |

σαρκος] + υμων 044 |

εις επιθυμιας] εις επιθυμιαν  $\mathfrak{P}^{46*}$  02 04 ! *txt*  $\mathfrak{P}^{46c}$  (M1)

### Rom 14.2

εσθιει] εσθειετω  $\mathfrak{P}^{46}$

### Rom 14.3

εξουθενειτω] κρινετω 02 |

ο<sup>2</sup> δε] και ο 01<sup>ca</sup> 025 044 1241 1739 Byz

### Rom 14.4

στηκει] η στηκει  $\mathfrak{P}^{46}$  |

δυναται γαρ] δυνατος γαρ  $\mathfrak{P}^{46}$  025 044 1739 ! δυνατος γαρ εστιν 1241 Byz |

κυριος] θεος 1241 1739 Byz

### Rom 14.5

Frag: P<sup>46</sup>

] μεν κρινει ημεραν παρ ημεραν ος δε  
]ει πασαν ημεραν εκαστος εν τω ιδιω  
]ληροφορεισθω

Frag: O4

ος μεν γαρ κρινει ημεραν παρ ημεραν ος δε  
κρινει πασαν [ ]ς εν [

γαρ] OMIT P<sup>46</sup> O1<sup>ca</sup> O3 O44 1241 1739 Byz |  
ος<sup>2</sup>...ημεραν<sup>3</sup>] OMIT 1241 |  
εν] OMIT O2

### Rom 14.6

Frag: P<sup>46</sup>

ο φρονων την ημε  
] φρονει ο εκθειων κω εκθει και  
]ει τω θω και ο μη εκθειων κω  
]ι ευχαριςται τω θω

Frag: O4

ο φρονων την ημεραν κω φρονει και ο [  
ει ευχαριςται γαρ τω θω κ[ ]κ εκθι  
ει κ[ ]ρ[ ]ει τω θω

φρονει] + και ο μη φρονων την ημεραν κυριω ου φρονει O4<sup>3</sup> O25 O44 1241 Byz |  
και<sup>1</sup>] OMIT P<sup>46</sup> |  
κυριω<sup>2</sup>] + ουκ O25\* | txt O25<sup>c</sup> |  
ευχαριςται<sup>1</sup> γαρ] και ευχαριςται P<sup>46</sup> O25 |  
θεω<sup>1</sup>] κυριω O2

#### Rom 14.8

Frag: P<sup>46</sup>

] τω κ̄ω ζ̄ωμεν εαν τε αποθνης  
]μεν εαν τε ουν  
]ϣ [

Frag: O2

εαν τε  
γαρ ζ̄ωμεν τω κ̄ω ζ̄ωμεν εαν  
τε αποθνησκομεν τω κ̄ω  
αποθνησκομεν εαν τε ουν  
ζ̄ωμεν εαν τε αποθνησκομεν  
κ̄υ εςμεν

Frag: O4

εαν τε γαρ ζ̄ωμε(ν)  
τω κ̄ω ζ̄ωμεν εαν τε αποθανωμεν τω κ̄ω αποθνη  
σκωμεν εαν τε ουν ζ̄ωμεν εαν τε αποθνησκω  
μεν του κ[ ]εν

ζ̄ωμεν<sup>2</sup>] εςμεν 1739 |  
αποθνησκωμεν<sup>1</sup>] αποθανωμεν O4 1241

#### Rom 14.9

Frag: P<sup>46</sup>

εις του [ ]  
ἵνα κ[ ]

Frag: O2

εις τουτο γαρ χ̄ς  
]εθανεν και εξησεν ἵνα  
]ι νεκρων και ζωντων κυ  
]ευση

χριστος] + και O1<sup>ca</sup> O4<sup>3</sup> 1241 Byz |  
εξησεν] ανεστη και εξησεν O1<sup>ca</sup> O25 O44 1241 Byz |  
νεκρων και<sup>3</sup> ζωντων] 3 2 1 1739 |

#### Rom 14.10

Frag: P<sup>46</sup>

τι κρ[

θενε[

κομε[

Frag: 02

κυ δε τι κρινεις

]ν αδελφον σου η και κυ τι ε

]ουθενεις τον αδελφον σου

παντες γαρ παραστηκομεθα

τω βηματι του  $\overline{\theta\upsilon}$

γαρ] OMIT 1739 |

θεου] χριστου 01<sup>ca</sup> 025 044 1241 Byz

#### Rom 14.11

Frag: P<sup>46</sup>

λεγε[

μολο[

πασα γλωσσα εξομολογησηται] 3 1 2 P<sup>46vid</sup> 03

#### Rom 14.12

Frag: P<sup>46</sup>

ημω[

Frag: 04

αρα ουν εκαστος υμων περι αυ[ ]υ λογον δωσει τω

$\overline{\theta\omega}$

ουν] OMIT 03 025\* 1739 | *txt* 025<sup>c</sup> |

εαυτου] αυτου 04 |

λογον δωσει] λογον αποδωσει 03 | 2 1 025 |

τω θεω] OMIT 03 1739

#### Rom 14.13

Frag: P<sup>46</sup>

ουν [

τε μα[

φω η [

προσκομμα] προσκοσμα 04 | OMIT 03 |

η] OMIT 03

**Rom 14.14**Frag: P<sup>46</sup>

οτι ο[

νω τ[

κυριω] χριστω 025 |

εαυτου] αυτου 02 04\* 025 044 1241 Byz | *txt* 04<sup>2</sup>**Rom 14.15**Frag: P<sup>46</sup>

βρωμ[

πην [

απολ[

γαρ] δε 1241 Byz

**Rom 14.17**Frag: P<sup>46</sup>

θ̄υ β[

νην [

ειρηνη] ειρηνην P<sup>46</sup>**Rom 14.18**Frag: P<sup>46</sup>

λευ[

τουτω] τουτοις 01<sup>ca</sup> 044 1241 Byz |τω<sup>1</sup> χριστω] χριστω 02 |

δοκιμος] δοκιμοις 03

**Rom 14.20**Frag: P<sup>46</sup>

τος [

καθα[

κομ[

καταλυε] απολλυε 01\* | *txt* 01<sup>ca</sup> |

το εργον] τον νομον 044

#### Rom 14.21

Frag: P<sup>46</sup>

]ρει[

Frag: 04

καλον το μη φαγειν κρεα μηδ[ ] πιειν οινον μηδε  
εν ω ο αδελφος σου προσκοπτει

κρεα] κρεια P<sup>46</sup> (error: txt intended) ! κρεας 044 1739 |

ο αδελφος σου προσκοπτει] 4 1-3 1241 |

προσκοπτει] λυπειται 025 |

14.21] + η σκανδαλιζεται η ασθενει P<sup>46vid</sup> 01<sup>ca</sup> 03 025 044 1241 Byz

#### Rom 14.22

Frag: P<sup>46</sup>

]ιον

]τον

Frag: 04

cu πιστιν ην εχis κατα σεαυτον εχε ενωπιον του θu  
μακαριος ο μη κρινων εαυτον εν ω δοκιμ[ ]ζει

ην] OMIT 025 044 1241 1739 Byz |

δοκιμαζει] δοκιμαζεται 044

#### Rom 14.23

Frag: P<sup>46</sup>

] εαν

]ως παν

κατακεκριται] κατακρινεται 025 |

παν δε<sup>2</sup> ο<sup>2</sup> ουκ<sup>2</sup> εκ<sup>2</sup> πιστεωc<sup>2</sup>] OMIT 01\* ! παν δε το ουκ εκ πιστεωc 01<sup>sl</sup> 025 1739

#### Rom 15.1

Frag: P<sup>46</sup>

]λομεν

]ν αδυ

]c αρεc

Frag: 04

οφειλομε[ ]ε ημεις οι δυνατοι τα ασθενηματα  
των αδυνατων βασταζειν και μη εαυτοιc αρεcκειν

δε] OMIT 025\* ! txt 025<sup>c</sup>

### Rom 15.3

Frag: P<sup>46</sup>

] ουχ εαυ

]ρι των

Frag: 04

και γαρ ο  $\overline{\chi\varsigma}$  ου[ ] εαυτω ηρεσεν

αλλα καθως γεγραπται οι ονειδισμοι των ονειδιζο(ν)

των σε επεπεσαν επ εμε

ο χριστος] χριστος 1739 |

επεπεσαν] επεπεσον 1241 Byz

### Rom 15.4

Frag: P<sup>46</sup>

]αρ προ

]καλιαν

]αρακλη

προεγραφη] εγραφη παντα 03 | προεγραφη παντα (προεγραφει παντα 025) 044 |

εγραφη] προεγραφη 01<sup>ca</sup> 02 (προεγραφει 025) 044 1241 Byz |

δια<sup>2</sup>] OMIT 025 044 |

εχωμεν] + της παρακλησεως 03

### Rom 15.5

Frag: P<sup>46</sup>

] δε  $\overline{\theta\varsigma}$

]η ημειν

]ν

χριστον ιησουν] 2 1 01 02 04\* 025 | *txt* 04<sup>cvid</sup>

### Rom 15.7

Frag: P<sup>46</sup>

] ου προς

]ροσελα

προσλαμβανεσθε] προσλαμβανετε 044 |

δοξαν] την δοξαν 1739 |

του θεου] θεου 1241 Byz



### Rom 15.8

Frag: P<sup>46</sup>

] γαρ  $\overline{\chi\nu}$

]ληθειας

]ν πατε

γαρ] δε 044 1241 Byz |

χριστον] + ιησουν 025 1241 Byz |

γεγενησθαι] γενεσθαι 03 04\* 044 1739 † *txt* 04<sup>2</sup>

### Rom 15.11

Frag: P<sup>46</sup>

τα εθνη τον  $\overline{\kappa\nu}$  και επαινεσάτωσαν αυτον

παντες οι λαοι

Frag: 04

και παλιν αινειτε τ[ ] κ[ ] παντα τα εθνη και επαινε

σάτωσαν αυτον παντες οι λαοι

παλιν] + λεγει 03 |

παντα τα εθνη τον κυριον] 4 5 1-3 04 1241 Byz |

επαινεσάτωσαν] επαινεσατε 025 1241 Byz

### Rom 15.12

Frag: 04

και παλιν ησαιας λεγει εσται η ριζα του [

ανισταμενος αρχειν εθνων επ αυτω εθν[

ησαιας λεγει] 2 1 01 |

του ιεσσα] ιεσσα P<sup>46</sup> |

ανισταμενος] ανιστανομενος (νιστανομενος P<sup>46</sup>) 01 |

αρχειν] αρχει P<sup>46</sup>

### Rom 15.13

Frag: 04

ο δε  $\overline{\theta\varsigma}$  [ ] λπιδο[ ] πληρωσα[ ]μας πα[

ειρηνης εν τω πιστευειν ει[

εν τη ελπιδι εν δυναμει π[

πληρωσαι υμας<sup>1</sup> πασης χαρας και ειρηνης] πληρωσαι υμας πασης η χαρας και ειρηνης P<sup>46</sup> †

πληροφορησαι υμας εν παση χαρα και ειρηνη 03 † πληρωσαι υμας πασης χαριτος και

ειρηνης 044 |

πιστευειν] + εις το πιστευειν 1241 |

εις το περισσευειν] OMIT 03

### Rom 15.14

Frag: 04

πεπεισμαι δε αδελφοι μου [ ] υτος [ ] ω περι υμω(ν)  
οτι και αυτοι μεστοι εστε [ ] αθωσυνης πεπληρω  
μενοι πασης γνωσεως δυναμενοι και αλληλους  
νουθετειν

μου] OMIT P<sup>46</sup> 1739 |  
περι] υπερ 03 |  
και<sup>2</sup> αυτοι] OMIT P<sup>46</sup> |  
της γνωσεως] γνωσεως P<sup>46</sup> 02 04 1241 Byz |  
αλληλους] αλλους 1241 Byz

### Rom 15.15

Frag: 04

τολμηροτερον δε εγραψα υμιν απο μερους ως επα  
ναμιμνησκων υμας δια την χαριν την δοθεισαν  
[ ] ο[ ] υπο του θυ

τολμηροτερον] τολμηροτερω 02 03 |  
εγραψα υμιν] + αδελφοι P<sup>46</sup> 01<sup>ca</sup> 025 044 1241 Byz | 2 1739 |  
απο μερους ως επαναμιμνησκων] αναμιμνησκων απο μερους ουτως P<sup>46</sup> ! απο μερους ως  
αναμιμνησκων 03 ! ως επαναμιμνησκων 044 |  
υμας] OMIT P<sup>46</sup> |  
υπο] απο 01\* 03 ! txt 01<sup>ca</sup>

### Rom 15.16

Frag: P<sup>46</sup>

δια το ειναι με λειτουργ[  
ιηυ χρυ εις τα εθνη ιερουργουντα  
το ευαγγελιον του θυ ινα γενηται και  
η προσφορα των εθνων ευπροσδεκτος  
ηγ[ι]αμενη εν πνευματι αγιω

Frag: 04

εις το ειναι με λειτουργον χυ ιυ εις  
τα εθνη ιερουργουντα το ευαγγελιον του θυ ινα γε  
νηται η προσφορα των εθνων ευπροσδεκτος ηγι  
] εν πνι αγιω

εις<sup>1</sup>] δια P<sup>46</sup> |  
χριστου ιησου] 2 1 P<sup>46</sup> 044 1241 Byz |  
εις<sup>2</sup> τα εθνη] OMIT 03 |  
γενηται] γενηθη 03 | + και P<sup>46</sup>

**Rom 15.17**Frag: P<sup>46</sup>

ην

εχω καυχησιν εν  $\overline{\chi\omega}$  τα προς τοι [

Frag: 04

εχω ου[ ]χη[ ]  $\overline{\chi\omega}$   $\overline{\iota\upsilon}$  [

εχω συν την] ην εχω P<sup>46</sup> ! εχω συν 01 02 025 044 1241 1739 Byz |  
 ιησου] OMIT P<sup>46</sup>

**Rom 15.18**Frag: P<sup>46</sup>

ου γαρ τι τολμησω λαλειν ων ο[

τειργασατο  $\overline{\chi\varsigma}$  δι εμου εις  $\overline{\upsilon\pi\alpha}$  [

εθνων λογω και εργω

Frag: 04

]υ γαρ

τομησω τι λαλειν ων ου κατει[ ]σατο  $\overline{\chi\varsigma}$  δι εμου

]οην εθνω[ ]ογω και εργω

τολμησω τι λαλειν] 2 13 P<sup>46</sup> ! 13 2 044 1241 Byz ! τολμω<sup>3</sup> τι λαλειν 01<sup>ca</sup> 03 |  
 εμου] + λογων 03 |  
 υπακοην] ακοην 03

**Rom 15.19**Frag: P<sup>46</sup>

εν δυ[

του ζημειων τε και τερατω[

μει  $\overline{\pi\nu\varsigma}$   $\overline{\theta\upsilon}$  ωστε με απο [

] κυκλω μεχ[

Frag: 04

εν δυναμει ζημει

ων [ ]ι τε[ ] εν δυναμει  $\overline{\pi\nu}$  [

ωστε με απο[ ]ι κυκλω μεχ[ ] του ιλλυ[

πεπληρωκε[ ] ευαγγελιον τ[

δυναμει<sup>1</sup>] + αυτου P<sup>46</sup> |

και<sup>1</sup>] τε και P<sup>46</sup> |

θεου] OMIT 03 ! αγιου 02 1739

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<sup>3</sup> CSP reads “τολμηω” for the correction. Any signs of correction are difficult to determine definitively, but it would be more likely for the correction to be towards τολμω rather than the creation of a new singular in τολμηω.

**Rom 15.20**

Frag: 04

ου[ ]μενον ευα[  
 που ωνομασθη  $\overline{\chi\varsigma}$  ινα μη επ αλλοτριον θεμελιον  
 οικοδομω

δε] OMIT  $\mathfrak{P}^{46}$  |φιλοτιμουμενον] φιλοτιμουμαι  $\mathfrak{P}^{46}$  03 |

ευαγγελιζεσθαι] ευαγγελισασθαι 025 |

χριστος] ο χριστος  $\mathfrak{P}^{46}$ **Rom 15.21**

Frag: 04

αλλα καθως γεγραπται ος ουκ απηγγελη  
 περι αυτου [ ]ψονται και οι ουκ ακηκοασιν συνηκουσιν

ος ουκ' απηγγελη περι αυτου οψονται] 6 1-5 03 |

απηγγελη] απηγγελη 04 † απηγγελη 044 |

οι] ος 1241

**Rom 15.22**

Frag: 04

διο και ενε[ ]ην τα πολλα του ελθειν προς υμας

τα πολλα] πολλακις  $\mathfrak{P}^{46}$  03**Rom 15.23**

Frag: 04

νυνι δε μηκετι τοπον εχων [ ] τοις κ[ ]μασι τουτοις  
 επιποθειαν δε [ ] του ελθειν προς [ ]ς απο ικα  
 νων ετων

μηκετι] ουκετι 025 |

εχων<sup>1</sup>] εχαι  $\mathfrak{P}^{46*}$  † εχειν  $\mathfrak{P}^{46c(M)}$  |

του ελθειν] ελθειν 02 |

πολλων] ικανων 03 04 025

### Rom 15.24

Frag: 02

ως αν πο  
ρευωμαι εις την σπανιαν  
ελπιζω γαρ πορευομενος  
θεασασθε υμας και υ[  
μων προπεμφθηνα[  
εαν υμων πρωτον απ[  
ρους εμπλησθω

Frag: 04

]ρευωμαι εις την σπανιαν ελ  
πιζω γαρ διαπορευομενος θεασασθαι υμας και υ  
φ υμων προπεμφθηναι εκει εαν υμων πρωτο(ν)  
απο μερους εμπλησθω

ως] εως P<sup>46</sup> |  
πορευωμαι] πορευομαι 1241 |  
σπανιαν] + ελευσομαι προς υμας 01<sup>ca</sup> 1241 Byz |  
διαπορευομενος] πορευομενος P<sup>46</sup> 02 1739 |  
υφ] απο P<sup>46</sup> 03 |  
προπεμφθηναι] πορευθηναι 025

### Rom 15.25

Frag: 02

νυνι δε πορευομαι εις ἱλῆ[  
διακονων τοις αγιοις

διακονων] διακονησαι P<sup>46</sup> | διακονησων 01\* | *txt* 01<sup>ca</sup>

### Rom 15.26

Frag: P<sup>46</sup>

ευδοκησεν γαρ  
μακεδονια και αχαΐα κοινωνιαν  
τινα ποιησασθαι εις τους πτωχους των  
]γιων εν ἱερουσαλημ

Frag: 02

ευ[  
κησαν γαρ μακαιδονια κα[  
αχαΐα κοινωνιαν τινα π[  
ησασθε εις τους πτωχου[  
των αγιων των εν ἱλῆμ

ευδοκησαν] ευδοκησεν P<sup>46</sup> (ηυδοκησεν 03\*) 1241 |  
των<sup>2</sup> εν ιερουσαλημ] εν ιερουσαλημ P<sup>46</sup>\*

**Rom 15.27**

Frag: P<sup>46</sup>

οφειλεται γαρ  
]ιν αυτων ει γαρ τοις πνευματικοις  
]ων εκοινωνησαν τα εθνη οφει  
]ν και τοις σαρκικοις λειτουργησαι

ευδοκησαν γαρ' και' οφειλεται] οφειλεται γαρ P<sup>46</sup> |  
εισιν αυτων<sup>1</sup>] 2 7 044 1241 1739 Byz |  
εν] OMIT P<sup>46</sup> |  
λειτουργησαι] κοινωνησαι 044

**Rom 15.28**

Frag: P<sup>46</sup>

]ουτο ουν επιτελεσας και σφραγι  
]ον καρπον τουτον απε  
]μων εις σπανιαν

Frag: 04

τουτο ουν επιτελεσας και σφρα[ ]ισαμενος αυτος το(ν)  
καρπον τουτον απελευσομαι δι υμων εις την σπα  
νιαν

αυτοις] αυτος 04 ! OMIT P<sup>46</sup> 03 |  
σπανιαν] την σπανιαν 01<sup>ca</sup> 04 1241 Byz

**Rom 15.29**

Frag: P<sup>46</sup>

οιδα τ[  
[...]  
ευλογιας χρῡ ελευσομαι

Frag: 04

οιδ[ ] δε οτι ερχομενος προς υμας εν πληρω  
ματ[ ] ε[ ]ιας χρῡ ελευσομαι

οιδα δε] οιδα τε P<sup>46vid</sup> |  
ευλογιας] + του ευαγγελιου του 01<sup>ca</sup> 044 1241 Byz

### Rom 15.30

Frag: 04

παρ[ ] ω δε υμας αδελφοι δια του κυ ημων ιυ χυ  
κα[ ] α της [ ] πης [ ] υ πνς συναγωνισασθαι μοι  
εν ταις προσευχαι[ ] περ εμου προς τον θν

δε] ουν 044 |

αδελφοι] OMIT P<sup>46</sup> 03

### Rom 15.31

Frag: 04

ινα

ρυς[ ] απο [ ] ων α[ ] ουντων εν τη ιουδαια κα[  
διακονια μου η εις [ ] ουσαλημ ευπρ[ ] τοις  
αγιοις γενηται

και] + ινα 01<sup>ca</sup> 044 1241 Byz |

η<sup>1</sup> διακονια] η δωροφορια 03 |

μου] OMIT P<sup>46\*</sup> |

η<sup>2</sup> εις ιερουσαλημ] εις ιερουσαλημ 025 | η εν ιερουσαλημ 03 |

τοις αγιοις γενηται] δια των αγιων γενηται P<sup>46</sup> | 3 1 2 044 1241 Byz

### Rom 15.32

εν χαρα ελθων] εν χαρα ελθω P<sup>46</sup> 01<sup>ca</sup> 03 025 044 1241 Byz | 3 1 2 01\* |

θεου] ιησου χριστου 01\* | κυριου ιησου 03 | txt 01<sup>ca</sup> |

συναναπαυσωμαι υμιν] και συναναπαυσωμαι υμιν 01<sup>ca</sup> (-ομαι 025 044 1241) Byz | OMIT P<sup>46</sup>  
03

### Rom 15.33

αμην] OMIT P<sup>46</sup> 02 1739

### Rom 16.1

Frag: P<sup>46</sup>

συνϊστημι δε υμειν φοιβην  
την αδελφην υμων ουσαν και δι[  
νον της εκκλησιας της εν κενχραι[

και] OMIT 01\* 02 04<sup>2</sup> 025 044 1241 1739 Byz | txt 01<sup>ca</sup>

## Rom 16.2

Frag: P<sup>46</sup>

προσδεξησθε εν κ̄ω αξιως των [  
και παραστητε αυτη εν ω εα[  
χρηζη πραγματι και γαρ αυτ[  
και αλλων πολλων εγεν[

Frag: O4

ινα προσδεξησθε αυτην εν κ̄ω α[ ]ς των α  
γιων και παραστητε αυτη εν ω αν υμων χρηζη  
πραγμα[ ]αι γαρ αυτη προστα[ ]ε  
νηθη [ ] αυτου

αυτην προσδεξησθε] προσδεξησθε P<sup>46</sup> ! 2 1 O3 O4 |  
προστατις πολλων εγενηθη και<sup>3</sup> εμου αυτου] προστατις και αλλων πολλων εγενηθη και εμου  
αυτου P<sup>46vid</sup> ! προστατις πολλων εγενηθη και εμου τε αυτου O2 ! προστατις πολλων  
εγενηθη και αυτου και εμου O1 ! προστατις πολλων εγενηθη και αυτου εμου O44 1739  
Byz

## Rom 16.4

Frag: P<sup>46</sup>

της ψυχης μου τον εαυτων τρα  
χηλον υπεθηκαν ος ουκ εγω μο  
νος ευχαριστω αλλα και πασαι αι εκ  
κλησiai των εθνων

Frag: O2

οιτινες υπερ της ψυ  
χης μου τον εαυτων τραχη  
λον υπεθηκαν ος ουκ εγω  
μονος ευχαριστω αλλα και π[  
]κλησiai των εθνων

Frag: O4

οιτινες υπερ της ψυχης μου τον εαυ  
των τραχ[ ]πεθηκαν ος ουκ εγω μ[ ]ν[  
ευχαριστω αλ[ ] πασαι αι εκκλης[ ] των εθνων

τραχηλον υπεθηκαν] 2 1 O25



## Rom 16.5

Frag: 02

] την κατ οικον αυτων  
]κλησιαν ασπασαθε  
]νετον τον αγαπητον μου  
]ς εστιν απαρχη της ασιας εις  
]ν

Frag: 04

] οικον αυτων [ ]ης[ ]αν  
ασπ[ ]νετον τον [ ]ου ος εστι(ν)  
απαρχη της ασιας εις χ̄ν

και...εκκλησιαν] OMIT 025 |  
αγαπητον] αδελφον 044 |  
απαρχη] απ αρχης P<sup>46</sup> | OMIT 025\* | txt 025<sup>c</sup> |  
της ασιας] αχαιας 025\* | της αχαιας 025<sup>c</sup> 044 1241 Byz

## Rom 16.6

Frag: 02

ασπασαθε μαριαν ητις  
]ολλα εκοπιασεν εις ῡμας

μαριαν] μαριαμ P<sup>46</sup> 01 1241 Byz

## Rom 16.7

Frag: 02

]σπασαθε ανδρονικον και  
ιουνιαν τους συγγενεις μου  
και συναιχμαλωτους μου  
οιτινες ειναι επισημοι εν  
τοις αποστολοις οι και προ  
εμου γεγοναν εν χ̄ω

Frag: 04

ασπασαθε ανδρονικον και ιουνιαν τους συγγε  
νεις μου και συναιχμαλωτους μου οιτινες ειναι(ν)  
επισημοι εν τοις [ ]στολοις οι και προ εμου γε  
γονασιν εν χ̄ω

ιουνιαν] ιουλιαν P<sup>46</sup> | ουνιαν 03<sup>c</sup> |  
συναιχμαλωτους] τους συναιχμαλωτους P<sup>46</sup> 03 |  
οι και προ εμου γεγοναν] ος και προ εμου γεγονεν P<sup>46</sup> | και προ εμου γεγοναν 01\* | οι και  
προ εμου γεγονασιν 04 025 044 1241 Byz | txt 01<sup>ca</sup>

### Rom 16.8

Frag: 04

ασπασασθε αμπλ[ ] τον [ ]ητον μου εν κ̄ω

αμπλιατον] αμπλιαν 03<sup>c</sup> 025 044 1241 Byz | αμπλια 1739<sup>c</sup> |  
τον αγαπητον] αγαπητον 03\* | *txt* 03<sup>c</sup> |  
μου] OMIT P<sup>46</sup> 03

### Rom 16.9

χριστω] κυριω 04 044

### Rom 16.10

χριστω] κυριω 04<sup>3</sup> |  
αριστοβουλου] αριστοβολου 03\* 025 | *txt* 03<sup>c</sup>

### Rom 16.11

Frag: P<sup>46</sup>

ασπασασθε ηρωδιωνα  
]ον συγγενην μου ασπασασθε τους  
] των ναρκισσου τους οντ[α]ς εν κ̄ω

συγγενη] συγγενην P<sup>46</sup> (συγγενην 02 03\*) | *txt* 03<sup>c</sup>

### Rom 16.12

Frag: P<sup>46</sup>

]ασασθε τρυφαιναν και τρυφωσαν  
]οπιουσας εν κ̄ω ασπασ[α]ς]ε περσι  
] αγαπητην ητις πο[λ]λα εκοπι

Frag: 04

ασπασασθε τυφαιναν και τρυφωσαν τας κοπιασας εν [ ]ω  
ασπασασθε περσιδα την αγαπητην ητις πολλα ε  
κοπιασεν εν κ̄ω

τρυφαιναν] τυφαιναν 04\* | *txt* 04<sup>3</sup> |  
κοπιωσας] κοπιουσας P<sup>46</sup> | κοπιασας 04 |  
ασπασασθε<sup>2</sup>...κυριω<sup>2</sup>] OMIT 02

#### Rom 16.14

Frag: P<sup>46</sup>

φλεγοντα ερμην ερμαν πατροβαν και  
τους συν αυτοις αδελφους

ερμην πατροβαν ερμαν] 1 3 2 P<sup>46</sup> 3 2 1 044 1241 Byz |  
αυτοις] αυτους 1739 |  
αδελφους] αδελφοις 044

#### Rom 16.15

ιουλιαν νηρεα] βηρεα και αουλιαν P<sup>46</sup> 1 ιουλιαν νηρεαν 02 1 ιουνιαν νηρεα 04\* 1 *txt* 04<sup>2</sup> |  
και<sup>3</sup>] OMIT 025 |  
παντας] OMIT P<sup>46</sup>

#### Rom 16.16

πασαι] OMIT 1241 Byz

#### Rom 16.17

τα σκανδαλα] σκανδαλα P<sup>46</sup> 1739 |  
διδαχην] + ποιουντας P<sup>46</sup> |  
εμαθετε] + η λεγοντας η P<sup>46</sup> |  
και<sup>2</sup>] OMIT P<sup>46</sup> |  
εκκλινετε] εκκλινατε P<sup>46</sup> 01<sup>ca</sup> 02 025 1241 Byz

#### Rom 16.18

τω κυριω ημων χριστω] 1 4 3 1739 1 1-3 (+ ιησου) 4 1241 Byz

#### Rom 16.19

Frag: P<sup>46</sup>

η γαρ υμων υπακο[  
εις παντας αφεικετο χαιρω συν εφ υμ[  
και θελω δε υμας κοφ[ρ]υς ειναι εις το αγαθον  
ακεραιους δε εις το κακον

παντας] παντα 1241 |  
αφικετο] αφικνιεται 044 |  
εφ υμιν συν χαιρω] 4 3 1 2 P<sup>46</sup> 1 4 3 (+ το) 1 2 01<sup>ca</sup> 044 1241 1739 Byz |  
θελω δε<sup>1</sup>] και θελω δε P<sup>46</sup> |  
κοφους] + μεν 01 02 04 025 1241 1739 Byz

**Rom 16.20**Frag: P<sup>46</sup>

ο δε  $\overline{\theta\varsigma}$  τη[  
 ειρηνης συντριψει τον καταναν  $\overline{\upsilon\pi\omicron}$  το[  
 ποδας  $\overline{\upsilon\mu\omega\upsilon\omicron}$  εν ταχει η χαρις του  $\overline{\kappa\upsilon}$  η[  
 $\overline{\iota\eta\upsilon}$  μεθ υμων

συντριψει] συντριψαι 02 |  
 υπο τους ποδας υμων<sup>1</sup> εν ταχει] 5 6 1-3 ημων 02 |  
 ιησου] + χριστου 02 04 025 044 1241 1739 Byz

**Rom 16.21**Frag: P<sup>46</sup>

ασπαζεται  $\overline{\upsilon\mu\alpha\varsigma}$  τι[  
 ο συνεργος μου και λουκιος  $\overline{\iota\alpha\varsigma\omega\upsilon\omicron}$  [  
 προς οι συγγενεις μου

ασπαζεται] ασπαζονται 1241 Byz |  
 συνεργος] συνεργων 044 1739 |  
 μου<sup>1</sup>] OMIT 03 1739 <sup>1</sup>μοι 044 |  
 και<sup>2</sup>] OMIT P<sup>46</sup> 03 |

**Rom 16.22**Frag: P<sup>46</sup>

ασπαζο[  
 εγω ο  $\overline{\tau\epsilon\rho\tau\iota\omicron\varsigma}$  ο γραψας τη[  
 εν  $\overline{\kappa\omega}$

τερτιος] ο τερτιος P<sup>46</sup>

**Rom 16.23**Frag: P<sup>46</sup>

ασπαζε[τ]αι  $\overline{\upsilon[\mu]\alpha\varsigma}$  [  
 ]ης [  
 []  
 και κουαρτος ο αδελφος

ολης της<sup>1</sup> εκκλησιας] 2 3 1 044 1241 Byz

**Rom 16.24**

16.24] OMIT P<sup>46</sup> 01 02 03 04 025<sup>†</sup> 1739  
 ημων] OMIT 025<sup>††</sup>

### Rom 16.25

16.25–27] *post* 14.23 044 1241 Byz | *post* 15.33 P<sup>46</sup> | *post* 16.24 01 03 04 1739 | *post* 14.23 *et*  
16.24 02 025 |  
ιησου χριστου] 2 1 03 1739

### Rom 16.26

υπακοην] υποταγην 1739

### Rom 16.27

ιησου χριστου] 2 1 03 |  
ω] OMIT 03 | αυτω 025<sup>††4</sup> |  
τους αιωνας] + των αιωνων 01 02<sup>††</sup> 025<sup>††</sup> |  
αμην] OMIT 1739\* | *txt* 1739<sup>c</sup> | + 16.24 025<sup>††</sup>

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<sup>4</sup> †† here in the apparatus refers to the second occurrence of verses 16.25–27 in the manuscript at the end of chapter 16.

## 2 2 Corinthians

### 2 Cor 1.1

Lac: 04

Frag: 025

παυλος αποστολος  $\overline{\chi\upsilon}$  ιϋ δια θελη  
ματος  $\overline{\theta\upsilon}$  και τιμοθεος ο αδελ  
φος τη εκκλησια του  $\overline{\theta\upsilon}$  τη ου  
ρη εν κορινθω [ ] αγιοις πα  
σιν τοις ουσιν [ ] τη αχαΐα

χριστου ιησου] 2 1 02 044 1241 Byz |  
του θεου<sup>2</sup>] θεου 1241 |

### 2 Cor 1.2

Frag: 04

και ειρηνη απο  $\overline{\theta\upsilon}$   $\overline{\pi\rho\varsigma}$  ημων και  $\overline{\kappa\upsilon}$  ιϋ  $\overline{\chi\upsilon}$

χαρις] + και  $\mathfrak{P}^{46}$

### 2 Cor 1.4

Frag: 025

]ακα  
λων ημας [ ]μω(ν)  
εις τὸ δύνασθαι [ ]αρακαλει(ν)  
τους εν παση [ ]ια της πα  
ρακλησεως [ ]  
αυτοι ὑπο του  $\overline{\theta\upsilon}$

ο...παρακλησεως] OMIT 1241 |  
θλιψει<sup>2</sup>] τη θλιψει 044

### 2 Cor 1.5

Frag: 025

]ε  
ριςσει τα παθηματα του  $\overline{\chi\upsilon}$  εις  
ημας ουτ[ ] περισει  
ει και η πα[ ]μων

οτι] OMIT  $\mathfrak{P}^{46}$  |  
ημων] OMIT  $\mathfrak{P}^{46}$

2 Cor 1.6

Frag: P<sup>46</sup>

ειτε δε θλειβομε  
θα υπερ της υμων παρακλησεως και  
σωτηριας ειτε παρακαλουμεθα υπερ  
της υμων παρακλησεως της ενεργ[  
μενης εν υπομονη των αυτω[  
θηματων

Frag: 02

ειτε δε θλιβομεθα υπερ της υμω(ν)  
παρακλησεως και σωτηριας  
ειτε παρακαλουμεθα υ[  
υμων παρακλησεως τη[  
γουμενης εν υπομονη [  
αυτων παθηματων ων κ[  
μεις πασχομεν

Frag: 025

ειτε  
δε θλιβ[ ] πα  
ρακλησεως [ ] ακα  
λουμεθα υπερ της υμων παρα  
κλησεως της ενεργουμενης εν  
υπομονη των αυτων παθημα  
των ων και ημεις πασχομεν

και<sup>1</sup> σωτηριας (1.6)...υπερ υμων (1.7)] της ενεργουμενης εν υπομονη των αυτων παθηματων  
ων και ημεις πασχομεν και η ελπις υμων βεβαια υπερ υμων ειτε παρακαλουμεθα  
υπερ της υμων παρακλησεως και σωτηριας 03 | και σωτηριας της ενεργουμενης εν  
υπομονη των αυτων παθηματων ων και ημεις πασχομεν και η ελπις ημων βεβαια  
υπερ υμων ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και σωτηριας (1241)  
Byz |

ων (1.6)... παθηματων (1.7)] OMIT P<sup>46</sup>

## 2 Cor 1.7

Frag: P<sup>46</sup>

ουτως και της παρ[  
σεως

Frag: 02

και η ελ[πις  
ημων βεβαια υπερ υμων[ν ειδο  
τες οτι ως κοινωνοι εσ[τε  
των παθηματων ουτως κ[αι  
της παρακλησεως

(N.B. cf. variant in 1.6)

ως] ωςπερ 044 Byz † OMIT 1241

## 2 Cor 1.8

Frag: P<sup>46</sup>

ου γαρ θελομεν υμας [  
υ[ ] θ[ ] ως [  
[]  
ωστε εξαπορηθηναι ημας και του  
ζην

αδελφοι] OMIT P<sup>46</sup> |

υπερ<sup>1</sup>] περι 01 02 04 025 |

γενομενης] + ημιν 01<sup>ca</sup> 1241 Byz |

υπερ<sup>2</sup> δυναμιν εβαρηθημεν] 3 1 2 1241 Byz

## 2 Cor 1.9

μη] OMIT P<sup>46</sup> |

εγειροντι] εγειραντι P<sup>46</sup> |

## 2 Cor 1.10

τηλικουτου θανατου] τηλικουτων θανατων P<sup>46</sup> Or<sup>1739mg</sup> † τιλικουτου θανατου 025 |

και ρυετα<sup>1</sup>] και ρυετα 1241 1739 Byz † OMIT 02 044 |

οτι] OMIT P<sup>46</sup> 03 1739

## 2 Cor 1.11

και] OMIT P<sup>46</sup> |

υπερ<sup>1</sup> ημων<sup>1</sup> τη δεησει] 3 4 1 2 04 † υπερ υμων τη δεησει 01<sup>\*</sup> 02 † txt 01<sup>si</sup> |

εκ πολλων προσωπων] εν πολλω προσωπω P<sup>46</sup> 044 1739 |

προσωπων...πολλων<sup>2</sup>] OMIT 025 |



## 2 Cor 1.12

απλοτητι] αγιοτητι P<sup>46</sup> 01\* 02 03 04 (αγιωτητι 025) 044 1739 | *txt* 01<sup>ca</sup> |  
ειλικρινεια] εν ειλικρινεια 02 |  
του θεου<sup>1</sup>] θεου 025 1241 Byz | OMIT 01<sup>ca</sup> | *txt* 01<sup>cb2</sup> |  
και<sup>2</sup>] OMIT 01 02 04 025 044 1241 Byz |

## 2 Cor 1.13

αλλ η<sup>1</sup> α] αλλ α P<sup>46</sup> | αλλ η 1739 | αλλ 02 |  
η<sup>2</sup> και επιγινωσκετε] OMIT P<sup>46</sup> 03 |  
οτι] + και 025 1241 1739 Byz

## 2 Cor 1.14

Frag: P<sup>46</sup>

καθως

και ειπενγνωτε ημας απο μερους

] ι καυχημα υμων εσμεν καθαπερ

] υμεις ημων εν τη ημερα του κυ

ημων<sup>2</sup>] OMIT P<sup>46</sup> 02 04 044 1241 Byz |  
ιησου] + χριστου 01<sup>ca</sup> 025 1739 | *txt* 01<sup>ca</sup>

## 2 Cor 1.15

Frag: P<sup>46</sup>

] ταυτη τη πεποιθησει εβου

]ς υμας ε[ ]ιν

προτερον προς υμας ελθειν] 4 2 3 ι 044 | 4 2 3 (+ το) ι 1241 Byz | 2-4 01\* | *txt* 01<sup>s1</sup> |  
χαριν] χαραν 01<sup>ca</sup> 03 025 |  
εχητε] εχητε 044 Byz

## 2 Cor 1.16

Frag:  $\mathfrak{P}^{46}$

και παλιν απο μακεδονιας ελθειν  
προς υμας και αφ υμων προπεμφθη  
ναι εις την ιουδαιαν

Frag: 02

και δι υμων απλ  
θειν εις μακαιδονιαν και πα[  
]ακεδονιας ελθειν προς  
] και υφ υμων προπεμ  
]γαι εις την ιουδαιαν

διελθειν] απελθειν 02 025 |  
υφ] αφ  $\mathfrak{P}^{46}$

## 2 Cor 1.17

Frag: 02

] δε βουλομενος μητι αρα  
]λαφρια εχρησαμην η α βου  
]ομαι κατα σαρκα βουλευομαι  
] η παρ εμοι το ναι ναι και το ου ου

ουν] δε 02 |  
βουλομενος] βουλευομενος 044 1241 Byz |  
εμοι] εμου 025 |  
ναι<sup>1</sup> ναι<sup>12</sup>] ναι  $\mathfrak{P}^{46}$  1739 Or<sup>1739mg</sup>

## 2 Cor 1.18

Frag: 02

]ςτος δε ο  $\overline{\theta\varsigma}$  οτι ο λογος ημω(ν)  
] προς υμας ουκ εστιν ναι και ου

ο<sup>3</sup>] OMIT  $\mathfrak{P}^{46}$  |  
εστιν] εγενετο ο<sup>ca</sup> 044 1241 Byz

## 2 Cor 1.19

Frag: 02

] του θυ γαρ υς χς ις ο εν υμιν  
δι ημων κηρυχθεις δι εμου και  
τσιλουανου και τιμοθεου ουκ  
εγενετο ναι και ου αλλα ναι  
εν αυτω γεγονεν

ο<sup>1</sup>...και<sup>3</sup>] OMIT 1241 |  
του θεου γαρ] 1 3 2 P<sup>46</sup> | 3 1 2 044 Byz |  
ιησους χριστος] 2 1 01\* 02 04 | *txt* 01<sup>ca</sup> |  
τσιλουανου] κιλβανου P<sup>46\*</sup> | *txt* P<sup>46c (man 3)</sup> |  
εγενετο] εστιν 04

## 2 Cor 1.20

θεου] του θεου 02 1739 |  
εν αυτω] δι αυτου 044 |  
το<sup>1</sup>] OMIT P<sup>46</sup> |  
διο και δι<sup>1</sup> αυτου] 2-4 P<sup>46</sup> | και εν αυτω 1241 Byz | και εν αυτω διο και δι αυτου 044 |  
το<sup>2</sup>] OMIT 01\* | *txt* 01<sup>ca</sup> |  
δι<sup>2</sup>] OMIT 04

## 2 Cor 1.22

ο] OMIT 01\* 02 04\* 025 044 | *txt* 01<sup>ca</sup> 04<sup>3</sup> |  
δους] διδους 1241

## 2 Cor 1.24

Frag: P<sup>46</sup>

ουχ οτι κυριευομεν υμων της [  
τεως αλλα συνεργοι εσμεν τ[  
υμων τη γαρ πιστει εστηκ[

υμων<sup>1</sup> της<sup>1</sup> πιστεως] 2 3 1 1739

## 2 Cor 2.1

Frag: P<sup>46</sup>

να γαρ εμαυτω τουτ[ ] ο μη [  
λυπ[ ] ε[ ] ε[ ] ρος υμ[

γαρ] δε 01 02 04 025 044 1241 Byz |  
εν λυπη προς υμας ελθειν] 1 2 5 3 4 P<sup>46</sup> 1739

## 2 Cor 2.2

Lac: P<sup>46</sup>

τις] + εστιν ο1<sup>ca</sup> 025 044 1241 1739 Byz |  
με] OMIT 025

## 2 Cor 2.3

εγραψα τουτο αυτο] 1 3 2 04\* | εγραψα τουτο 02 | εγραψα υμιν αυτο τουτο 04<sup>3</sup> | εγραψα  
υμιν τουτο αυτο ο1<sup>ca</sup> 1241 Byz |  
λυπην] + επι λυπην 044 1739 |  
εχω] εχω ο1<sup>ca</sup> 04 1241 Byz |  
αφ] εφ 044 |  
η] OMIT P<sup>46</sup>

## 2 Cor 2.4

την αγαπην ινα<sup>2</sup> γνωτε] 3 1 2 4 044

## 2 Cor 2.6

πλειονων] πλεονων 04

## 2 Cor 2.7

μαλλον] OMIT 02 03

## 2 Cor 2.9

Frag: P<sup>46</sup>

εις τουτο γαρ και εγραψα ινα  
]ω την δοκιμην υμων εις παν  
]ας υπηκοοι εστε

ει] OMIT P<sup>46</sup> | η 02 03 |  
εις<sup>2</sup> παντα] εις παντας P<sup>46</sup>

## 2 Cor 2.10

Frag: P<sup>46</sup>

ω δε τι χαριζεσθαι  
]αγω κα[ ] γαρ εγω ο κεχαρισμαι ει τι  
]αριςμαι δι υμας εν προσωπω χρυ

καγω] και εγω ο1<sup>ca</sup> ο4\* ο44 1241 Byz | txt ο4<sup>2</sup> |  
εγω] OMIT ο2 |  
ο κεχαρισμαι<sup>1</sup> ει τι<sup>2</sup>] ω κεχαρισμαι ει τι ο25 1739 | ει τι κεχαρισμαι ω ο44 1241 Byz  
χριστου] του χριστου 1739

## 2 Cor 2.13

Frag: P<sup>46</sup>

ευρειν τιτον τον αδελφον μου αλλα  
αποταξαμενος αυτοις εξηλθον εις  
μακεδονιαν

Frag: ο25

ουκ εσχη  
κα ανεσιν τω πνι μου το μη ευ  
ρειν με τιτον τον αδελφον μ(ου)  
αλλα αποταξαμενος [  
εξηλθον εις μακεδον[

τω<sup>2</sup>] το ο25 | του ο1\* ο4<sup>2</sup> | txt ο1<sup>ca</sup> |  
μη ευρειν με] 3 1 2 ο44 | μη ευρειν P<sup>46</sup>

## 2 Cor 2.14

Lac: ο25

δε] OMIT P<sup>46</sup> |  
τω<sup>2</sup>] OMIT ο44 |  
θριαμβευοντι ημας] 2 1 ο44 |  
χριστω] + ιησου P<sup>46</sup> |

## 2 Cor 2.16

Frag: ο25

ζωην και προς ταυτα τις ικα  
νοc

εκ<sup>1</sup> θανατου] θανατου ο44 1241 Byz |  
εκ<sup>2</sup> ζωης] ζωης ο44 1241 Byz | εκ ζωην ο1\* | txt ο1<sup>st</sup>

## 2 Cor 2.17

οι πολλοι] οι λοιποι P<sup>46</sup> Byz |  
καπηλευοντες] δολουντες 1739<sup>cmg</sup> |  
του θεου] του χριστου 044 |  
κατεναντι θεου<sup>3</sup>] κατενωπιον του θεου 01<sup>ca</sup> 044 1241 Byz † κατεναντι του θεου 025

## 2 Cor 3.1

εαυτους] αυτους P<sup>46</sup> |  
συνιστανειν] συνισταν P<sup>46</sup> 03 |  
ως] ωςπερ 02 |  
η<sup>2</sup>] OMIT P<sup>46</sup> |  
υμων] + συστατικων 025 1241 Byz

## 2 Cor 3.3

Frag: P<sup>46</sup>

φανερουμενοι ο[  
εστε επιστολη χρυ διακονηθε[  
υφ ημων και ενγεγραμμεν[  
μελανι αλλα πνι θυ ζω[  
πλαξ[ ]θιναις α[  
κ[ ]να[

ημων] + και P<sup>46</sup> 03 1739 |  
εγγεγραμμενη] ενγεγραμμενη P<sup>46</sup> 01 02 03\* 04 † γεγραμμενη 1739 † εγγεγραμμενη 044 † *txt*  
03<sup>c</sup> |  
πλαξιν<sup>2</sup> καρδιας αρκιναις] ι 3 1739 † πλαξιν καρδιας αρκιναις 044

## 2 Cor 3.4

Lac: P<sup>46</sup>

εχομεν] εχω 02

## 2 Cor 3.5

Frag:  $\mathfrak{P}^{46}$

ικανοι εσμεν λογισασθε ως  
εξ εαυτων αλλ η ικανοτης ημων  
εκ του  $\overline{\theta\upsilon}$

αφ εαυτων<sup>1</sup> ικανοι εσμεν λογισασθαι τι | 1-5  $\mathfrak{P}^{46}$  03 | 3-6 1 2 02 | 3 4 6 5 1 2 025 | 1-4 λογιζεσθαι  
6 04 | 3 4 εφ 2 5 6 044 | 3 4 1 2 5 6 1241 Byz |  
ως] OMIT 04 |  
εαυτων<sup>2</sup>] αυτων 03 |  
του θεου] θεου 1739

## 2 Cor 3.6

ος] ως  $\mathfrak{P}^{46}$  |  
αποκτεννει] αποκτενει  $\mathfrak{P}^{46*}$  02 04 1241 Byz | αποκτεινει 03 | *txt*  $\mathfrak{P}^{46c}$  (M1)

## 2 Cor 3.7

Frag: 025

ει δε η διακο  
νια του θανατου εν γραμμασιν  
εντετυπωμενη λιθοις εγενη  
θη εν δοξη ωστε μη δυνασθαι  
ατενησαι [ ]  $\overline{\eta\lambda}$  εις το προ  
σωπον μ[ ] δια την δοξαν  
[που αυτου την καταρ  
γουμενην

γραμμασιν] γραμματι 03 |  
λιθοις] εν λιθοις 01<sup>ca</sup> 044 1241 Byz |  
δυνασθαι] OMIT  $\mathfrak{P}^{46}$  |  
ατενισαι τους υιους ισραηλ] 2-4 1 1739 |  
μωυσεως] μωσεως 02 044 1739

## 2 Cor 3.9

τη διακονια<sup>1</sup>] η διακονια 03 025 1241 Byz |  
δοξη] δοξα 01\* | εν δοξη 01<sup>ca</sup> 025 044 1241 Byz

## 2 Cor 3.10

εινεκεν] ενεκεν 04 044 1241 1739 Byz

## 2 Cor 3.13

Frag: P<sup>46</sup>

και ου καθαπερ  
]τιθει καλυμμα επι το προ  
] προς [ ]ο [ ]υ[ ]ζαι

μωυσης] μωσης 02 025 1739 |  
αυτου] εαυτου 01 1241 Byz |  
τελος] προσωπον 02

## 2 Cor 3.14

Frag: P<sup>46</sup>

νοηματα αυτων αχρι γαρ της σημ[  
ρον ημερας το αυτο καλυμμα επι τη  
αναγνωσει της παλαιας διαθηκης  
μενει μη ανακαλυπτομενον οτι εν  
χρω καταργειται

ημερας] OMIT 044 1241 Byz |  
επι] εν 1739 |  
οτι] ο τι Byz

## 2 Cor 3.15

αν αναγνωσκηται] εαν αναγνωσκηται P<sup>46</sup> | αναγνωσκηται 025 | αναγνωσκεται 1241 1739  
Byz |  
μωυσης] μωσης 02 025 044 1241 1739 |

## 2 Cor 3.16

δε εαν] δ αν 01<sup>ca</sup> 03 025 044 1241 1739 Byz | δε 04 |

## 2 Cor 3.17

κυριου] + εκει 01<sup>ca</sup> 025 044 1241 Byz

## 2 Cor 3.18

παντες] OMIT P<sup>46</sup> |  
κυριου] του κυριου P<sup>46</sup> |  
κατοπτριζομενοι] κατοπτριζομεθα 01 P<sup>46</sup> |  
μεταμορφουμεθα] μεταμορφουμενοι P<sup>46</sup> 02 | μεταμορφουμεθα 01\* | txt 01<sup>st</sup> |  
καθαπερ] καθωςπερ 03



## 2 Cor 4.1

Frag: 02

δια τουτο εχοντες τη[  
νιαν ταυτην καθως η[  
μεν ουκ εγκακουμεν

εγκακουμεν] ενκακουμεν P<sup>46</sup> 1241 † εκκακουμεν 04 025 044 1739 Byz

## 2 Cor 4.2

Frag: P<sup>46</sup>

αλλα απει  
παμεθα τα κρυπτα της αιςχυνης  
μη περιπατουντες εν πανουργεια  
μηδε δολουντες τον λογον του θυ  
αλλα τη φανερωσει της αληθειας  
συνιστανοντες εαυτους προς πας[  
συνειδησιν ανθρωπων ενω[  
του θυ

Frag: 02

απειπαμεθα τα κρυπτα τ[  
νης μη περιπατουντε[  
νουργια μηδε δολουντ[  
λογον του θυ αλλα τη φαν[  
σει της αληθειας συνιστ[  
τες εαυτους προς πασαν [  
δηςιν ανων ενωπιον του [

συνιστανοντες] συνισταντες 01 04 † συνιστωντες 044 1241 Byz

## 2 Cor 4.3

Frag: P<sup>46</sup>

ει δε εστιν κεκαλυμ[  
το ευαγγελιον ημων εν τ[  
] εστιν κεκ[

Frag: 02

ει δε και εστιν κεκαλυμμεν[  
το ευαγγελιον ημων εν τοι[  
απολλυμενοις εστιν κεκα  
λυμμενον

και] OMIT P<sup>46</sup>

## 2 Cor 4.4

Frag:  $\mathfrak{P}^{46}$

εις το μη αυγασαι τον φωτισμον του  
ευαγγελιου της δοξης του  $\overline{\chi\rho\upsilon}$  ος εστι(ν)  
εικων  $\overline{\theta\upsilon}$

εις] OMIT 1739 |

αυγασαι] διαυγασαι 02 | καταυγασαι 04 | αυασαι 025 | + αυτοις 025 044 1241 Byz |

του<sup>3</sup> χριστου] του κυριου 04 |

ος] ο 044 |

του<sup>4</sup> θεου] θεου  $\mathfrak{P}^{46}$  | του θεου του αορατου 01<sup>ca</sup> 025

## 2 Cor 4.5

ιησουν<sup>1</sup> χριστον κυριον] 2 1 3 03 044 1241 1739 Byz | 1 2 025 |

ιησουν<sup>2</sup>] ιησου  $\mathfrak{P}^{46}$  01\* 02<sup>c</sup> 04 1739 | χριστου 01<sup>si</sup> | χριστον 1241

## 2 Cor 4.6

οτι] OMIT 1739 |

ο<sup>1</sup>] OMIT 03 1739 |

λαμψει] λαμψαι 01<sup>ca</sup> 04 025 044 1241 Byz |

του θεου] αυτου  $\mathfrak{P}^{46}$  04\* | *txt* 04<sup>3</sup> |

ιησου χριστου] 2 1 1739\* | χριστου 02 03 | *txt* 1739<sup>c</sup>

## 2 Cor 4.7

ινα η<sup>1</sup>] OMIT  $\mathfrak{P}^{46}$  |

η<sup>2</sup> του θεου] 2 3 1 1739

## 2 Cor 4.8

αλλ<sup>1</sup> ου] και μη  $\mathfrak{P}^{46}$  |

απορουμενοι... εξαπορουμενοι] OMIT 1241

## 2 Cor 4.10

ιησου<sup>1</sup>] κυριου ιησου 044 1241 Byz |

σωματι<sup>1</sup>] + ημων 044 |

ιησου<sup>2</sup>] + χριστου  $\mathfrak{P}^{46}$  |

εν<sup>2</sup> τω<sup>2</sup> σωματι<sup>2</sup> ημων φανερωθη] 5 1-4 02 | 1-3 5  $\mathfrak{P}^{46}$  | εν τοις σωμασιν ημων φανερωθη 01  
1739 | OMIT 044

## 2 Cor 4.11

Frag: P<sup>46</sup>

ει γαρ ημεις οι  
]ωντες εις θανατον παραδιδομεθα  
]ην ἵνα και η ζωη η του υιου  
]ωθη εν τη θνητη σαρκι

αι...ιησου] OMIT 044 |  
και] OMIT 04 |  
του ιησου] η του υιου P<sup>46</sup> |  
φανερωθη] φανερω 04\* | txt 04<sup>3</sup>

## 2 Cor 4.12

Frag: P<sup>46</sup>

]τε ο θανατος εν ημειν  
] η δε [ ]ω[ ] ü[ ]ν

ο] + μεν 1241 Byz | OMIT 01\* | txt 01<sup>si</sup>

## 2 Cor 4.13

Frag: P<sup>46</sup>

στευσα διο ελαλησα και ημεις πιστευ  
ομεν διο και λαλουμεν

Frag: 02

εχοντες δε το αυτο πνευμα  
της πιστεως κατα το γεγραμμ[

διο<sup>1</sup>] OMIT 04\*<sup>cj</sup> | txt 04<sup>2</sup> | + και 01

## 2 Cor 4.14

Lac: 02

τον κυριον ιησουν] ιησουν 1739 | τον ιησουν P<sup>46</sup> 03 |  
cyn<sup>1</sup>] δια 01<sup>ca</sup> 044 1241 Byz |  
εγειρει] εγειρει 025

## 2 Cor 4.15

Lac: 02

τα] OMIT 03\* | txt 03<sup>c</sup>

## 2 Cor 4.16

Lac: 02

διο] + και P<sup>46</sup> 1739 |  
εγκακουμεν] ενκακουμεν P<sup>46</sup> | εκκακουμεν 04 025 044 1241 1739 Byz |  
εξω] εξωθεν 044 |  
ημων<sup>1</sup>] OMIT 04\* | txt 04<sup>2vid</sup> |  
διαφθειρεται] φθειρεται 1241 |  
ο<sup>2</sup>] OMIT 04\*<sup>vid</sup> |  
εσω ημων<sup>2</sup>] εσσω ημων 025 | εσωθεν ημων 044 | εσωθεν 1241 Byz

## 2 Cor 4.17

Lac: 02

Frag: 04

το γαρ παραυτικα ελαφρον της θλιψεως [ ]ν καθ υ  
περβολην αιωνιον βαρος δοξης κατεργαζεται ημιν

ημων] OMIT P<sup>46</sup> 03 |  
εις υπερβολην<sup>2</sup>] OMIT 01\* 04\*<sup>vid</sup> 044 | txt 01<sup>si</sup> 04<sup>2vid</sup>

## 2 Cor 4.18

Lac: 02

σκοπουντων] σκοπουσιν 044 |  
δε] OMIT P<sup>46</sup>

## 2 Cor 5.1

Lac: 02

καταλυθη] + οτι P<sup>46</sup> |  
οικοδομην εκ θεου εχομεν] 2 3 14 P<sup>46</sup>

## 2 Cor 5.3

Lac: 02

Frag: P<sup>46</sup>

ειπερ και ενδυσαμεν[  
μνοι ευρεθησομεθα

ει γε] ειπερ P<sup>46</sup> 03 |  
εκδυσαμενοι] ενδυσαμενοι P<sup>46</sup> 01 03 04 025 044 1241 1739 Byz |  
ου] OMIT 044\* | txt 044<sup>c</sup>

## 2 Cor 5.5

Lac: 02

Frag: P<sup>46</sup>

κατεργασαμενος ημας εις αυτο τουτο  
θς ο δους ημειν τον αρραβωνα του  
πνς

Frag: 025

ο δε κατεργασαμενος ημας εις αυτο  
τουτο θς ο δους ημιν τον αρ[  
να του πνς

θεος] ο θεος 01\* | txt 01<sup>ca</sup> |  
ο<sup>2</sup>] + και 01<sup>ca</sup> 1241 Byz |  
ημιν] OMIT 1241

## 2 Cor 5.6

Lac: 02

ενδημουντες εν τω σωματι] 2-4 1 P<sup>46</sup>

## 2 Cor 5.8

Lac: 02

θαρrouμεν] θαρρωμεν P<sup>46</sup> | θαρrouντες 01 1739 |  
δε και<sup>1</sup>] δε P<sup>46</sup> | και 1739 |  
ευδοκουμεν] ευδοκουντες P<sup>46</sup> |  
μαλλον] + δε 044 |  
εκ] OMIT 01\* | txt 01<sup>ca</sup> |  
τον κυριον] κυριον P<sup>46</sup>

## 2 Cor 5.9

Lac: 02

και] OMIT P<sup>46</sup> 044 1739 |  
φιλοτιμουμεθα] φιλοτιμωμεθα P<sup>46</sup> 044

## 2 Cor 5.10

Lac: 02

κομισηται] κομησηται 1241 | εκομισηται 01\* | txt 01<sup>sl.ca</sup> |  
δια] ιδια P<sup>46</sup> |  
προς α επραξεν] ο επραξεν 044 |  
φauλον] κακον P<sup>46</sup> 03 025 044 1241 Byz

## 2 Cor 5.12

Lac: 02

Frag: P<sup>46</sup>

ου παλιν εαυτους συνϊστανομεν  
]μειν αλλα αφορμην διδοντες  
]ν καυχηματος ὑπερ ὑμων  
]χητε προς τους εν προσωπω  
]γους και μη εν καρδια

ου] + γαρ 025 1241 Byz |

υμιν<sup>1</sup>] OMIT 1739 |

μη εν<sup>2</sup>] ου 04 025 044 1241 Byz

## 2 Cor 5.14

Lac: 02

Frag: P<sup>46</sup>

τουτο οτι εις ὑπερ παντων απεθανεν

χριστου] θεου 04 025 |

οτι] + ει 01<sup>ca</sup> 04\* 1739 Byz | *txt* 04<sup>2</sup> | (split byz)

απεθανον] απεθανεν 01\* | *txt* 01<sup>ca</sup> |

αρα...απεθανον] OMIT P<sup>46</sup> 044\* | *txt* 044<sup>cmg</sup>

## 2 Cor 5.15

Lac: 02

και<sup>1</sup>...απεθανεν] OMIT P<sup>46</sup> 044\* | *txt* 044<sup>cmg</sup> |

αυτων] ημων 044 |

## 2 Cor 5.16

Lac: 02

ει] *ill.* 04\* | + δε 01<sup>ca</sup> 04<sup>2</sup> 025 044 1241 Byz |

εγνωκαμεν] εγνωμεν 1739

## 2 Cor 5.17

Lac: 02

καινα] + τα παντα 025 044 1241 Byz (split Byz)

## 2 Cor 5.18

Lac: 02

του<sup>1</sup> θεου] OMIT 1739 |  
χριστου] ιησου χριστου 1241 Byz |  
και δοντες] του διδοντος 1739

## 2 Cor 5.19

Lac: 02

ως] OMIT 1739 |  
θεος] ο θεος P<sup>46</sup> |  
τον λογον] το ευαγγελιον P<sup>46</sup>

## 2 Cor 5.20

Lac: 02

ουν] OMIT P<sup>46</sup> 044 |  
θεου] χριστου 1241 |  
δεομεθα] δεομενοι 044 |  
καταλλαγητε] καταλλαγηναι 044

## 2 Cor 5.21

Lac: 02

τον] + γαρ 01<sup>ca</sup> 025 044 1241 Byz |  
γοντα] γωναι 025 |  
δικαιοσυνη θεου] 2 1 025 044 1241

## 2 Cor 6.1

Lac: 02

Frag: P<sup>46</sup>

συνεργουντες δε κ[  
παρακαλουντες μη εις κενογ [  
χαριν του θυ δεξασθαι ü[

δε και] OMIT 1739 |  
παρακαλουμεν] παρακαλουντες P<sup>46</sup>

## 2 Cor 6.2

Lac: 02

Frag: P<sup>46</sup>

ὑ[

γὰρ λέγει δεκτῶ [

κ[

λέγει γὰρ καίρω] 3 2 1 P<sup>46</sup>

## 2 Cor 6.4

Lac: 02

συνιστάντες] συνιστάνοντες 03 025 1 συνιστώντες 01<sup>ca</sup> 044 1241 Byz |  
αναγκαις] + ἐν διωγμοῖς 1739

## 2 Cor 6.7

Lac: 02

ἀριστερῶν] τῶν ἀριστερῶν 044

## 2 Cor 6.8

Lac: 02

καὶ] + ἰδοὺ P<sup>46</sup> |  
ἀληθεῖς] ἀληθείας 04

## 2 Cor 6.12

Lac: 02

Frag: P<sup>46</sup>

οὐ στενοχωρεῖθε

]γὰρ στενοχωρεῖσθε ἐν τοῖς

]μῶν

δε] OMIT 04



## 2 Cor 6.14

Lac: 02

Frag: P<sup>46</sup>

γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία  
ἡ τῆς κοινωνίας φωτὶ πρὸς σκοτὸς

δικαιοσύνη] δικαιοσύνης P<sup>46\*</sup> 044 † *txt* P<sup>46c (M1)</sup> |  
ἀνομία] ἀνομίας 044 |  
ἡ τῆς<sup>2</sup>] τῆς δε 044 Byz

## 2 Cor 6.15

Lac: 02

χριστοῦ] χριστῷ 044 1241 Byz |  
βελιάρ] βελιαν 044 |  
πιστῷ] πιστοῦ 03

## 2 Cor 6.16

Lac: 02

ἡμεῖς γὰρ ναὸς θεοῦ<sup>2</sup> ἐσμεν] ὑμεῖς γὰρ ναὸς θεοῦ ἐστε P<sup>46</sup> 04 044 Byz † ὑμεῖς γὰρ ναὸς ἐστε  
θεοῦ 01<sup>ca</sup> 1241 (NA App gets 1241 wrong) † ἡμεῖς γὰρ ναοὶ θεοῦ ἐσμεν 01\* 1739 |  
καθῶς] + καὶ P<sup>46</sup> |  
οὔτι] OMIT P<sup>46</sup> |  
αὐτῶν] αὐτοῖς 025 |  
μοῦ] μοι 044 1241 Byz

## 2 Cor 6.17

Lac: 02

ἐξελθατε] ἐξελθετε 025 044 1739 Byz |  
λεγεὶ κύριος] OMIT 1739

## 2 Cor 6.18

Lac: 02

Frag: P<sup>46</sup>

καὶ ἐσομαι  
ὑμῖν εἰς πατέρα καὶ ἐσεσθε μοι εἰς  
υἱοὺς καὶ θυγατέρας λέγει ὁ πάντοτε [ ] ἄνω

ὑμῖν] OMIT 1241 |  
ὑμεῖς] OMIT P<sup>46</sup>

## 2 Cor 7.1

Lac: 02

πνευματος] πνευματι P<sup>46</sup> |  
αγιωσυνην] αγιωσυνης P<sup>46</sup> |  
φοβω] αγαπη P<sup>46</sup>

## 2 Cor 7.3

Lac: 02

Frag: P<sup>46</sup>

προς κατα  
κρισιν ου λεγω προειρηκα γαρ [  
εστε εν ταις καρδιαις ημων ει[  
συναποθανειν και συνζ[

προς κατακρισιν ου] 3 1 2 044 1241 Byz |  
εν ταις καρδιαις ημων εστε] 5 1-4 P<sup>46</sup> | 5 1-3 υμων 01\* | 1-3 υμων 5 01<sup>si</sup> | 1-4 03 | *txt* 01<sup>ca</sup>

## 2 Cor 7.4

Lac: 02

Frag: P<sup>46</sup>

λη παρρησια προς υμας [  
καυ[ ]cis υπ[ ] υμω[

μοι<sup>1</sup>] OMIT P<sup>46</sup> |  
τη<sup>2</sup> χαρα] εν τη χαρα 03

## 2 Cor 7.5

Lac: 02

Frag: P<sup>46</sup>

ουδεμιαν ανεσιν εσχεν η καρξ ημων  
αλ εν παντι θλειβομενοι εξωθεν μαχαι  
εσωθεν φοβος

ημων<sup>1</sup>] των ημων 04 | OMIT 1739\* | *txt* 1739<sup>c</sup> |  
εσχηκεν ανεσιν] 2 1 04 | ανεσιν εσχεν P<sup>46</sup> | εσχεν ανεσιν 03 |  
φοβοι] φοβος P<sup>46</sup>

## 2 Cor 7.6

Lac: 02

ο<sup>2</sup> θεος] θεος 04 |  
εν τη παρουσια] επι τη παρουσια 04

## 2 Cor 7.7

Lac: 02

Frag: P<sup>46</sup>

ου μονον δε εν  
τη παρουσια αυτου αλλα και εν τη παρα  
κλησει η παρεκληθη εφ υμειν αναγ  
γελλων ημειν την υμων επ[ ]ποθηςιν  
τον υμων οδυρμον τον υμων ζηλον  
υπερ ημων ωστε με μαλλον χαρηναι

εμου] ημων P<sup>46</sup>

## 2 Cor 7.8

Lac: 02

ει<sup>2</sup>] η 025 | + δε 03 |  
βλεπω] βλεπων P<sup>46</sup> |  
γαρ] OMIT P<sup>46</sup> 03 |  
ωραν] ωρας P<sup>46</sup>

## 2 Cor 7.10

Lac: 02

εργαζεται] κατεργαζεται 01<sup>ca</sup> 044 1241 1739 Byz

## 2 Cor 7.11

Lac: 02

Frag: P<sup>46</sup>

ιδου γαρ αυτο  
]ουτο το κατα θν λυπηθηναι ποσην  
]τηργασατο ημειν σπουδην αλλα  
]γιαν αλλα αγανακτησιν αλλα  
] επιποθιαν αλλα ζηλος  
] εν π[ ]ντι συνεχεται

λυπηθηναι] + υμας 01<sup>ca</sup> 025 044 1241 Byz |  
υμιν] ημιν P<sup>46</sup> | εν υμιν 01<sup>ca</sup> 04 025 |  
αγανακτησιν] ανακτησιν 01\* ! *txt* 01<sup>ca</sup> |  
επιποθηςιν] επιποθιαν P<sup>46</sup> 01\* ! *txt* 01<sup>ca</sup> |  
ζηλον] ζηλος P<sup>46</sup> |  
τω πραγματι] εν τω πραγματι 025 044 1241 Byz

## 2 Cor 7.12

Lac: 02

Frag: P<sup>46</sup>

του αδικηθεντος αλλ ενεκεν του φα  
νερωθηναι την σπουδην υμων  
την υπερ ημων προς υμας ενωπιον  
του θυ

ουχ] ουκ 01 04 044 |  
ενεκεν<sup>1</sup>] εινεκεν Byz |  
ουδε] αλλ ουδε 01<sup>ca</sup> 03 |  
ουδε ενεκεν<sup>2</sup> του<sup>2</sup> αδικηθεντος] OMIT 044 |  
ενεκεν<sup>2</sup>] εινεκεν Byz |  
ενεκεν<sup>3</sup>] εινεκεν Byz |

## 2 Cor 7.13

Lac: 02

δε] OMIT P<sup>46</sup> |  
περισσοτερως] περισσοτερον 04

## 2 Cor 7.14

Lac: 02

Frag: 04

οτι ει τι αυτω υπερ υμων κε  
καυχημαι ου κατησχυνθην αλλα ως παντοτε υμιν  
εν αληθεια ελαλησαμεν ουτως και η καυχησις [ ]μ[  
η επι τιτου αληθεια εγενηθη

αυτω] αυτων 01 |  
παντα] παντοτε 04 |  
εν αληθεια<sup>1</sup> ελαλησαμεν υμιν] 4 1-3 04 025 | 1-3 01\* | txt 01<sup>si</sup> |  
η<sup>2</sup> επι τιτου] επι τιτου 01\* 03 | η προς τιτον 025 044 | txt 01<sup>ca</sup>

## 2 Cor 7.15

Lac: 02

Frag: 04

και τα σπλαγχνα αυτου  
περισσοτερως εις υμας εστιν αναμιμνησκομεν  
] την παντων υμων υπακοην ως μετα φοβου  
και τρομου εδεξασθε αυτον

παντων] OMIT 01\* | txt 01<sup>ca</sup>

## 2 Cor 8.1

Lac: 02

υμιν] OMIT 1739 |  
εκκλησιας] εκκλησιας P<sup>46</sup>

## 2 Cor 8.2

Lac: 02

Frag: P<sup>46</sup>

οτι εν πολλη δοκιμη θλειψε  
ως η περιςσια της χαρας αυτων η [  
βαθος πτωχεια αυτων επ[  
σεν εις το πλουτος της απ[  
αυτων

χαρας] χαριτος 1739 |  
και] OMIT P<sup>46</sup> |  
βαθους] βαθος P<sup>46</sup> |  
επεριςσευσεν] περιςσευσεν 044 |  
το πλουτος] τον πλουτον 01<sup>ca</sup> 044 1241 Byz

## 2 Cor 8.3

Lac: 02

Frag: P<sup>46</sup>

οτ[ ] δυναμ[

παρα] υπερ 025 044 1241 Byz

## 2 Cor 8.4

Lac: 02

Frag: P<sup>46</sup>

διακονιας της εις τους αγιους

παρακλησεως] της παρακλησεως 04<sup>\*vid</sup> † *txt* 04<sup>2</sup> |  
ημων] OMIT 1739

## 2 Cor 8.5

Lac: 02

ηλπισαμεν] ηλπισαμεν 03 |  
εδωκαν] εδωκαμεν P<sup>46</sup> † εδοκαν 025 |  
τω κυριω] τω θεω P<sup>46</sup>

## 2 Cor 8.6

Lac: 02

προενηρξατο] ενηρξατο 03 |  
και<sup>2</sup>] OMIT 1739\* | *txt* 1739<sup>c</sup>

## 2 Cor 8.7

Lac: 02

αλλ ωσπερ εν<sup>1</sup> παντι περισσευετε] OMIT 044 |  
εν<sup>1</sup> παντι περισσευετε] 3 1 2 P<sup>46</sup> | εν παντι περισσευητε 04 025 |  
πιστει] εν πιστει 01\* | *txt* 01<sup>ca</sup> |  
παση σπουδη και<sup>4</sup>] OMIT 044 |  
ταυτη τη<sup>2</sup> χαριτι] πραυτητι χαριτι 044 |  
περισσευητε] + αλλ ωσπερ εν παντι περισσευητε 044

## 2 Cor 8.9

Lac: 02

χριστου] OMIT 03 |

## 2 Cor 8.12

Lac: 02

Frag: P<sup>46</sup>

ει γαρ

εχη] + τις 04<sup>2</sup> 1241 Byz | εχει 1241 |

## 2 Cor 8.13

Lac: 02

Frag: P<sup>46</sup>

θλειψεισ αλλ εξ ισοτητος

υμιν] + δε 01<sup>ca</sup> 025 044 1241 Byz

## 2 Cor 8.14

Lac: 02

γενηται<sup>1</sup>] OMIT P<sup>46</sup> 1739

## 2 Cor 8.16

Lac: 02

δοντι] διδοντι 01\* 03 025 044 1739 Byz | διδοντι ημιν 04 | *txt* 01<sup>ca</sup>

## 2 Cor 8.18

Lac: 02

μετ αυτου τον αδελφον] 3 4 1 2 01\* 025 | *txt* 01<sup>ca</sup>

## 2 Cor 8.19

Lac: 02

ου...εκκλησιων] OMIT P<sup>46</sup> |  
cυν τη<sup>1</sup> χαριτι] εν τη χαριτι 03 025 1739 | εν χαριτι 04 |  
τη<sup>2</sup> διακονουμενη] διακονουμενη P<sup>46</sup> |  
προς...ημων<sup>3</sup>] OMIT P<sup>46</sup> |  
αυτου] αυτην 025 1739 | OMIT 03 04

## 2 Cor 8.20

Lac: 02

8.20] OMIT P<sup>46</sup> |  
τουτο] τουτον 1241 |  
τη<sup>2</sup>] OMIT 04\* | *txt* 04<sup>2</sup>

## 2 Cor 8.21

Lac: 02

προνοουμεν γαρ] προνοουμενοι γαρ 04 | προνοουμενοι 044 1241 Byz |  
κυριου] του θεου P<sup>46</sup> |  
ενωπιον<sup>2</sup>] OMIT 01\* | *txt* 01<sup>ca</sup> |  
ανθρωπων] των ανθρωπων 1739

## 2 Cor 8.22

Lac: 02

Frag: P<sup>46</sup>

cυν  
επεμψαμεν δε αυτοις τον αδελφον  
ημων ον εδοκιμασαμεν εν πολλ[  
πολλακις σπουδαιον οντα νυνι δ[  
σπουδαιοτερον πεποιθησει πολλη  
τη εις υμας

πολυ] OMIT P<sup>46</sup> |  
πεποιθησει] + δε 03

### 2 Cor 8.23

Lac: 02

Frag: P<sup>46</sup>

ειτε ὑπερ τιτου κοιν[  
νος εμοσ και εις ὑμας συνεργος ει[  
δελφοι ημων αποστολοι εκ[  
δοξα χυ

εις υμας συνεργος] 3 1 2 1739 |  
χριστου] κυριου 04

### 2 Cor 8.24

Lac: 02

Frag: P<sup>46</sup>

την ουν ενδειξ[  
π[ ]ω[

ενδεικνυμενοι] ενδειξασθε 01 04 025 044 1241 1739 Byz

### 2 Cor 9.1

Lac: 02

γαρ] OMIT 04 |  
περισσον] περισσοτερον P<sup>46</sup> |  
μοι] εμοι 03 |  
το γραφειν] γραφειν 04

### 2 Cor 9.2

Lac: 02

οιδα] οτι οιδα P<sup>46</sup> |  
ην υπερ υμων<sup>2</sup>] OMIT 044 |  
μακεδοσιν] εν μακεδοσιν P<sup>46</sup> |  
αχαια] αχαινα P<sup>46</sup> |  
το] 0 04 025 044 1241 1739 Byz | + εξ 044 1241 Byz

### 2 Cor 9.3

Lac: 02

μη το<sup>1</sup> καυχημα ημων το<sup>2</sup> υπερ υμων κενωθη] 2-7 1 8 1739



## 2 Cor 9.4

Lac: 02

εαν] αν  $\mathfrak{P}^{46}$  044 | OMIT 03 |

λεγω] λεγωμεν 01 03 04<sup>2</sup> 025 044 1739 Byz | λεγομεν 1241 |

ταυτη] ταυτη της καυχχεως 01<sup>ca</sup> 025 1241 Byz | της καυχχεως ταυτης 044

## 2 Cor 9.5

Lac: 02

Frag:  $\mathfrak{P}^{46}$

αναγκαιον ουν

ηγχεαμην παρακαλεσαι τους αδελ

φους ἵνα προελθωσιν εις ὑμας και

προκαταρτισωσιν την προεπηγ

]ελμενην ευλογιαν υμων ταυτην

]τοιμην ειναι ουτως ως ευλογιαν

] ως πλεονεξιαν

Frag: 025

αναγκαιον ουν

ηγχεαμην παρακαλεσαι τους α

δελφους ινα προελθωσι[

μας και προκαταρτισωσιν τη(ν)

προεπηγγελμενην ευλογιαν υ

μων ταυτην ετοιμην εἶναι

ουτως ως ευλογιαν και μη ως

πλεονεξιαν

ουν] OMIT 1739\* | δε 1739<sup>cmg</sup> |

προελθωσιν] προσελθωσιν 044 |

εις] προς 03

προεπηγγελμενην] προκατηγγελμενην 044 1241 Byz |

και<sup>2</sup>] OMIT  $\mathfrak{P}^{46}$  01\* | *txt* 01<sup>ca</sup> |

ωσ<sup>2</sup>] OMIT 1739

## 2 Cor 9.6

Lac: 02

Frag: P<sup>46</sup>

τουτο δε ο σπει  
]ειδομενωσ φειδομενωσ και  
]! ο σπειρων επ ευλογια  
]ε[ ]ε[

φειδομενωσ<sup>2</sup>] OMIT 04<sup>\*vid</sup> | *txt* 04<sup>2</sup> |  
επ<sup>1</sup> ευλογιας<sup>1</sup>] επ ευλογια P<sup>46</sup> | επ ευλογιας 1739 |  
επ<sup>2</sup> ευλογιας<sup>2</sup>] επ ευλογιας 1739

## 2 Cor 9.7

Lac: 02

Frag: P<sup>46</sup>

εκ[ ]στος  
[]  
γαρ δοτην αγαπα ο θς

προηρηται] προηριται 025 | προαιρειται 044 1241 Byz |  
η] + ως 1739

## 2 Cor 9.8

Lac: 02

δυνατει] δυνατος 04<sup>2</sup> 025 044 1241 1739 Byz |  
δε] γαρ 044

## 2 Cor 9.9

Lac: 02

αιωνα] + του αιωνος 1241 1739

## 2 Cor 9.10

Lac: 02

σπορον<sup>1</sup>] σπερμα 01 04 025 044 1241 1739 Byz |  
χορηγησει] χωριγησει 025 | χορηγησαι 01<sup>ca</sup> 044 1241 1739 Byz |  
πληθυνει] πληθυνη 04<sup>\*</sup> | πληθυναι 01<sup>ca</sup> 044 1241 1739 Byz | *txt* 04<sup>3</sup> |  
αυξησει] αυξησαι P<sup>46</sup> 01<sup>ca</sup> 044 1241 1739 Byz

**2 Cor 9.11**

Lac: 02

τω θεω] θεου 03

**2 Cor 9.12**

Lac: 02

ευχαριστιων] ευχαριστιαν P<sup>46</sup> |  
τω θεω] χριτω 03

**2 Cor 9.13**

Lac: 02

δια] και δια 03 |  
τη υποταγη] υποταγη P<sup>46</sup> |  
αυτους] εαυτους 025

**2 Cor 9.14**

Lac: 02

υμας] ημας P<sup>46\*</sup> ! *txt* P<sup>46c (man 4)</sup> | + ιδιν 01<sup>ca</sup>

**2 Cor 9.15**

Lac: 02

Frag: P<sup>46</sup>

χαρις τ[ ] ᾧ ἐπι[ ]  
διηγητω αυτου δωρεα

χαρις] + δε 01<sup>ca</sup> 04<sup>2</sup> 025 044 1241 Byz

**2 Cor 10.1**

Lac: 02

Frag: P<sup>46</sup>

α[ ]ς [ ]  
παυ[ ]ς π[ ]ω ὑμ[ ]ς δι[ ]  
[ ]  
εις υμας

πραυτητος] πραοτητος 01<sup>ca</sup> 04 044 1241 1739 Byz |  
μεν] OMIT 044 |  
εις υμας] δι υμας 03 ! εν υμιν 025

**2 Cor 10.2**

Lac: 02

περιπατούντας (10.2)...κατὰ σαρκά (10.3)] OMIT 04<sup>\*vid</sup> | *txt* 04<sup>2</sup>

**2 Cor 10.4**

Lac: 02

καθαίρουντες] καθαιροντες P<sup>46</sup>

**2 Cor 10.5** καὶ<sup>1</sup> πᾶν<sup>1</sup> ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ<sup>1</sup> θεοῦ, καὶ<sup>2</sup> αἰχμαλωτίζοντες πᾶν<sup>2</sup> νόημα εἰς τὴν ὑπακοὴν τοῦ<sup>2</sup> Χριστοῦ,

Lac: 02

αἰχμαλωτίζοντες] αἰχμαλωτευοντες 044

**2 Cor 10.6**

Lac: 02

πληρωθῇ] + προτερον 04 |

**2 Cor 10.7**

Lac: 02

πεποιθεν] δοκει πεποιθεναι 03 |

εαυτω] εαυτων P<sup>46</sup> |

λογιζεσθω παλιν] 2 1 025 |

εφ] αφ 04 025 044 1241 1739 Byz |

χριστου<sup>2</sup>] ο χριστος P<sup>46</sup> |

ημεις] + χριστου 1241 Byz | υμεις 1241

## 2 Cor 10.8

Lac: 02

Frag: P<sup>46</sup>

εαν

γαρ περισσοτερον τι καυχωμαι  
καυχωμαι περι της εξουσιας ημω(ν)  
ης εδωκεν ο κς εις οικοδομην και  
ουκ εις καθαιρεσιν υμων ουκ αιχυν  
]φ[ ]αι

Frag: 04

εαν τε γαρ περισσο  
τερον τι καυχωμαι περι της εξουσιας ης εδωκεν  
ο κς εις οικοδομην και ουκ εις καθαιρεσιν υμων

τε] OMIT P<sup>46</sup> 03 1739 |  
γαρ] + και 01<sup>ca</sup> 1241 1739 Byz |  
καυχωμαι] + καυχωμαι P<sup>46</sup> |  
ημων] OMIT 04<sup>\*vid</sup> 025 † *txt* 04<sup>2</sup> |  
ο κυριος] ημιν ο κυριος 025 044 † ο κυριος ημιν 01<sup>ca</sup> 1241 Byz

## 2 Cor 10.9

Lac: 02 04

Frag: P<sup>46</sup>

ινα μη δοξω ως αν εκφοβειν  
] δια [ ]ων επιστολων

ινα] + δε 1739 |  
εκφοβειν] εκφοβων 025 044

## 2 Cor 10.10

Lac: 02 04

Frag: P<sup>46</sup>

οτι αι επι  
] μ[ ] βαρειαι και ιςχυραι η δε  
] του ζωμα[ ]ς ασθενης και

επιστολαι μεν] 2 † 01<sup>ca</sup> 025 044 1241 1739 Byz |  
φησιν] OMIT P<sup>46</sup> † φασιν 03 |  
εξουθενημενος] εξουδενημενος 03 † εξουδενωμενος 1739

## 2 Cor 10.12

Lac: 02 04

τολμωμεν] τολμω 03 |  
εγκριναι] ενκριναι P<sup>46</sup> 03\* | κριναι 044 | *txt* 03<sup>c</sup> |  
η συγκριναι] OMIT P<sup>46</sup> | η συνκριναι 03\* | *txt* 03<sup>c</sup> |  
εαυτους<sup>2</sup>] εαυτοις 1739 |  
συνιστανοντων] συνισταντων P<sup>46</sup> 1739 |  
μετρουντες] νεκρουντες P<sup>46</sup> |  
και συγκρινοντες] OMIT P<sup>46</sup> | και συνκρινοντες 03\* | *txt* 03<sup>c</sup> |  
συνιασιν] συνιουσιν 025 044 1241 Byz | συνιασιν 01\* | *txt* 01<sup>st</sup>

## 2 Cor 10.13

Lac: 02 04

ουκ] ουχ 1241 | ουχι Byz |  
ου] ουου 1739 |  
εμερισεν] εμετρησεν 1739 | εμερησεν 025 |  
ημιν ο θεος] 2 3 1 1241

## 2 Cor 10.14

Lac: 02 04

ου γαρ<sup>1</sup> ως μη] 1 2 4 3 P<sup>46</sup> 025 | 3 2 4 03 | ως γαρ ως μη 1241 |  
χριστου] θεου 044

## 2 Cor 10.15

Lac: 02 04

δε] OMIT 044\* | *txt* 044<sup>c</sup>

## 2 Cor 10.18

Lac: 02 04

Frag: P<sup>46</sup>

ου  
γαρ ο εαυτον συνιστανων εκεινος  
δοκιμος εστιν αλλα ον κς συνις[  
σιν

συνιστανων] συνιστων 044 1241 Byz |  
εστιν δοκιμος] 2 1 P<sup>46</sup> 01\* | *txt* 01<sup>ca</sup> |  
ο<sup>2</sup> κυριος] κυριος P<sup>46</sup>

## 2 Cor 11.1

Lac: 02 04

Frag: P<sup>46</sup>

οφελον ανειχεσθ[ ] εις τον τι α[  
συνης αλλα και ανεχεσθε μ[

Frag: 025

οφελον  
ανειχεσθε μου μικρον αφροσυνης  
]εχεσθε μου

μου<sup>1</sup>] OMIT P<sup>46</sup> |  
τι αφροσυνης] αφροσυνης 025 | τη αφροσυνη 1241 Byz |  
ανεχεσθε] ανασχεσθε 01

## 2 Cor 11.2

Lac: 02 04

Frag: P<sup>46</sup>

γαρ υ[  
υ[

Frag: 025

ζηλω  
] ηρμωσαμη(ν)  
γαρ [ ] παρθενον  
αγνην παραστησαι τω χω

θεου] OMIT 1739

## 2 Cor 11.3

Lac: 02 04

Frag: P<sup>46</sup>

εν τη πανουργια αυτου φθαρη τα νο  
ηματα υμων απο της απλοτητος  
και της αγν[ ] τητος της εις τον χρν

μη πως] μηποτε 1739 |  
ο οφικ] οφικ 1241 |  
εξηπατησεν ευαν] 2 1 044 1241 Byz |  
αυτου] + ουτως 044 1241 1739 Byz |  
και της<sup>2</sup> αγνοτητος] OMIT 01<sup>ca</sup> 025 044 1241 1739 Byz |  
τον χριστον] χριστον 01 1739

## 2 Cor 11.4

Lac: 02 04

ανειχεσθε] ανειχεσθε 01 025 1241 1739 | ηνειχεσθε 044 Byz (NA records Byz as meaning to support ανειχεσθε)

## 2 Cor 11.5

Lac: 02 04

γαρ] δε 03

## 2 Cor 11.6

Lac: 02 04

αλλ<sup>2</sup>...υμας] OMIT P<sup>46</sup> |  
φανερωσαντες] φανερωθεντες 01<sup>ca</sup> 025 044 1241 Byz | φανερωσαντες εαυτους 1739

## 2 Cor 11.7

Lac: 02 04

εποιησα] OMIT 1241 |  
εμαυτον] εαυτον 025

## 2 Cor 11.9

Lac: 02 04

Frag: P<sup>46</sup>

και παρων προς υμας  
υστερηθεις ου κατεναρκησα  
ουδενος το γαρ υστερημα μου  
προσανεπληρωσαν οι αδελφοι  
ελθοντες απο μακεδονιας και εν  
]ν[ ]! α[ ]η εμαυτον υμειν ετη  
]η[ ]ω

κατ<sup>2</sup>] OMIT P<sup>46</sup> |  
ουθενος] ουδενος P<sup>46</sup> 044 1241 Byz |  
εμαυτον υμιν] 2 ι 01<sup>ca</sup> 044 1241 Byz



**2 Cor 11.10**

Lac: 02 04

Frag: P<sup>46</sup>

εστιν αληθεια  $\overline{\chi\upsilon}$   
]ς [      ] ου φρα

εις εμε] εν εμοι 044 |

**2 Cor 11.11**

Lac: P<sup>46</sup> 02 04

στι] OMIT 03

**2 Cor 11.12<sup>5</sup>**

Lac: 02 04

Frag: P<sup>46</sup>

ἵνα εἰκοψῶ τὴν ἀφορμὴν ἵνα ἐν ὧ  
καυχῶνται εὐρεθῶσιν καθὼς καὶ  
ἡμεῖς

τὴν ἀφορμὴν<sup>1</sup>] ἀφορμὴν 044 |  
τῶν θελοντῶν ἀφορμὴν<sup>2</sup>] OMIT P<sup>46</sup>

**2 Cor 11.14**

Lac: 02 04

θαυμα] θαυμαστον 044 1241 Byz

**2 Cor 11.15**

Lac: 02 04

τα εργα αυτων] ι 3 2 044

**2 Cor 11.16**

Lac: 02 04

καν] και P<sup>46</sup>

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<sup>5</sup> Lake, de Zwaan, and Enslin record “add ἐλεγχος ἐκείνων post ἡμεῖς corr mg.” This is likely an incorrect understanding of the data. The ÷ is located to the right of the mid-dot, and the note should thus be understood as going with verse 11.13. Furthermore, the marginal text should be understood as an explanatory gloss for the potentially vague “οἱ...τοιοῦτοι” rather than as text to be added.

**2 Cor 11.17**

Lac: 02 04

κατα κυριον λαλω<sup>2</sup>] 3 1 2 044 1241 Byz

**2 Cor 11.18**

Lac: 02 04

καρκα] την καρκα 01<sup>ca</sup> 03 025 044 1241 1739<sup>c</sup> Byz

**2 Cor 11.20**

Lac: 02 04

Frag: P<sup>46</sup>

ανεχεσ

θε γαρ ει τις υμας καταδουλοι ει τις

κατεσθειει ει τις λαμβανει ει τις

επαιρεται ει τις εις προσωπον υ[

δερει

εις προσωπον υμας<sup>2</sup>] 3 1 2 044 1241 Byz

**2 Cor 11.21**

Lac: 02 04

Frag: P<sup>46</sup>

κατα ατιμιαν λεγω ως [

ημεις ηςθενηκαμεν ε[

τ[ ] α [ ] γ [ ] ρζυγ[

κ[

ηςθενηκαμεν] ηςθενηκαμεν (ειςθενηκαμεν 025) 044 1241 1739<sup>c</sup> Byz

**2 Cor 11.22**

Lac: P<sup>46</sup> 02 04

εβραιοι ειςιν<sup>1</sup> καγω<sup>1</sup>] OMIT 044 |

ισραηλιται] ισδραηλιται 01 |

σπερμα αβρααμ ειςιν<sup>3</sup> καγω<sup>3</sup>] OMIT 044

## 2 Cor 11.23

Lac: 02 04

Frag: P<sup>46</sup>

παραφρονων λαλω ὑπερ εγω εν κο  
ποις περισσοτερω εν φυλακαις  
περισσοτερω εν πληγαις ὑπερ  
βαλλοντως εν θανατοις πολλακις

περισσοτερω<sup>1</sup>] περισσοτεροις 1739\* | *txt* 1739<sup>v.l.</sup> |

περισσοτερω<sup>2</sup>] περιςσευοντως 1739

εν<sup>2</sup> φυλακαις περισσοτερω<sup>2</sup> εν<sup>3</sup> πληγαις υπερβαλλοντως] 4 5 3 1 2 6 01\* | 1 2 6 4 5 3 025 | 4-6  
1-3 01<sup>ca</sup> 044 (υπερβαλλοντος 1241) Byz

## 2 Cor 11.24

Lac: 02 04

τεσσερακοντα] τεσσαρακοντα 03<sup>c</sup> 025 044 1241 1739 Byz

## 2 Cor 11.25

Lac: 02 04

απαξ ελιθασθην] OMIT P<sup>46</sup>

## 2 Cor 11.26

Lac: 02 04

πολει] πολει 044

## 2 Cor 11.27

Lac: 02 04

κοπω] εν κοπω 01<sup>sl.ca</sup> 025 1241 Byz |  
εν<sup>4</sup>] OMIT P<sup>46</sup>

## 2 Cor 11.28

Lac: 02 04

επιστασις] επισυστασις 025 044 1241 Byz |  
μοι] μου 01<sup>ca</sup> 025 044 1241 1739 Byz

**2 Cor 11.30**

Lac: 02 04

Frag: P<sup>46</sup>

ει καυχασθαι δει τα της ασθενειας

]χη[ ]ομαι

μου] OMIT P<sup>46</sup> 03

**2 Cor 11.31**

Lac: 02 04

Frag: P<sup>46</sup>

ο  $\overline{\theta\varsigma}$  και  $\overline{\pi\eta\rho}$  του  $\overline{\kappa\upsilon}$

]δεν ο ων ευλογητος εις τους

]υ ψευδομαι

κυριου] + ημων 025 1241 |

ιησου] + χριστου 025 1241 Byz

**2 Cor 11.32**

Lac: 02 04

Frag: P<sup>46</sup>

εν δαμας

]υ β[ ]εως

πολιν δαμασκηνων] 2 1 044 1241 Byz |

πιασαι με] + θελων P<sup>46vid</sup> 01 025 044 1241 Byz (θελων με πιασαι 1739)

**2 Cor 12.1**

Lac: 02 04

Frag: 025

καυχασθαι δει ου

συμφερει μεν ελευσομαι δε εις

τας οπτασιας και [

δει] δε 01 044 † δη Byz (split Byz) |

συμφερον μεν] συμφερει μεν 025 † συμφερει μοι 044 1241 Byz |

δε] δε και 03 † γαρ 044 1241 Byz |

οπτασιας] τας οπτασιας 025

## 2 Cor 12.2

Lac: 02 04

Frag: 025

δα ειτε εκτος του σωματος ουκ  
οιδα ο θς οιδεν αρπαγεντα τον  
τοιουτον εως τριτου ουνου

του σωματος] σωματος 03 |

ο θεος] θεος 1739 |

## 2 Cor 12.3

Lac: 02 04

χωρις] εκτος 01 025 044 1241 1739 Byz |

ουκ οιδα<sup>2</sup>] OMIT 03 |

ο θεος] θεος 1739

## 2 Cor 12.5

Lac: 02 04

ου] ουδεν P<sup>46</sup> | OMIT 01\* | *txt* 01<sup>st</sup> |

αcθενειαιc] + μου 01 025 044 1241 Byz

## 2 Cor 12.6

Lac: 02 04

γαρ] + και 025 |

θεληcω] θελω P<sup>46</sup> |

καυχηcασθαι] καυχηcομαι P<sup>46</sup> |

ειc] OMIT P<sup>46</sup> |

τι] OMIT 01\* 03 1739 | *txt* 01<sup>ca</sup>

## 2 Cor 12.7

Lac: 04

Frag: P<sup>46</sup>

και τη  
ὑπερβολη των αποκαλυψεων ἵνα μη  
υπεραιρωμαι εδοθη μοι σκολοψ τη σαρκι  
αγγελος σατανα ἵνα με κολαφιζη ἵν[  
ὑπεραιρωμαι

Frag: 02

]η ὑπερβολη των αποκαλυ  
]ν διο ἵνα μη ὑπερερωμαι  
]θη μοι σκολοψ τη σαρκι  
]ελος σατανα ἵνα με κολαφι

διο] OMIT P<sup>46</sup> 025 044 1241 Byz |  
σατανα] σαταν 01<sup>ca</sup> 02<sup>c</sup> 025 1241 Byz | σαταμ 044 |  
ινα<sup>3</sup> μη<sup>2</sup> υπεραιρωμαι<sup>2</sup>] OMIT 01\* 02 | *txt* 01<sup>ca</sup>

## 2 Cor 12.8

Lac: 04

Frag: P<sup>46</sup>

υπερ τουτου τρις τον [  
παρεκαλεσα ἵνα αποστη απ εμ[

Frag: 02

και ὑπερ τουτου τρεις το(ν)  
]ν παρεκαλεσα ἵνα αποστη  
]π εμου

υπερ] και υπερ 02

## 2 Cor 12.9

Lac: 04

Frag: P<sup>46</sup>

ρηκεν μοι αρκει [       ] χ[  
δυναμι[       ]ς[

Frag: 02

και ειρηκεν μοι αρ  
κε]ι σοι η χαρις μου η γαρ δυνα  
μις εν ασθενια τελειτε  
]διστα ουν μαλλον καυχησο  
μαι εν ταις ασθενιαις μου  
ἵνα επισηνωσω επ εμε  
η δυναμεις του  $\overline{\chi\upsilon}$

δυναμις<sup>1</sup>] + μου 01<sup>ca</sup> 02<sup>c</sup> 025 044 1241 1739 Byz |  
τελειται] τελειουται 01<sup>ca</sup> 025 044 1241 1739 Byz |  
μου<sup>2</sup>] OMIT 03 1739

## 2 Cor 12.10

Lac: 04

Frag: P<sup>46</sup>

ασθενειαις εν υβρεσιν και αναγκαις  
εν διωγμοις και στενοχωριαις υπερ  $\overline{\chi\upsilon}$   
οταν γαρ ασθενω τοτε δυνατος ειμι

διο ευδοκω] ο ευδοκων 044 |  
εν<sup>3</sup> αναγκαις] και αναγκαις P<sup>46</sup> † και εναγκαις 01\* (error) † *txt* 01<sup>c</sup> |  
διωγμοις και] OMIT 02 |  
και] εν 01<sup>ca</sup> 02 025 044 1241 Byz † και εν 1739

## 2 Cor 12.11

Lac: 04

αφρων] + καυχωμενος 025 044 1241 Byz |  
ηναγκαστατε] αναγκαζετε P<sup>46</sup> |  
υφ] OMIT 03\* † *txt* 03<sup>c</sup> |  
γαρ<sup>2</sup>] + τι P<sup>46</sup> 03 |  
υστερησα] υστερηκα P<sup>46</sup> 1739

**2 Cor 12.12**

Lac: 04

μεν] μεντοι 1739 |  
σημειοις τε] σημειοις 01<sup>st</sup> 02 † εν σημειοις 01<sup>ca</sup> 025 044 1241 Byz

**2 Cor 12.13**

Lac: 04

ησσωθητε] ηττηθητε 01<sup>ca</sup> 02 025 044 1241 (ηττηθητε 1739) Byz |  
αδικιαν] διακονιαν 1241

**2 Cor 12.14**

Lac: 04

τουτο] OMIT 025 1241 Byz |  
καταναρκησω] + υμων 025 044 1241 Byz |  
τοις γονευσιν θησαυριζειν] 3 1 2 P<sup>46</sup> 1739

**2 Cor 12.15**

Lac: 04

Frag: P<sup>46</sup>

εγω δε ηδιστα  
δαπανησω και εκδαπανηθησομαι  
υπερ των ψυχων υμων ει περισσοτερω  
]ας αγαπων ησσω αγαπωμαι

ει] + και 01<sup>ca</sup> 025 044 1241 1739 Byz |  
αγαπων] αγαπω 01\* 02 1241 † txt 01<sup>ca</sup> |  
ησσω] ηττων 01<sup>ca</sup> 044 1241 1739 Byz

**2 Cor 12.16**

Lac: 04

Frag: P<sup>46</sup>

εστω δε  
] ο[ ]κ εβαρησα υμας αλλα υπαρχων  
]ς δολω υμας ελαβον

ου κατεβαρησα υμας] ουκ εβαρησα υμας P<sup>46</sup> † ου κατεναρκησα υμων 01 |  
αλλ] αλλα P<sup>46</sup> 01 02 03 025 1739 † OMIT 044



## 2 Cor 12.19

Lac: 04

παλαι] ου παλαι  $\mathfrak{P}^{46*}$  | παλιν 01<sup>ca</sup> 025 044 1241 Byz |  
κατεναντι θεου] κατεναντι του θεου 01<sup>ca</sup> | κατενωπιον θεου 025 | ενωπιον του θεου  
κατεναντιον<sup>6</sup> του θεου 1739<sup>mg</sup> | κατενωπιον του θεου 044 1241 Byz |  
εν χριστω] OMIT  $\mathfrak{P}^{46}$   
αγαπητοι] αδελφοι 025

## 2 Cor 12.20

Lac: 04

υμιν] εν υμιν 044 |  
ζηλος] ζηλοι 01 025 044 1241 1739 Byz

## 2 Cor 12.21

Lac: 04

ελθοντος μου<sup>1</sup> ταπεινωσῃ με ο θεος μου<sup>2</sup> προς υμας] ελθοντος μου ταπεινωσει με ο θεος μου  
προς υμας  $\mathfrak{P}^{46}$  03 025 | ελθοντα με ταπεινωσῃ με ο θεος μου προς υμας 01<sup>ca</sup> |  
ελθοντα με ταπεινωσῃ ο θεος μου προς υμας 044 1739 | ελθοντα με ταπεινωσει ο θεος  
μου προς υμας 1241 Byz (split Byz)

## 2 Cor 13.1

Lac: 04

τριτον] ιδου τριτον 01<sup>ca</sup> 02 1739<sup>cmg</sup> |  
ερχομαι] ετοιμωσῃ εχω ελθειν 02 |  
υμας] + ινα 01\* | *txt* 01<sup>ca</sup> |  
δυο μαρτυρων και τριων σταθιζεται] 1 3 4 2 5 1739 |  
και] η 01

---

<sup>6</sup> NA<sup>28</sup> reads *και εναντιον* against the reading proposed by Lake and New that is given here. The marginal reading is very difficult to read at this point, so preference have been given to the prefixed *κατ*- reading that is featured in every possible variant over the introduction of *και* into the mix.

## 2 Cor 13.2

Lac: 04

Frag: P<sup>46</sup>

προειρηκα και προλεγω ως  
παρων το δευτερον και απων νυν  
τοις προημαρτηκοσι και τοις λοιποισ  
πασι οτι εαν ελθω παλιν ου φεισομ[ ]ι

απων] OMIT 044 |

νυν] + γραφω 025 044 1241 Byz |

εις το<sup>2</sup> παλιν] παλιν P<sup>46</sup>

## 2 Cor 13.3

Lac: 04

Frag: P<sup>46</sup>

επει δοκιμην ζητειτε του εν εμοι λα  
λουντος  $\overline{\chi\rho\upsilon}$  ος ουκ εις υμας ουκ ασθε[  
αλλα δυναται εν υμειν

ος] + ουκ P<sup>46</sup>

## 2 Cor 13.4

Lac: 04

Frag: P<sup>46</sup>

και γ[ ]ρ [  
εξ ασθενειας αλλα ζη εκ δ[  
 $\overline{\theta\upsilon}$  και γαρ ημεις ασθεν[  
αλλα ζωμεν εν [ ]τω εκ [

γαρ<sup>1</sup>] + ει 01<sup>ca</sup> 02 044 Byz |

εν αυτω<sup>1</sup>] συν αυτω 01 02 |

ζησομεν] ζωμεν P<sup>46</sup> | ζησωμεν 1241S | ζησομεθα 044 Byz |

αλλα<sup>2</sup>...αυτω<sup>2</sup>] OMIT 025 |

συν αυτω<sup>2</sup>] εν αυτω P<sup>46</sup> |

εις υμας] OMIT 03

## 2 Cor 13.5

Lac: 04

Frag: P<sup>46</sup>

] εαυτου[

[]

εν υμειν ει μητι αδοκιμοι εστε

εαυτους<sup>2</sup> δοκιμαζετε] OMIT 02 |

η] ει 025 1241S | OMIT 01\* | *txt* 01<sup>ca</sup> |

εαυτους<sup>3</sup>] αυτους 1241S |

ιησους χριστος] 2 1 01 02 025 1241S 1739 |

υμιν] + εστιν 01 02 025 044 1241S 1739 Byz

## 2 Cor 13.7

Lac: 04

ευχομεθα] ευχομαι 044 1739 Byz |

δε<sup>1</sup>] OMIT P<sup>46</sup> |

ουχ ινα<sup>1</sup>] ινα μη 044 |

δοκιμοι] αδοκιμοι 044 |

## 2 Cor 13.9

Lac: 04

και] δε και 01<sup>ca</sup> 044 Byz |

## 2 Cor 13.10

Lac: 04

ταυτα απων] 2 1 P<sup>46</sup> |

ο κυριος εδωκεν μοι] 3 4 1 2 044 Byz |

εδωκεν] δεδωκεν 1241S

## 2 Cor 13.11

Lac: 04

λοιπον] + ουν 025 |

χαιρετε] χαιρεσθε 025 | + και P<sup>46</sup> |

παρακαλεισθε] OMIT 1739 |

το αυτο φρονειτε] OMIT 02 |

ειρηνης] της ειρηνης 1739

**2 Cor 13.12**

Lac: 04

ασπασαθε...φιληματι] OMIT 1739 |  
αγιω φιληματι] 2 7 P<sup>46</sup> 02 044 1241S |  
παντες] + ασπασαθε τους αγιους παντας 1739

**2 Cor 13.13**

Lac: 04

Frag: P<sup>46</sup>

] χαρις του κυ̅ ιη̅υ̅ χρ̅υ̅ και η αγαπη  
] ρ̅υ̅ θ̅υ̅ και η κοινωνια του πνευματος  
] παντων υ̅μων

χριστου] OMIT 03 044 |  
αγιου] OMIT P<sup>46</sup> |  
υμων] OMIT 025 † ημων 1241S |  
13.13] + αμην 01<sup>ca</sup> 025 044 Byz

### 3 Ephesians

#### Eph 1:1

Lac: 04

χριστου ιησου<sup>1</sup>] 2 1 01 02 044 1241 1739 Byz |  
τοις<sup>1</sup> αγιοις] + πασιν 01<sup>ca</sup> 02 025 |  
τοις<sup>2</sup>] OMIT P<sup>46</sup> |  
εν<sup>1</sup> Εφεσω] OMIT P<sup>46</sup> 01\* 03\* 1739 † *txt* 01<sup>ca</sup> 03<sup>c</sup>

#### Eph 1:2

Lac: 04

Eph 1.2] OMIT 1739

#### Eph 1:3

Lac: 04

ευλογητος...Χριστου] OMIT P<sup>46</sup> |  
και πατηρ] OMIT 03  
κυριου] + και σωτηρος 01\* † *txt* 01<sup>ca</sup>

#### Eph 1:5

Lac: 04

δια] OMIT P<sup>46</sup> |  
ιησου χριστου] 2 1 03

#### Eph 1:6

Lac: 04

δοξης] της δοξης 044 |  
ης] εν η 01<sup>ca</sup> 044 1241 Byz

#### Eph 1:7

Lac: 04

εχομεν] εσχομεν 01\* 044 † *txt* 01<sup>ca</sup> |  
το πλουτος] τον πλουτον 01<sup>ca</sup> 044 1241 Byz |  
χαριτος] χρηστοτητος 02

**Eph 1:8**

Lac: 04

ης επερισσευσεν εις ημας] OMIT 025 |  
 εις ημας] ημας 044

**Eph 1:9**

Lac: 04

αυτου<sup>1</sup>] OMIT P<sup>46</sup> |  
 αυτω] εαυτω 025

**Eph 1:10**

Lac: 04

Frag: P<sup>46</sup>

εις οικονομι[α]ν του  
 πληρωματος των καιρων ανακεφ[  
 ρασθαι τα παντα εν τω  $\overline{\chi\rho\omega}$  [τ]α επ[  
 ρανοις και τ[α] ε[πι τ]ης γη[

εις] κατα την 02 |  
 επι<sup>1</sup>] εν 02 025 044 1739

**Eph 1:11**

Lac: 04

Frag: P<sup>46</sup>

και εκληρωθ[  
 π[

εκληρωθημεν] εκληθημεν 02 |  
 και] OMIT 044

**Eph 1:12**

Lac: 04

Frag: P<sup>46</sup>

προηλπικотας εν τω  $\overline{\chi\rho\omega}$

δοξης] της δοξης 02

**Eph 1:13**

Lac: 04

εσφραγισθητε] εσφραγισθη 03 |  
 επαγγελιας] αληθειας 044

**Eph 1:14**

Lac: 04

ο] ος 01 044 1241 Byz  
 περιποιησεως] + ημων 044 |  
 της<sup>3</sup> δοξης] δοξης 01 1739

**Eph 1:15**

Lac: 04

τω] OMIT 025 044 |  
 κυριω ιησου] κυριω ημων ιησου P<sup>46</sup> |  
 της<sup>2</sup> αγαπης] OMIT P<sup>46</sup> 01\* 02 03 025 1739 | *txt* 01<sup>ca</sup>

**Eph 1:16**

Lac: 04

μνειαν] + υμων 025 044 1241 Byz

**Eph 1:17**

Lac: 04

ιησου χριστου] 2 1 P<sup>46</sup> |  
 δωη] δω 03 1739

**Eph 1:18**

Lac: 04

Frag: P<sup>46</sup>

πεφωτισμενους τους οφθαλμους της  
 καρδιας εις το ειδεναι ημας τις εστιν  
 η ελπις της κλησεως αυτου τις ο πλουτος  
 της[ς] δοξης της κληρονομιας αυτου εν  
 ]ς αγιοις

υμων] OMIT P<sup>46</sup> 03 1739 |  
 αυτου<sup>1</sup>] + και 01<sup>ca</sup> 025 044 1241 Byz |  
 της<sup>3</sup> δοξης της<sup>4</sup> κληρονομιας] 3 4 1 2 01 | 3 4 044 1241

### Eph 1:19

Lac: 04

Frag: P<sup>46</sup>

και τι το ὑπερβαλλον μεγα  
] της δυναμεως αυτου εις ημας τους  
] υο[ν]τας κατα την ενεργειαν του  
] ἰς χυ[

πιστευοντας] πιστευαντας 1241

### Eph 1:20

Lac: 04

Frag: P<sup>46</sup>

ην ενηργη  
] τον εκ των

ενηργησεν] ενηργηκεν 02 03 |  
εκ νεκρων] εκ των νεκρων P<sup>46</sup> 1241 1739 Byz |  
καθισας] καθισας αυτον 01 02 | εκαθισεν 025 1241 Byz | εκαθισεν αυτον 044 |  
εν<sup>2</sup> δεξια αυτου] OMIT 044 | εκ δεξιων αυτου 02 |  
επουρανιοις] ουρανιοις 03

### Eph 1:21

Lac: 04

Frag: P<sup>46</sup>

και κυριοτητος και παντος ονοματος ονο  
μαζομενου ου μονον εν τω αιωνι τουτω  
αλλα και εν τω μελλοντι

αρχης και<sup>1</sup> εξουσιας] 3 2 1 03

### Eph 2:1

Lac: 04

παραπτωμασιν] + υμων P<sup>46</sup> |  
αμαρτιας] επιθυμιας 03 |  
υμων] αυτων 02\* | εαυτων 02<sup>c</sup> | OMIT 1241 Byz

### Eph 2:2

Lac: 04

ενεργουντος] εργουντος P<sup>46</sup>



## Eph 2:3

Lac: 04

Frag: 02

ΕΝ ΟΙΣ ΚΑΙ

ἡμεῖς πάντες ἀνεστράφημεν

ΠΟΤΕ ΕΝ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ ΤΗΣ

καρκος ημων ποιουντες τα θε

ληματα της σαρκος κ[

διανοιων και ημεν φ[

να οργης ως και οι λοιπ[

ἐπιθυμιαῖς] ἐπιθυμίας P<sup>46\*</sup> | *txt* P<sup>46c</sup> |

ημων...σαρκος<sup>2</sup>] OMIT 1241 |

ημεθα] ημεν 02 025 044 1241 Byz |

ΤΕΚΝΑ ΦΥΣΕΙ] 2 1 02 025 1241

## Eph 2:4

Lac: 04

Frag:  $\mathfrak{P}^{46}$

ο δε  $\overline{\theta\varsigma}$  πλουσιος ων εν ελξει δια την πο[

λην αγαπην ηλεησεν ημασ

Frag: 02

ο δε  $\overline{\theta\varsigma}$  πλουσιος ων εν ελ[

δια την πολλήν αγάπην [

ην ηγαπησεν ημας

Frag: 025

ων εν ελξει [ ]ην αγα

πην [ ] ημας

$\varepsilon v \mid \text{OMIT } o1^* \mid txt\ o1^{ca}$

αγαπην αυτου] αγαπην P<sup>46</sup> | 2 1739 |

ην ηγαπησεν] ηλεησεν P<sup>46</sup>

### Eph 2:5

Lac: 04

Frag: P<sup>46</sup>

καὶ ὁν[τ]α[ς] ἡ[μ]ῶν  
νεκροὺς τοῖς σωμασιν συνεζωποιοῦσεν  
ἐν τῷ χρῶ χάριτι ἐστε σῶσμενοι

Frag: 02

καὶ [   
 τὰς ἡμᾶς νεκροὺς τοῖς π[α]ρα  
πτώμασιν συνεζωποιοῦ[η]σεν  
τῷ χῶ χάριτι ἐστὶν σ[ῶ]σ  
μενοι

ἡμᾶς] OMIT 025 |  
τοῖς παραπτώμασιν] τοῖς σωμασιν P<sup>46</sup> | ἐν τοῖς παραπτώμασιν καὶ ταῖς ἐπιθυμίαις 03 | τοῖς  
παραπτώμασιν καὶ ταῖς ἀμαρτίαις 044 |  
τῷ χριστῷ] ἐν τῷ χριστῷ P<sup>46</sup> 03

### Eph 2:6

Lac: 04

Frag: P<sup>46</sup>

καὶ [ς]ὕ[ψ]ωσεν  
ἡμᾶς καὶ συνεκάθισεν ἐν τοῖς ἐπο[ύ]  
νιοις ἐν τῷ χρῶ ἡμῶν

Frag: 02

καὶ συνηγειρεν κ[αὶ]  
συνεκάθισεν ἐν τοῖς ἐπου  
ρανίοις ἐν χῶ τῷ

ἐν<sup>2</sup> χριστῷ ἡσού] ἐν τῷ χριστῷ ἡσού P<sup>46</sup>

### Eph 2:7

Lac: 04

Frag: P<sup>46</sup>

ἵνα ἐνδείξῃται ἡ  
τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸ ὑπε[ρ]  
λόν πλοῦτος τῆς χάριτος αὐ[τοῦ]  
]τὶ ἐφ' ἡμᾶς ἐν τῷ χῶ ἡμῶν

2.7] OMIT 01\* | *txt* 01<sup>D</sup> |  
τὸ υπερβαλλον πλοῦτος] τὸν υπερβαλλοντα πλοῦτον 025 044 1241 Byz  
ἐν<sup>3</sup> χριστῷ ἡσού] ἐν τῷ χριστῷ ἡσού P<sup>46</sup>

**Eph 2:8**Lac: P<sup>46</sup> 04

σεσωμενοι] σεσωμενοι 025 |  
 πιστεωc] της πιστεωc 02 044 1241 Byz

**Eph 2:11**

Lac: 04

ποτε υμεις] 2 1 01<sup>ca</sup> 025 1241 Byz † 2 044

**Eph 2:12**

Lac: 04

τω<sup>1</sup> καιρω] εν τω καιρω P<sup>46\*</sup> 025 044 1241 Byz † *txt* P<sup>46c</sup> |  
 επιδα] + δε 1241

**Eph 2:13**

Lac: 04

εγενηθητε εγγυc] 2 1 025 044 1241 Byz |  
 εν<sup>2</sup>] OMIT 1739<sup>\*</sup> † *txt* 1739<sup>c</sup>  
 του χριστου] χριστου P<sup>46</sup> 03

**Eph 2:15**

Lac: 04

εν<sup>1</sup> δογμαcιν] OMIT P<sup>46</sup> |  
 αυτω] εαυτω 01<sup>ca</sup> 044 Byz |  
 καινον] κοινον P<sup>46</sup> † και 1241S

**Eph 2:16**

Lac: 04

Frag: 02

και απο  
 καταλλαξη τους αμφοτερου[c  
 [νι cωματι τω θω δια του  
 [υρου αποκτεινας την  
 [θραν εν αυτω

και] α και P<sup>46</sup>

**Eph 2:17**

Lac: 04

Frag: P<sup>46</sup>

και ελθων ευηγγελισατο  
]ηνην υμειν τοις μακραν και ειρηνη(ν)  
]ς ενγυς

Frag: 02

και ελθων  
]ηγγελισατο ειρηνην υμιν  
]ς μακραν και ειρηνην τοις εγγυς

ειρηνην<sup>2</sup>] OMIT 044 1241S Byz

**Eph 2:18**

Frag: P<sup>46</sup>

οτι δι αυτου εχομεν την προς  
]γ[ην] οι αμφοτεροι εν ενι πνι προς τον

Frag: 02

οτι δι αυτου εχομεν τη(ν)  
]ροσαγωγην οι αμφοτεροι  
]ν ενι πνι προς τον πρα

Frag: 04

οι αμφοτεροι εν ενι πνι προς τον πρα

εχομεν] εχομεν 01<sup>st</sup>

**Eph 2:19**

Frag: P<sup>46</sup>

]ετι εστε ξενοι και παροικοι αλ'  
]ε[ιτα] των αγιων και οικ[ει]οι

Frag: 02

]α ουν ουκετι εσται ξενοι και  
παροικοι αλλ εσται συνπολει  
τε των αγιων και οικειοι του  
θυ

ουν] OMIT P<sup>46</sup> 044 1739 |

εστε<sup>2</sup>] OMIT 025 044 1241S Byz † και 1739

### Eph 2:20

Frag: P<sup>46</sup>

] ε[π]! τω [

χριστου ιησου] χριστου 01\* | 2 1 04 025 044 1241S Byz | *txt* 01<sup>si</sup>

### Eph 2:21

Frag: P<sup>46</sup>

cυναρμολογουμενη αυξει εις ναον αγιον εν κω

οικοδομη] η οικοδομη 01<sup>si</sup> 04 025 1739<sup>c</sup> Or<sup>1739mg</sup>

### Eph 2:22

θεου] χριστου 03

### Eph 3:1

του] OMIT 1739 |

χριστου ιησου] χριστου 01\* | κυριου ιησου 04 044 | *txt* 01<sup>si</sup>

### Eph 3:2

του θεου] αυτου 02 | του χριστου 025

### Eph 3:3

οτι] OMIT P<sup>46</sup> 03 |

εγνωρισθη] εγνωρικεν 1241S Byz

### Eph 3:5

αποστολοις αυτου] αυτου 03 | 2 1 1241S

### Eph 3:6

επαγγελιας] + αυτου 044 1241S Byz |

εν χριστω ιησου] εν χριστω 1739 | εν τω χριστω 044 1241S Byz

### Eph 3:7

εγενηθην] εγενομην 04 1241S Byz |

της δοθειας] την δοθεισαν 044 1241S 1739 Byz |

αυτου] του θεου P<sup>46</sup>

### Eph 3:8

αγιων] OMIT  $\mathfrak{P}^{46}$  | των αγιων 025 1241S |  
τοις εθνεσιν] εν τοις εθνεσιν 044 1241S 1739 Byz |  
το ανεξιχνιαστον πλουτος] τον ανεξιχνιαστον πλουτον 01<sup>ca</sup> 025 044 1241S Byz

### Eph 3:9

Frag:  $\mathfrak{P}^{46}$   
και φωτισαι παντας τις η [  
κονομια του μυστηριου του απρκεκρυ[  
μενου απο των αιωνων ε[γ] τ[ω]  $\overline{\theta\omega}$  τ[  
]α κτισαντι

παντας] OMIT 01\* 02 1739 | *txt* 01<sup>ca</sup> |  
εν] OMIT 01\* | *txt* 01<sup>ca</sup> |  
κτισαντι] + δια ιησου χριστου 1241S Byz

### Eph 3:11

Frag:  $\mathfrak{P}^{46}$   
ην εποιησεν εν τω  $\overline{\kappa\omega}$   $\overline{\iota\eta\upsilon}$  τω  $\overline{\kappa\omega}$  ημων  
Frag: 04  
κατα προθεσιν των αιωνων ην εποιησεν εν [  
 $\overline{\chi\omega}$   $\overline{\iota\upsilon}$  τω  $\overline{\kappa}$ [

εν τω<sup>1</sup> χριστω] εν χριστω 01<sup>\*.ca</sup> 04<sup>2</sup> 025 044 1241S 1739 Byz | *txt* 01<sup>si</sup> |  
χριστω] κυριω  $\mathfrak{P}^{46}$

### Eph 3:12

προαγωγην] την προαγωγην 01<sup>ca</sup> 04 025 044 1241S Byz

### Eph 3:13

αιτουμαι] αιτουμεν 1241S |

### Eph 3:14

πατερα] + του κυριου ημων ιησου χριστου 01<sup>ca</sup> 044 1241S Byz

### Eph 3:15

εξ] εκ 1241S\* | *txt* 1241S<sup>c</sup> |  
ουρανοις] ουρανω 025

### Eph 3:16

δω] δωη 025 044 1241S Byz |  
το πλουτος] τον πλουτον 044 1241S Byz

### Eph 3:18

εξιχυσητε] ιχυσητε 025 |  
καταλαβεςθαι] καταλαμβανεσθαι P<sup>46</sup> |  
το πλατος] ο πλατος P<sup>46</sup> |  
υψος και<sup>3</sup> βαθος] 3 2 1 01 02 044 1241S 1739 Byz † *txt* Or<sup>1739mg</sup>

### Eph 3:19

της γνωσεως αγαπην] 3 1 2 02 |  
πληρωθητε εις] πληρωθη P<sup>46</sup> 03

### Eph 3:20

Frag: P<sup>46</sup>

τω δε δυναμενω παντα ποιησαι  
]περεκπερισσου ων αιτουμεθα η νοουμεν  
]ατα την δυναμιν την ενεργουμενην  
]μειν

υπερ] OMIT P<sup>46</sup> |  
υπερεκπερισσου] OMIT 025

### Eph 3:21

Frag: P<sup>46</sup>

αυτω η δοξα εν τη εκκλησια και  
]η̅υ̅ εις πασας τας γενεας του αιωνος  
]ν αμην

και] OMIT 025 044 1241S Byz |  
του αιωνος] OMIT 1241S |  
αμην] OMIT 1739

#### Eph 4:1

Frag: P<sup>46</sup>

παρακαλω [ο]υν υμας  
]ς [περιπατης]α[

Frag: 025

παρακαλω ουν υμας  
]ω ο δεσμιος ε[ν κω αξι]ως περιπα  
]ητε<sup>7</sup>

κυριω] χριστω 01 |  
κλησεως] εκκλησιας 1241S

#### Eph 4:2

Frag: P<sup>46</sup>

εν αγαπη

Frag: 025

]νοφρο  
[]  
]αλλη  
λων εν αγαπη

πραϋτητος] πραοτητος 02 044 1739 Byz |  
μετα<sup>2</sup>] και 1241S |  
μετα<sup>2</sup> μακροθυμιας] OMIT 1739 |  
εν αγαπη] αγαπη 1241S

#### Eph 4:4

και<sup>2</sup>] OMIT 03 |  
εκληθητε] εκληθη P<sup>46</sup> |  
κλησεως] εκκλησιας 1241S

#### Eph 4:6

παντων<sup>2</sup>] παντα 1241S |  
και<sup>3</sup>] OMIT 03 |  
πασιν] + ημιν 044 Byz † + αμην 1241S

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<sup>7</sup> There is an error in Tischendorf's edition for this line involving a missing opening bracket, so that the line is given as [τη]και της κλησεως ης εκληθ]ητε. Given the apparent deterioration of the leaf in question, as evidenced by the following line being even more illegible, all of the line in question except the end is being treated as unknown and therefore it will not be factored into overall similarity calculations for any variants related to that text.



#### Eph 4:7

δε] OMIT 044 |  
η χαρις] χαρις 03 025\* 044 1739 † *txt* 025<sup>c</sup>

#### Eph 4:8

Frag: 025

διο [  
εις υψος [ ]λωτευεν αιχμα  
λωσιαν και εδωκεν [  
τοις ανοις

ηχμαλωτευεν] ηχμαλωτευεας 02 1241S |  
αιχμαλωσιαν] + και 01<sup>ca</sup> 03 04\*<sup>3</sup> 025 044 1739 Byz † *txt* 04<sup>2</sup> |  
δοματα] δομα P<sup>46</sup>

#### Eph 4:9

Frag: 025

] τι εστι(ν)  
ει μη οτι και κατ[  
εις τα κατωτερα μερη της γης

κατεβη] + πρωτον 01<sup>ca</sup> 03 04<sup>3</sup> 025<sup>vid</sup> 044 Byz |  
τα κατωτερα] κατωτερα P<sup>46</sup> |  
μερη] OMIT P<sup>46</sup>

#### Eph 4:10

Frag: 025

ο καταβας αυτος εστιν και ο ανα  
βας υπερανω των συνων ινα  
πληρω[

παντων] OMIT 025

#### Eph 4:11

Frag: 025

]στολους  
τους δε προφητ[ ] τους δε ευ  
αγγελ[ ποιμενας και  
διδασκαλους

εδωκεν] δεδωκεν P<sup>46</sup>

#### Eph 4:14

Frag: P<sup>46</sup>

ἵνα μηκ[  
ν[η]πιοι κλυδωνιζομενοι κ[  
]ν[

νηπιοι] ηπιοι 02 |  
της<sup>1</sup>] OMIT 1739 |  
την μεθοδειαν] τας μεθοδιας 02 | τη μεθοδειαν 04 |  
της<sup>2</sup> πλανης] + του διαβολου 02

#### Eph 4:15

Frag: P<sup>46</sup>

τα παντα ο εστιν η κεφαλη του  $\overline{\chi\rho\upsilon}$

Frag: 025

αληθειουν  
τες δε εν [ ]σωμεν εις  
αυτον τα παντα ος εστιν η κε  
φαλη ο  $\overline{\chi\varsigma}$

δε] OMIT 1241S |  
ος] ο P<sup>46\*</sup> 1739 | *txt* P<sup>46c (M1)</sup> |  
η κεφαλη] κεφαλη 1739 |  
χριστος] του χριστου P<sup>46</sup> | χριστου 1241S<sup>8</sup> | ο χριστος 01<sup>ca</sup> 025 044 Byz

#### Eph 4:16

κατ ενεργειαν] και ενεργειας P<sup>46</sup> |  
εν<sup>1</sup> μετρω] OMIT 1241S |  
μερους] μελους 02 04 044 |  
εαυτου] αυτου 01 1241S

#### Eph 4:17

Lac: 04

τα εθνη] τα λοιπα εθνη 01<sup>ca</sup> 025 044 Byz

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<sup>8</sup> NA<sup>28</sup> apparatus incorrectly records 1241S as supporting the *txt* reading.

#### Eph 4:18

Lac: 04

Frag: 02

εσκοτωμενοι τη διαν[  
απηλλοτριωμενοι της [  
του θῡ δια την αγνοιαν τ[  
σαν εν αυτοις δια την π[  
ειν της καρδιας αυτων

εσκοτωμενοι] εσκοτισμενοι 025 1739 Byz

#### Eph 4:19

Lac: 04

Frag: 02

ο[  
νες απηλγηκοτες εαυτο[  
παρεδωκαν τη ασελγια ει[  
θαρσιαν πασης εν πλεον[

εργασιαν] OMIT 02 |  
ακαθαρσιας] ακαθαρσιαν 02<sup>vid</sup> |  
ακαθαρσιας πασης] 2 1739 |  
εν] OMIT 1241S

#### Eph 4:23

Lac: 04

δε] OMIT 044 |  
τω πνευματι] εν τω πνευματι 03 1739

#### Eph 4:24

Lac: 04

Frag: P<sup>46</sup>

]αι ενδυσασθε τον καινον ανθρωπον  
]τᾱν κτισθεντα εν δικαιοσυνη  
]τι της αληθειας

δικαιοσυνη και<sup>2</sup> οσιοτητι] 3 2 1 01\* 1 *txt* 01<sup>ca</sup> |  
οσιοτητι] πραοτητι 1241S

**Eph 4:25**

Lac: 04

Frag: P<sup>46</sup>

αποθεμ[ε]νοι

]αλειτε αληθειαν ε[κατο]ς

]ι ες[

διο] OMIT P<sup>46</sup> |αληθειαν εκατος] 2 ι ο1\* | *txt* ο1<sup>ca</sup> |μετα του πλησιον] προς τον πλησιον ο1\* | μετα του προς τον πλησιον ο1<sup>si</sup> |

πλησιον] πλουσιον 1241S

**Eph 4:26**

Lac: 04

Frag: P<sup>46</sup>

υμων

τω] OMIT ο1\* ο2 ο3 1739\* | *txt* ο1<sup>ca</sup> 1739<sup>c</sup>**Eph 4:28**

Lac: 04

ταις ιδιαις χειρσιν το αγαθον] ι 3-5 P<sup>46</sup> ο1<sup>ca</sup> ο3 | 4 5 ι 3 044 Byz | 4 5 025 1739 |εχη] εχηται ο1\* | εχει 025 | *txt* ο1<sup>ca</sup>**Eph 4:30**

Lac: 04

μη] OMIT P<sup>46</sup> |το<sup>2</sup> αγιον του θεου] 3 4 ι 2 1241S**Eph 4:31**

Lac: 04

και<sup>3</sup> κραυγη και<sup>4</sup> βλασφημια] 3 4 ι 2 1241S**Eph 4:32**

Lac: 04

δε] OMIT P<sup>46</sup> ο3 1739\* | *txt* 1739<sup>mg</sup>

### Eph 5:2

Lac: 04

Frag: 02

και περιπα

]ε εν αγαπη καθως και ο  $\overline{\chi\varsigma}$

]πησεν υμας και παρεδω

]εαυτον υπερ ημων προς

]ραν και θυσιαν τω  $\overline{\theta\omega}$  εις

]μην ευωδιας

προσφοραν και<sup>4</sup> θυσιαν] 3 2 1 01\* |

προσφοραν] εν φθορα 1241S |

θυσιαν] οσμην  $\mathfrak{P}^{46}$

### Eph 5:3

Lac: 04

Frag: 02

]ρνια δε και ακαθαρσια πασα

]πλεονεξια μηδε ονομα

]εσθω εν υμιν καθως πρε

πει αγιοις

και ακαθαρσια πασα η πλεονεξια] 1 2 4 5 3 044 † 1 3 2 4 5 Byz

### Eph 5:4

Lac: 04

Frag:  $\mathfrak{P}^{46}$

και αιςχρο

της και μωρολογια και ευτραπελια α ουκ αν[

κεν αλλα μαλλον ευχαριςτεια

και<sup>1</sup>] η 02 044 1241S |

και<sup>2</sup>] η 01\* 02 025 1241S 1739 † *txt* 01<sup>st</sup> |

η] και  $\mathfrak{P}^{46}$  |

α ουκ ανηκεν] τα ουκ ανηκοντα 044 Byz

### Eph 5:5

Lac: 04

Frag: P<sup>46</sup>

τουτο γαρ ![  
γεινωσκοντες οτι πας πορνος η καθαρι[  
ονεκτης ο εστιν ειδωλογατρης ουκ εχ[  
ρονομιαν εν τη βασιλεια του θ̄υ

ις τε] ες τε Byz |

η' ακαθαρτος] OMIT 1241S |

ο] ος 02 025 1241S Byz |

του χριστου και θεου] του θεου P<sup>46</sup> | χριστου του θεου 1739\* | *txt* 1739<sup>c</sup>

### Eph 5:9

Lac: 04

φωτος] πνευματος P<sup>46</sup> 044 1241S Byz

### Eph 5:10

Lac: 04

τω] εν 044

### Eph 5:11

Lac: 04

και<sup>1</sup>] OMIT P<sup>46</sup> |

και<sup>2</sup>] OMIT P<sup>46</sup>

### Eph 5:12

Lac: 04

κρυφη] κρυβη P<sup>46</sup>

### Eph 5:14

Lac: 04

παν γαρ] επει παν 1739 |

εκ των νεκρων] εκ νεκρων P<sup>46</sup>

**Eph 5:15**

Lac: 04

ουν] + αδελφοι 01<sup>ca</sup> 02 |  
 ακριβως πως] 2 1 01<sup>ca</sup> 02 025 044 Byz |  
 ωc<sup>2</sup>] OMIT 1241S

**Eph 5:17**

Lac: 04

cυνιετε] cυνιεντες 044 Byz |  
 τι] OMIT 1241S |  
 θελημα] φρονημα 01\* | *txt* 01<sup>ca</sup> |  
 κυριου] χριστου P<sup>46</sup> | θεου 02 | + ημων 03

**Eph 5:19**

Lac: 04

εν] OMIT 01 02 044 1241S Byz |  
 πνευματικαις] OMIT P<sup>46</sup> 03 | + εν χαριτι 02 |  
 και<sup>3</sup> ψαλλοντες] OMIT 044 |  
 τη καρδια] εν ταις καρδιαις 01<sup>ca</sup> 02 025 | εν τη καρδια 044 1241S Byz

**Eph 5:20**

Lac: 04

ημων] OMIT 01 |  
 ιησου χριστου] 2 1 03 |  
 θεω και πατρι] 3 2 1 P<sup>46</sup>

**Eph 5:22**

Lac: 04

Frag: P<sup>46</sup>

αι γυναικες τοις ιδιοις ανδραcιν  
 ] τω κω

γυναικες] + υποταccεcθωcαν 044 |  
 ανδραcιν] + υποταccεcθωcαν 01 02 025 1241S 1739 | + υποταccεcθε Byz

### Eph 5:23

Lac: 04

Frag: P<sup>46</sup>

οτι ανηρ εστιν κεφαλη της γυναι

] ως και ο  $\overline{\chi\rho\varsigma}$  κεφαλη της εκκλησιας αυτος

]ηρ του σωματος

εστιν κεφαλη] 2 1 03 |

αυτος] και αυτος εστιν 01<sup>ca</sup> 025 1241S Byz | και ουτος εστιν 044 |

σωτηρ] ο σωτηρ 01\* 02 1739

### Eph 5:24

Lac: 04

Frag: P<sup>46</sup>

αλλ οτι η εκκλησια υπο

]  $\overline{\chi\rho\omega}$  ουτως και αι γ[υ]ναικες τοις αν

]α[

ως] οτι P<sup>46</sup> | ωςπερ Byz | OMIT 03 044 |

τω χριστω] χριστω P<sup>46</sup> |

και] OMIT 1739 |

τοις ανδρασιν] τοις ιδιοις ανδρασιν 02 025 044 Byz

### Eph 5:25

Lac: 04

Frag: P<sup>46</sup>

οι ανδρες α[γ]απατε τ[

τας γυναικας] τας γυναικας εαυτων Byz | τας εαυτων γυναικας 025 044 1739

### Eph 5:26

Lac: 04

Frag: P<sup>46</sup>

του υδατος εν ρηματι

αγιαση] υγιαση 044

### Eph 5:27

Lac: 04

αυτος] αυτην 044 Byz |

εαυτω] αυτω 01\* | *txt* 01<sup>ca</sup> |

εχουσιν] εχουσα P<sup>46</sup> |

σπιλον] ρυπον 1241S



**Eph 5:28**

Lac: 04

οφειλουσιν και οι ανδρες] 2-4 1 02 025 | 1 3 4 01 044 1241S 1739 Byz |  
 σωματα] τεκνα 01\* | *txt* 01<sup>ca</sup>

**Eph 5:29**

Lac: 04

την<sup>1</sup> εαυτου σαρκα] την σαρκα αυτου 01\* | *txt* 01<sup>ca</sup>  
 χριστος] κυριος Byz

**Eph 5:30**

Lac: 04

αυτου] + εκ της σαρκος αυτου και εκ των οστεων αυτου 01<sup>ca</sup> 044 1241S 1739<sup>mg</sup> Byz

**Eph 5:31**

Lac: 04

τον] OMIT 03 |  
 πατερα] + αυτου 01<sup>ca</sup> 02 025 044 Byz |  
 την<sup>1</sup>] OMIT 03 |  
 μητερα] + αυτου 025 |  
 και<sup>2</sup> προσκολληθησεται προς την<sup>2</sup> γυναικα αυτου] και προσκολληθησεται τη γυναικι αυτου  
 (-αυτου 01\*) P<sup>46</sup> 01<sup>s1</sup> 02 1241S | και προσκολληθησεται την γυναικα αυτου 025 | OMIT  
 1739<sup>txt</sup> | *txt* 01<sup>ca</sup> 1739<sup>mg</sup>

**Eph 5:32**

Lac: 04

εις<sup>2</sup>] OMIT 03

**Eph 5:33**

Lac: 04

ενα] + ινα 01<sup>ca</sup> 025 |  
 εκαστος] εκαστον 044 |  
 αγαπατω] αγαπα 025

**Eph 6:1**

Lac: 04

εν κυριω] OMIT 03

**Eph 6:2**

Lac: 04

μητερα] + cou 025 |  
 εστιν] OMIT 03

**Eph 6:4**

Lac: 04

Frag: P<sup>46</sup>

και οι πατερες μη παρ[  
 γιζετε τα τεκνα υμων αλλα εκτρεφετε α[  
 τα εν παιδεια και νουθεσια κυ

και<sup>1</sup>] OMIT 044 |  
 πατερες] + ημων 1241S

**Eph 6:5**

Lac: 04

Frag: P<sup>46</sup>

οι δε[ου]λ[  
 υπακουετε τοις κυριοις κατα σαρκ[  
 ]βου και τρομου εν απλοτητι τ[  
 ] τ[

τοις κατα σαρκα κυριοις] 1 4 2 3 P<sup>46</sup> 044 Byz |  
 της καρδιας] καρδιας 01 1739 |  
 χριστω] κυριω 02 044

**Eph 6:6**

Lac: 04

Frag: P<sup>46</sup>

μη [χατ] οφθ[  
 ]ω[

οφθαλμοδουλιαν] οφθαλμοδουλεια 1241S |  
 χριστου] του χριστου Byz

**Eph 6:7**Lac: P<sup>46</sup> 04

μετ] μετα 03 |  
 ως] OMIT 044 1241S |  
 ανθρωποις] ανθρωπω 03

### Eph 6:8

Lac: 04

Frag: P<sup>46</sup>

εαν τι ποιη αγαθον τουτο κομικεται πα  
ρα κυ ειτε δουλος ειτε ελευθερος

οτι] OMIT 1739 |

εκαστος εαν τι ποιη] εκαστος εαν τι ποιη P<sup>46</sup> | εαν ποιη εκαστος 01\* | ο εαν ποιη  
εκαστος 01<sup>ca</sup> | εκαστος ο (ε)αν ποιη 02 025 1241S | ο εαν τις ποιη εκαστος 044 | εαν τι  
εκαστος ποιη 1739 | ο εαν τι εκαστος ποιη Byz |  
κομικεται] κομικεται 01<sup>ca</sup> 044 1241S Byz |  
κυριου] του κυριου Byz

### Eph 6:9

Lac: 04

αυτων και<sup>3</sup> υμων] εαυτων και υμων 01\* | υμων και αυτων 01<sup>ca</sup> 044 1739 | υμων αυτων Byz |  
εν ουρανοις] εν ουρανω 01 1739 | εν τοις ουρανοις 025

### Eph 6:10

Lac: 04

του λοιπου] το λοιπον 01<sup>ca</sup> 025 044 Byz | + αδελφοι 044 (02 places it after ενδυναμουθε) |  
+ αδελφοι μου 01<sup>ca</sup> 025 Byz |  
ενδυναμουθε] δυναμουθε P<sup>46</sup> 03 |  
εν<sup>1</sup> κυριω] εν τω κυριω 01\* | *txt* 01<sup>ca</sup>

### Eph 6:11

Lac: 04

υμας] OMIT P<sup>46</sup>

### Eph 6:12

Lac: 04

τας<sup>1</sup> αρχας προς<sup>3</sup> τας<sup>2</sup> εξουσιας] τας μεθοδιας P<sup>46</sup> |  
του σκοτους] + του αιωνος 01<sup>ca</sup> 025 044 1241S 1739<sup>mg</sup> Byz |  
εν τοις επουρανιοις] OMIT P<sup>46</sup>

### Eph 6:13

Lac: 04

δυνηθητε] δυνητε P<sup>46</sup>

### Eph 6:16

Lac: 04

Frag: 02

επι πασιν αναλαβ[  
τον θυραιον της πιστε[  
εν ω δυνησεσθε παντα τ[  
λη του πονηρου τα πεπυ[  
μενα εβεσαι

εν<sup>1</sup>] επι 02 044 1241S Byz |

τα<sup>1</sup>] OMIT 1241S |

τα<sup>2</sup>] OMIT P<sup>46</sup> 03

### Eph 6:18

Lac: 04

Frag: P<sup>46</sup>

δια πασης προσευχης και δεησεως  
]ομενοι εν παντι καιρω εν πανι και ε[ι]ς  
]νουητες εν πας[η π]ρος[  
]ν αγ[

δεησεως] + και 1241S |

αυτο] + τουτο 025 Byz |

δεησει] + και 1241S |

των αγιων] αγιων 044

### Eph 6:19

Lac: P<sup>46</sup> 04

μοι δοθη] 2 1 01\* | *txt* 01<sup>ca</sup> |

του<sup>2</sup> ευαγγελιου] OMIT 03

### Eph 6:20

Lac: 04

Frag: P<sup>46</sup>

ινα αυτο παρησιασμαι ως δει με λαλησαι

υπερ] περι 025 |

εν<sup>2</sup> αυτω] αυτο P<sup>46</sup> 03 1739 |

εν<sup>2</sup> αυτω παρησιασμαι] 3 1 2 01

**Eph 6:21**

Lac: 04

ειδητε και υμεις] ειδητε P<sup>46</sup> | και υμεις ειδητε 01 02 025 1241 |  
 γνωρισει υμιν] 2 r<sup>9</sup> 01 Byz

**Eph 6:22**

Lac: 04

εις] OMIT 1241S\* | 1241S<sup>c</sup>

**Eph 6:23**

Lac: 04

αδελφοις] αγιοις P<sup>46</sup> |  
 αγαπη] ελεος 02 |  
 κυριου] του κυριου ημων 1739

**Eph 6:24**

Lac: 04

Frag: 02

η χαρις μετα παντων των αγα[  
 πωντων τον κν ημων ιν [  
 εν αφθαρσια

ημων] OMIT 1739 |  
 αφθαρσια] + αμην 01<sup>ca</sup> 025 044 1739<sup>c</sup> Byz

---

<sup>9</sup> It appears that the scribe of 01 might have initiated this error but corrected it. There is a deleted υ prior to γνωρισει.

## 4 Philippians

### Phil 1.1

Lac: 04

Frag: P<sup>46</sup>

παυλος και τειμοθεος δ[

τ[ ] ! [ ] ε[ ] φ[

Frag: 02

]λος και τιμοθεος δουλοι

] πασιν τοις αγιοις εν  $\overline{\chi\omega}$   $\overline{\iota\upsilon}$

]ς ουσιν εν φιλιπποις κυ(ν)

]σκοποις και διακονοις

χριστου ιησου<sup>1</sup>] 2 ι 025 044 Byz |

πασιν...ιησου<sup>2</sup>] OMIT P<sup>46</sup>

### Phil 1.3

Lac: P<sup>46</sup> 04

Frag: 02

]χαριστω τω  $\overline{\theta\omega}$  μου επι πα

]η τη μνια  $\overline{\upsilon\mu\omega\nu}$

επι παση] εν παση 1241S

### Phil 1.4

Lac: P<sup>46</sup> 04

Frag: 02

παντοτε

]ν παση δεησει μου  $\overline{\upsilon\mu\epsilon\rho}$  πα(ν)

]ων  $\overline{\upsilon\mu\omega\nu}$  μετα χαρας την

δεησιν ποιουμενος

δεησει] τη δεησει 01\* 1241S | *txt* 01<sup>ca</sup> |

μου] OMIT 1241S |

υπερ] περι 1739 |

χαρας] + και 044

### Phil 1.5

Lac: 04

Frag: P<sup>46</sup>

κοινωνια ὑμων εις το ευαγγελιον απο της  
πρωτης ημερας αχρι του νυν

επι] εν 1241S |

της πρωτης] πρωτης 044 1739\* Byz | *txt* 1739<sup>c</sup>

### Phil 1.6

Lac: 04

χριστου ιησου] 2 / 01 02 025 1739

### Phil 1.7

Lac: 04

εν<sup>3</sup> τη<sup>2</sup> απολογια] τη απολογια 02 |

συγκοινωνους] και κοινωνους P<sup>46</sup> | συνκοινωνους 01 02 03\* | συγκαηνωνους 1241S | *txt* 03<sup>c</sup> |

μου<sup>2</sup>] μοι 1241S |

παντας υμας<sup>2</sup>] ημας 1241S

### Phil 1.8

Lac: 04

μαρτυς] μαρτυρει 044 |

μου] OMIT P<sup>46</sup> | μοι 044 1241S | + εστιν 01<sup>ca</sup> 02 025 1241S Byz |

χριστου ιησου] 2 / Byz

### Phil 1.9

Lac: 04

και<sup>2</sup> μαλλον<sup>2</sup>] OMIT 025 |

περισσευη] περισσευση 03 044 | περισσευει 025 | περισευει 1241S

### Phil 1.10

Lac: 04

Frag: 025

εις το δοκιμαζειν υμας τα  
διαφεροντα ινα ητε ειλικρινεις  
και απροσκοποι [

υμας] ημας 1241S | OMIT 01\* | *txt* 01<sup>ca</sup> |  
ητε] OMIT 1241S |  
ημεραν] την ημεραν P<sup>46</sup>

### Phil 1.11

Lac: 04

Frag: P<sup>46</sup>

πεπλη  
ρωμενοι καρπον δικαιοσυνης τον δια  
[ρ]υ [η]υ εις δοξαν θ[υ] και επαινον εμοι

πεπληρωμενοι] πεπληρωμενην 1241S |  
καρπον δικαιοσυνης τον] καρπων δικαιοσυνης των 025 044 Byz | καρπου δικαιοσυνης των  
1241S | καρπων δικαιοσυνης τον 1739<sup>c</sup> | καρπον δικαιοσυνης 03 |  
ηςου χριστου] 2 ι P<sup>46</sup> 1241S |  
και επαινον θεου] θεου και επαινον εμοι P<sup>46</sup>

### Phil 1.12

Lac: 04

Frag: P<sup>46</sup>

]ει γνωσκειν δε υμας βουλομαι αδελφοι οτι  
] κατ εμε μαλλον εις προκοπην του ευαγ  
]λιου εληλυθεν

Frag: 025

μας βουλ[ ]α κατ ε  
με μαλλον [ ] ευαγ  
γελιου [

βουλομαι αδελφοι] 2 ι 1241S



**Phil 1.13**

Lac: 04

Frag: P<sup>46</sup>

ωστε τους δεσμους μου

]νερουσθαι εν χρῶ γενεσθαι εν ολω τω

]αιτωριω και τοις λοιποις πασι

Frag: 025

ωστε τους δε

σμους μου [ ] εν [ ] γενεσθ(αι)

εν ολω [

ποις πασιν

φανερους] φανερουσθαι P<sup>46</sup> |εν χριστω] εν τω χριστω 01\* 1739 | *txt* 01<sup>ca</sup>**Phil 1.14**

Lac: 04

Frag: P<sup>46</sup>

και τους πλει

]ν αδελφων εν κῶ πεποιθοτας

]φ[ ]ς μου περισσοτερως τολμαν

]ν λαλειν

τον λογον] + του θεου 01 02 03 025 044 1241S

**Phil 1.15**

Lac: 04

Frag: P<sup>46</sup>

τινες [ ]γ δε

]ς δε κα[ ] εϋ[ ]ρκ

Frag: 025

] και δια φθονο(ν)

και [ ]δοκιαν το(ν)

χν κηρυccουσινκαι<sup>1</sup>] δε P<sup>46</sup> | OMIT 01<sup>ca</sup> |

χριστον] θεον 1241S

**Phil 1.16**Lac: P<sup>46</sup> 04vs. 17 *ante* vs. 16, *sed* οι μεν...οι δε] 044 Byz

### Phil 1.17

Lac: 04

Frag: P<sup>46</sup>

τοῖς δεσμοῖς μου

τον χριστον] χριστον 01<sup>ca</sup> 03 044 1739 | *txt* 01<sup>cb2</sup> |  
εγειρειν] επεγειρειν 025 | επιφερειν 044 Byz

### Phil 1.18

Lac: 04

πλην] OMIT 03 |  
οτι] OMIT 044 Byz |  
ειτε<sup>1</sup>] ει P<sup>46</sup> | + ε 01<sup>\*</sup> | *txt* 01<sup>s1</sup> |  
και<sup>1</sup>] αλλα και P<sup>46</sup>

### Phil 1.19

Lac: 04

γαρ] δε P<sup>46</sup> 03 1739 |  
μοι αποβησεται] 2 ι 025 |  
ιησου χριστου] 2 ι P<sup>46</sup> 1739

### Phil 1.20

Lac: 04

χριστος] OMIT 1241S |  
σωματι] στοματι 1241S

### Phil 1.22

Frag: 04

ρησκομε ου γνωριζω

ει δε] ειτε P<sup>46</sup> |  
εργου] λογου 1241S |

### Phil 1.23

εις] OMIT P<sup>46</sup> |  
γαρ] OMIT 01<sup>\*</sup> 025 044 Byz | *txt* 01<sup>s1</sup> |  
μαλλον] OMIT P<sup>46</sup>

### Phil 1.24

επιμενειν] επιμειναι 03 1241S |  
εν] OMIT 01 02 04 025 044 1739

### Phil 1.25

και<sup>2</sup> παραμενω] OMIT 1241S |  
παραμενω] συμπαραμενω 025 Byz |  
πιστεως] + υμων 01\* | *txt* 01<sup>ca</sup>

### Phil 1.26

εμηc] υμων 044

### Phil 1.27

Frag: P<sup>46</sup>

μο[  
αξιως του ευαγγελιου του χρυ πολειτευ[  
ινα ειτε ελθων και ιδων υμας ειτε [  
ακουω τα περι υμων οτι στηκετε ξ[  
πνι μια ψυχη συναθλουντε[  
του [ ]γελιου

ακουω] ακουω 01<sup>st</sup> 02 04 044 1739 Byz |  
τα] OMIT 1739\* | *txt* 1739<sup>c</sup> |  
εν] OMIT 1739\* | *txt* 1739<sup>c</sup>

### Phil 1.28

Frag: P<sup>46</sup>

και μ[

εστιν αυτοιc] εστιν αυτοιc μεν 025 044 | αυτοιc μεν εστιν Byz |  
υμων] υμιν Byz | ημιν 04\* | *txt* 04<sup>2</sup>

### Phil 1.30

εν<sup>1</sup>] και εν P<sup>46</sup> 04\* 044 | *txt* 04<sup>2</sup> |  
και νυν ακουετε εν<sup>2</sup> εμοι<sup>2</sup>] OMIT 044 1241S |  
εν<sup>2</sup> εμοι<sup>2</sup>] OMIT P<sup>46</sup>

### Phil 2.1

παραμυθιον] παραμυθια 1241S |  
τις<sup>3</sup>] τι 044 1739

### Phil 2.2

εν] αυτο 01\* 02 04 044 1241S | *txt* 01<sup>ca</sup>

### Phil 2.3

μηδε κατα] μηδε P<sup>46</sup> 01<sup>ca</sup> | η 025 044 Byz |  
ηγουμενοι] προηγουμενοι P<sup>46</sup> |  
υπερεχοντας] υπερεχοντες 044 | τους υπερεχοντας P<sup>46</sup> 03

### Phil 2.4

Frag: 04  
μη τα εαυτω εκαστος σκοπουντες αλ  
λα και τα ετερων  
εκαστο[

εκαστος] εκαστοι 02 03 044 |  
σκοπουντες] σκοπειτε 044 Byz |  
εκαστοι] εκαστος Byz

### Phil 2.5

Frag: 04  
]ουτο φρονειτε εν υμ[

τουτο] + γαρ P<sup>46</sup> 01<sup>ca</sup> 025 1739 Byz |  
φρονειτε] φρονεισθω 04<sup>3</sup> 025 044 1241S Byz

### Phil 2.6

το] OMIT P<sup>46</sup>

### Phil 2.7

ανθρωπων] ανθρωπου P<sup>46</sup> |  
και] + εν 1241S |  
ως] OMIT 1241S |  
ανθρωπος] ανθρωποις 04\* | *txt* 04<sup>2</sup>

### Phil 2.8

σταυρου] του σταυρου ο1

### Phil 2.9

Frag: P<sup>46</sup>

διο και ο  $\overline{\theta\varsigma}$  αυτον υπερῶψεν και εχαρισα  
]ο αυτω το ονομα το ὑπερ παν ονομα

το<sup>1</sup> ονομα<sup>1</sup>] ονομα 025 044 1241S Byz

### Phil 2.10

Frag: P<sup>46</sup>

ἵνα  
]ν τω ονοματι  $\overline{\iota\eta\upsilon}$  παν γονυ καμψη επου  
]γιων και επιγειων και καταχθονιων

ιησου] ιησου χριστου ο1\* | *txt* ο1<sup>ca</sup>

### Phil 2.11

Frag: P<sup>46</sup>

]ι πασα γλωσσα εξομολογησεται οτι  
 $\overline{\kappa\varsigma}$   $\overline{\iota\eta\varsigma}$ ]  $\overline{\chi\rho\varsigma}$  εις δοξαν  $\overline{\theta\upsilon}$   $\overline{\pi\rho\varsigma}$

οτι] + εις 1739 |  
πατρος] + αμην 1241S

### Phil 2.12

Frag: P<sup>46</sup>

ωστε αγαπη  
]υ [ ]θως παντοτε υπηκουσατε μη ως  
]υ μονον αλλα νυν πολλω  
] απουσια [ ]υ με[ ]α [ ]οβ[ ]υ και

αγαπητοι] αδελφοι 02 |  
υπηκουσατε] υπακουσατε 1241S |  
ως] OMIT 03 1241S |  
εν<sup>1</sup>] OMIT ο1<sup>ca</sup> 1739\* | *txt* 1739<sup>c</sup> |  
πολλω] πολυ 044

**Phil 2.13**Lac: P<sup>46</sup>

θεος] ο θεος 044 1739<sup>c</sup> Byz |  
 ενεργων] + δυναμεις 02 |  
 ευδοκias] + αυτου 04

**Phil 2.15**

Frag: 02

ινα ητε αμεμ  
 πτοι και ακαιρεοι τεκνα θ̄υ αμωμα  
 μεσον γενεας σκολιας [  
 εστραμμενης εν οis φ[  
 θε ως φωστηρες εν κος[

γενησθε] ητε P<sup>46</sup> 02 |  
 αμωμα] αμωμητα 025 044 1739 Byz |  
 μεσον] εν μεσω 044 Byz

**Phil 2.18**

Frag: 02

το δ αυτο και υμ[  
 χαιρετε και συγχαιρεται μοι

χαιρετε] + και υμεις χαιρετε P<sup>46</sup>

**Phil 2.19**

κυριω] χριστω 04 1739 |  
 καγω] εγω 044

**Phil 2.21**

ιησου χριστου] 2 ι 03 1241S Byz

**Phil 2.22**

γινωσκετε] οιδατε P<sup>46</sup> |  
 εις το ευαγγελιον] εν τοis δεσμοis του ευαγγελιου 04

**Phil 2.23**

αφιδω] απιδω 03<sup>c</sup> 04 025 044 1739 Byz

#### Phil 2.24

δε] OMIT  $\mathfrak{P}^{46}$  |  
αυτος] + εγω  $\text{o1}^{\text{st}}$  |  
ελευσομαι] + προς υμας  $\text{o1}^*$   $\text{o2}$   $\text{o4}$   $\text{o25}$  1241S | *txt*  $\text{o1}^{\text{ca}}$

#### Phil 2.25

Frag:  $\mathfrak{P}^{46}$   
αναγκαιον δε η[  
καμην επαφροδειτον τον αδελφον κα[  
εργον και συνστρατιωτην μου υμων δε [  
στολος και λειτουργον της χρειας μου πε[  
προς υμας

αποστολον] αποστολος  $\mathfrak{P}^{46}$  |  
λειτουργον] συνεργον 1241S

#### Phil 2.26

Frag:  $\mathfrak{P}^{46}$   
επειδη επιποθων ην πε[  
προς υμας και αδημονων διοτι η[  
οτι ησθενησεν  
Frag:  $\text{o4}$   
επειδη επιποθων  
ην παντας υμας ειδειν και αδημονων διοτι ηκου[

ην] OMIT 1241S |  
παντας υμας] υμας παντας  $\text{o3}$  | πεμψαι προς υμας  $\mathfrak{P}^{46}$  | παντας υμας ιδειν  $\text{o1}^*$   $\text{o2}$   $\text{o4}$  1241S |  
*txt*  $\text{o1}^{\text{ca}}$

#### Phil 2.27

Frag:  $\mathfrak{P}^{46}$   
κα[ ] γαρ ησθ[  
πλ[ ] ο[ ] θ[  
Frag:  $\text{o4}$   
ουκ αυτον δε μονον αλλα [  
με ινα μη λυπην επι λυπην cχω

και<sup>1</sup> γαρ ησθενησεν] OMIT  $\text{o4}^{*\text{vid}}$  1241S | *txt*  $\text{o4}^2$  |  
θανατω] θανατου  $\text{o1}^{\text{ca}}$   $\text{o3}$   $\text{o25}$   $\text{o44}$  |  
ηλεησεν αυτον<sup>1</sup>] 2 1  $\text{o44}$  Byz |  
cχω] εχω 1241S

### Phil 2.28

Lac: P<sup>46</sup>

Frag: 04

σπουδ[

επεμψα αυτον ινα ειδοντες αυτον παλιν χαρητε κα

γω αλυποτερος ω

επεμψα] + ημιν 1241S |

### Phil 2.29

Frag: P<sup>46</sup>

ουν αυτον εν κ̄ω μετα πασης χαρας

και τους τοιουτους εντειμους εχετε

προσδεχεσθε] προσδεξασθε 01 02<sup>c</sup> 1739 |

εν κυριω μετα πασης χαρας] 3-5 1 2 1241S

### Phil 2.30

Frag: 02

οτι

δια το εργον κ̄ω μεχρι θανατου

ηγγεισεν παραβολευσαμενος

τη ψυχη ἵνα αναπληρωσῃ

]μων ὑστερημα της προς

]ειτουργιας

χριστου] κυριου 01 02 025 044 1241S † του χριστου Byz † OMIT 04 |

παραβολευσαμενος] παραβουλευσαμενος 04 025 044 1241S 1739 Byz |

αναπληρωσῃ] πληρωσῃ 03 † αναπληρωσει 01 |

με] εμε P<sup>46</sup> 01\* † txt 01<sup>ca</sup>

### Phil 3.1

Frag: 02

]ιπον αδελφοι μου χαιρετε

] κ̄ω τα αυτα γραφειν ὑμιν εμοι

]ν ουκ οκνηρον ὑμιν δε

]φαλες

μου] OMIT P<sup>46</sup> |

τα αυτα] ταυτα 01\* 025 1241S † txt 01<sup>ca</sup>



### Phil 3.3

Frag: 02

]μεις γαρ εσμεν η περιτομη  
]ι π̄νι θ̄υ λατρευοντες και καυ  
χωμενοι εν χ̄ω ῑυ και ουκ εν  
σαρκι πεποιθοτες

οι πνευματι] οι εν πνευματι P<sup>46</sup> O<sup>1739mg</sup> |  
θεου] OMIT P<sup>46</sup> ! θεω ο<sup>1ca</sup> 025 044

### Phil 3.4

και] OMIT 1241S

### Phil 3.6

Lac: 04

Frag: P<sup>46</sup>

κατα ζη  
]ος διωκων εκκλησιαν κατα δικαιο  
]νην την εν νομω γενομενος αμεμ  
]ος

ζηλος] ζηλον ο<sup>1ca</sup> 025 044 1241S 1739 Byz |  
την<sup>1</sup> εκκλησιαν] εκκλησιαν P<sup>46</sup> |  
αμεμπτος] αμιμητος 1241S

### Phil 3.7

Lac: 04

Frag: P<sup>46</sup>

ατινα ην μοι κερδη ταυτα ηγημαι  
] τον χ̄ν ζημιαν

αλλ.] αλλα 03 ! OMIT P<sup>46</sup> ο<sup>1\*</sup> 02 1241S ! txt ο<sup>1ca</sup> |  
ην μοι] 2 ι 03

### Phil 3.8

Lac: 04

Frag: P<sup>46</sup>

αλλα μενουγγε

]μαι παντα ζημιαν ειναι δια το

] της γνωσεως του χρ̄υ ιη̄υ

]ι ον τ[ ] π[ ]ντα εξημιωθην

] κ[

αλλα...ζημιαν] OMIT 1241S |

μενουγγε] μεν ουν 03 044 Byz |

και<sup>1</sup>] OMIT P<sup>46</sup> 01\* 1739 † *txt* 01<sup>ca</sup> |

παντα<sup>1</sup>] τα παντα 1739 |

χριστου ιησου] 2 1 02 025 044 † του χριστου ιησου P<sup>46</sup> 03 |

μου] ημων 02 025 |

κυβαλα] + ειναι 01<sup>ca</sup> 02 025 044 1241S 1739 Byz | κυβαλα 1241S

### Phil 3.9

Lac: P<sup>46</sup> 04

εμην δικαιοσυνην<sup>1</sup>] 2 1 01\* † *txt* 01<sup>ca</sup> |

δια πιστεως] εκ πιστεως 1241S

### Phil 3.10

Lac: 04

Frag: P<sup>46</sup>

δυναμιν της αναστασεως αυτου και κοινων[

αν παθηματων αυτου

την<sup>2</sup>] OMIT P<sup>46</sup> 01\* 02 03 1241S † *txt* 01<sup>ca</sup> |

των] OMIT P<sup>46</sup> 01\* 03 † *txt* 01<sup>ca</sup> |

συμμορφιζομενος] συμμορφουμενος 01<sup>ca</sup> † συμμορφουμενος 044 Byz † συμμορφιζομενος 01\* †

συμορφιζομενος 03\* † *txt* 03<sup>c</sup> |

συμμορφιζομενος...αυτου<sup>3</sup>] OMIT P<sup>46</sup>

### Phil 3.11

Lac: 04

την<sup>2</sup> εκ νεκρων] των νεκρων 1241S 1739\* Byz † *txt* 1739<sup>c</sup>

### Phil 3.12

Lac: 04

ελαβον] + η ηδη δεδικαιωμαι P<sup>46</sup> |  
και<sup>1</sup>] OMIT 01\* | *txt* 01<sup>ca</sup> |  
εφ] υφ 1241S |  
χριστου ιησου] χριστου 03 | του χριστου ιησου 044 Byz

### Phil 3.13

Lac: 04

εμαυτον] εμαυτω 025 | OMIT 1241S<sup>c</sup> |  
ου] ουπω 01 02 025 1241S |  
μεν] OMIT 1739

### Phil 3.14

Lac: 04

εις] επι 025 Byz |  
ανω κλησεως] ανεγκλησιας 1739<sup>v.1.</sup> |  
του θεου εν χριστω ιησου] θεου P<sup>46</sup> | του εν χριστω ιησου 1241S

### Phil 3.15

Lac: 04

τουτο<sup>1</sup>] + ουν 01\* | *txt* 01<sup>ca</sup> |  
φρονωμεν] φρωνωμεν P<sup>46\*</sup> | φρονουμεν 01 1241S | *txt* P<sup>46c (M)</sup>

### Phil 3.16

τω αυτω στοιχειν] τω αυτω στοιχειν κανωνι το αυτο φρονειν 025 | τω αυτω στοιχειν κανωνι το  
αυτο φρονειν 01 044 Byz | το αυτο φρονειν το αυτο κανωνι στοιχειν 1241S

### Phil 3.17

Lac: 04

καθως] + και P<sup>46</sup>

### Phil 3.18

Lac: 04

Frag: P<sup>46</sup>

πολλοι γαρ περιπατουςιν ους πολλακις  
ελεγον υμειν νυν δε κλαιων λεγω β[  
πετε τους εχρους του ετρου του χρυ

δε και] δε P<sup>46</sup> |

λεγω] + βλεπετε P<sup>46</sup>

### Phil 3.19

Lac: 04

Frag: P<sup>46</sup>

ωγ [  
τελος απωλεια ων ο θς η κοιλια και η [  
εν τη αισχυνη αυτων οι τα επιγεια [  
νουντες

ο θεος] θεος 1739\* | *txt* 1739<sup>c</sup>

### Phil 3.20

Lac: 04

Frag: P<sup>46</sup>

ημων γαρ το πολειτευμα εν [  
νοις υπαρχει εξ ου [ ]ω[

υπαρχει] τυγχανη 1241S |  
απεκδεχομεθα] OMIT P<sup>46</sup>

### Phil 3.21

Lac: 04

Frag: P<sup>46</sup>

ος μετασχηματ[ ]ς[  
σεω[ ] η[ ]υ[

ημων] + εις το γενεσθαι αυτο 025 044 Byz |  
αυτω] εαυτω 01<sup>ca</sup> 044 1241S Byz

### Phil 4.1

Lac: P<sup>46</sup> 04

μου<sup>2</sup>] OMIT 03\* | *txt* 03<sup>c</sup> |  
αγαπητοι<sup>2</sup>] + μου 03

### Phil 4.3

Lac: 04

και<sup>1</sup> σε γνησιε συζυγε] και γνησιε συνζυγε P<sup>46</sup> | και σε γνησιε συνζυγε 01<sup>ca</sup> 02 | σε γνησιε και  
συζυγε 044 | και σε συζυγε γνησιε Byz |  
εν<sup>1</sup>] OMIT 1241S |  
και<sup>3</sup> των λοιπων συνεργων μου] και των συνεργων μου και των λοιπων 01\* | *txt* 01<sup>ca</sup>

### Phil 4.5

Lac: 04

ανθρωποις] τοις ανθρωποις 02

### Phil 4.6

Lac: 04

εν] OMIT 1241S

### Phil 4.7

Lac: 04

θεου] χριστου 02 |  
χριστω] κυριω P<sup>46</sup> |  
ιησου] OMIT 1241S

### Phil 4.8

Lac: 04

Frag: P<sup>46</sup>

το λοιπον αδελ  
φοι οσα εστιν αληθη οσα σεμνα οσα δικαια  
οσα αγνα οσα προσφιλη οσα ευφημα  
] τις αρετη και ει τις επαινος ταυτα λογι  
]εσθε

αδελφοι] + μου 044

### Phil 4.12

Lac: 04

Frag: P<sup>46</sup>

] κα[ ] τ[ ] πε[ ] ρυς

και<sup>3</sup>] OMIT 044 |  
και<sup>6</sup>] OMIT 02 |  
περιςσευειν<sup>2</sup> και<sup>7</sup> υστερεισθαι] 3 2 1 1739

#### Phil 4.13

Lac: P<sup>46</sup> 04

με] + χριτω 01<sup>ca</sup> 025 044 1241S Byz

#### Phil 4.15

Lac: 04

Frag: P<sup>46</sup>

οιδατε και υμ[ ]! [ ] φ[  
cioi oti en arxh tou euaggeliou ote exhlthon  
apo makhedonias oude mia moi ekklhcia ekoynw  
nhcen eis logon docews kai lhmψeωc ei mh umeis  
monon

δε και<sup>1</sup>] και P<sup>46</sup> |  
μονοι] μονον P<sup>46</sup> ! OMIT 02\* ! *txt* 02<sup>c</sup>

#### Phil 4.16

Lac: 04

εις] OMIT P<sup>46</sup> 02 1241S |  
μοι] μου 025

#### Phil 4.17

Lac: 04

Frag: 025

]χ oti επιζητω το δομα αλλα ε  
]ζητω τον καρπον τον πλεονα  
]ντα εις λογον υμων

το δομα αλλ επιζητω<sup>2</sup>] OMIT P<sup>46</sup>

#### Phil 4.18

Lac: 04

πεπληρωμαι] + δε P<sup>46</sup> |  
παρα επαφροδιτου] απο επαφροδιτου 01<sup>si</sup> ! OMIT 02 ! παρ επαφροδιτου 025

#### Phil 4.19

Lac: 04

πληρωσει] πληρωσαι 044 1241S 1739 |  
το πλουτος] τον πλουτον 01<sup>ca</sup> 044 Byz

**Phil 4.21**

Lac: 04

ασπαζονται...αδελφοι] OMIT 044

**Phil 4.22**

Lac: 04

εκ της καισαρος] απο της καισαρος 03 | εκ της καισσερος 1241S

**Phil 4.23**

Lac: 04

Frag: P<sup>46</sup>

η χα[  
του κυ ημων ιηυ χρυ μετα του πινς υμων  
αμην

κυριου] + ημων P<sup>46</sup> 025 |

του<sup>2</sup> πνευματος] παντων 01<sup>ca</sup> 044 Byz |

υμων] + αμην P<sup>46</sup> 01 02 025 044 1241S 1739<sup>c</sup> Byz

## 5 Colossians

### Col. 1.1

Lac: 04

Frag: P<sup>46</sup>

παυλος αποστολος χ̄ρυ ιη̄υ δια θελ[  
θ̄υ και τειμοθεος ο αδελφο[

Frag: 02

παυλος αποστολος χ̄υ [   
θεληματος θ̄υ και τιμο[  
ο αδελφος

χριστου ιη̄σου] 2 1 1241S Byz

### Col 1.2

Frag: P<sup>46</sup>

τ[  
αγ[ ] πιστοις [ ] δελφ[

Frag: 02

τοις εν κολ[  
αγιοις και πιστοις αδελφ[  
εν χ̄ω ῑυ χαρις ῡμιν κ[  
ρηνη απο θ̄υ π̄ρς η̄μων κα[  
ῑυ χ̄υ

Frag: 04

χαρις ῡμιν και ειρηνη απο θ̄υ π̄ρς η̄μων

κολοσσαις] κολασσαις 025 044 Byz † κολασαις 1241S |

αγιοις και† πιστοις αδελφοις] 4 1-3 025 |

χριστω] + ιη̄σου 02 |

η̄μων] + και ιη̄σου χριστου του κυριου η̄μων 025 † + και κυριου ιη̄σου χριστου 01 02<sup>vid</sup> 1241S  
Byz



### Col 1.3

Lac: P<sup>46</sup>

Frag: 02

ευχαριστουμεν [   
 θῶ και πρι του κυ ημων ιυ [   
 παντοτε περι υμων προσε[   
 ομενοι

ευχαριστουμεν...χριστου] OMIT 1241S |   
 θεω πατρι] θεω και πατρι 01 02 04<sup>2</sup> 025 044 Byz |   
 χριστου] OMIT 03 1739 |   
 περι] υπερ 03

### Col 1.4

Lac: P<sup>46</sup>

Frag: 02

ακουσαντες την [   
 ετιν υμων εν κω ιυ και την   
 αγαπην ην εχετε εις παντας   
 τους αγιους

εν χριστω ιησου] την εν χριστω ιησου 1241S | εν κυριω ιησου 01\* 02 | *txt* 01<sup>ca</sup> |   
 ην εχετε] την 044 1739 Byz | OMIT 03

### Col 1.6

εις υμας] υμας 1241S |   
 κοσμω] + και 044 Byz |   
 εστιν] ετι 1241S |   
 επεγνωτε] εγνωτε 1241S

### Col 1.7

καθως] + και 044 1739 Byz |   
 ος] ο P<sup>46</sup>

### Col 1.9

ης] OMIT 03\* | *txt* 03<sup>c</sup> |   
 και<sup>2</sup> αιτουμενοι] OMIT 03

### Col 1.10

Frag: P<sup>46</sup>

περιπατησαι  
]ξίως του  $\overline{\kappa\upsilon}$  εις πασαν αρεσκειαν εν παν  
]! εργω αγαθω καρποφορουντες και αυξα  
]μενοι τη επιγνωσει του  $\overline{\theta\upsilon}$

περιπατησαι] + υμας 025 044 Byz |  
του<sup>1</sup> κυριου] τω κυριω 1241S |  
εις πασαν] πασαν 1241S |  
τη επιγνωσει] τη επιγνωση 1241S | εν τη επιγνωσει 01<sup>ca</sup> 044 | εις την επιγνωσιν Byz

### Col 1.12

Frag: P<sup>46</sup>

και ευχαρι  
]εσ αμα τω πατρι τω ικανωσαντι  
]γ μεριδα του κληρου των αγι

ευχαριστουντες] και ευχαριστουντες P<sup>46</sup> | + αμα P<sup>46</sup> 03 |  
τω<sup>1</sup> πατρι] τω θεω πατρι 01 | τω θεω και πατρι 04<sup>3</sup> |  
ικανωσαντι] καλεσαντι και ικανωσαντι 03 |  
εν τω<sup>3</sup> φωτι] τω φωτι 04\* | *txt* 04<sup>3</sup>

### Col 1.16

Frag: P<sup>46</sup>

οτι εν αυτω εκτισθη τα παντα εν [  
νοις και επι της γης τα ορατα και τα αορα[  
ειτε θρονοι ειτε κυριοτητες ειτε αρχαι ειτ[  
εξουσαι οτι παντα δι αυτου και εις αυτον  
εκτισται

Frag: 02

οτι εν αυτω εκτισθη τα  
]τα τα εν τοις ουνοις και τα  
] της γης τα ορατα και τα αο  
] ειτε θρονοι ειτε κυριοτη  
]ς ειτε αρχαι ειτε εξουσαι  
] παντα δι αυτου και εις αυτο(ν)  
]κτισται

παντα<sup>1</sup>] + τα 01<sup>ca</sup> 02 025 1241S Byz | + τα τε 04 |  
και<sup>1</sup>] + τα 01<sup>ca</sup> 02 04 025 1241S Byz |  
τα<sup>3</sup> αορατα] αορατα 1739 |  
τα<sup>3</sup>] οτι P<sup>46</sup>

### Col 1.17

Frag: 02

και αυτος εστιν προ  
]αντων και τα παντα εν αυτω  
]υνεστηκεν

εν] OMIT P<sup>46</sup>

### Col 1.18

οc] ο P<sup>46</sup> |  
αρχη] η αρχη P<sup>46</sup> 03 1739 ! OMIT 1241S |  
εκ] OMIT P<sup>46</sup> 01\* ! *txt* 01<sup>corr</sup> |  
γενηται] + τα παντα 1739 |  
αυτος<sup>2</sup>] αυτοις 1241S |  
πρωτευων] προτευων 1241S

### Col 1.19

ευδοκησεν] ηυδοκησεν 02 025 1241S ! εδοκησεν 01\* ! *txt* 01<sup>s1</sup>

### Col 1.20

Frag: P<sup>46</sup>

και δι αυτου  
αποκαταλλαξαι τα παντα εις αυτον ειρηνοποι  
ησας δια του αιματος του  $\overline{\text{cτου}}$  δι ατου ειτε τ $\alpha$  ξ[  
γης ειτε τα εν τοις ουρανοις

αποκαταλλαξαι] αποκαταλλαξαι P<sup>46</sup> ! αποκαταλλαξη 02 ! αποκαταλαξαι 1241S\* ! *txt*  
1241S<sup>c</sup> |  
του<sup>1</sup> αιματος] OMIT 1739 |  
αυτου<sup>2</sup>] OMIT P<sup>46</sup> 044 |  
δι<sup>2</sup> αυτου<sup>3</sup>] δι ατου P<sup>46\*</sup> ! OMIT 03 1241S 1739 ! *txt* P<sup>46c</sup> |  
της γης] γης P<sup>46</sup> 03 |  
εν τοις ουρανοις] επι τοις ουρανοις 044 1241S Byz

### Col 1.21

Frag: P<sup>46</sup>

και υμας ποτε οντα[  
απηλλοτριωμενους και εχθρους τη διανοια  
εν τοις εργοις τοις πονηροις

απηλλοτριωμενους] απηλλοτριουμενους 025 ! απηλλοτριουμενους 1241S

### Col 1.22

Frag: P<sup>46</sup>

νυν δε αποκαταλ[  
γητε τω σωματι της σαρκος αυτου δια του θανατ[  
παραστησαι υμας αγιους και αμωμους και α[  
κλητους κατενωπιον αυτου

νυνι] νυν P<sup>46</sup> |  
αποκατηλλαξεν] αποκαταλλαγητε P<sup>46</sup> ! αποκατηλλαγητε 03 ! απεκατηλλαξεν 025 044 !  
αποκατηλλαξεν 1241S |  
εν] OMIT P<sup>46</sup> |  
θανατου] + αυτου 01 02 025 1241S |  
παραστησαι] παραστησας 044 |  
υμας] OMIT 1241S |  
αμωμους] + ημων 1241S

### Col 1.23

Frag: P<sup>46</sup>

ει γε επιμε[  
πιστει τεθεμελιωμενοι και εδ[ ]οι αμ[  
τοι απο της ελπιδος του ευαγγελ[  
του κηρυχθεντος εν παση κτ[  
ουρανον ου εγενομην εγω π[

ει γε] ειγε Byz |  
και<sup>2</sup>] OMIT P<sup>46</sup> |  
μη μετακινουμενοι] αμετακινητοι P<sup>46vid</sup> |  
κτισει] τη κτισει 01<sup>ca</sup> 025 044 1739 Byz |  
τον ουρανον] των ουρανων 1241S |  
διακονος] κηρυξ και αποστολος 01\* 025 ! κηρυξ και αποστολος και διακονος 02 ! *txt* 01<sup>ca</sup>

### Col 1.24

Frag: P<sup>46</sup>

νυν χαιρω εν τοις παθημα[  
κ[ ]ι ανταναπληρων τα [ ]ς τε[  
]ω[ ] του χρυ εν τη καρ[

παθημασιν] + μου 01<sup>ca</sup> 1241S |  
τη σαρκι] τω σωματι 044 |  
υπερ<sup>2</sup>...αυτου] OMIT 044 |  
ο] ος 04 044

### Col 1.25

Lac: P<sup>46</sup>

διακονος] παυλος διακονος 01\* 02 025 | *txt* 01<sup>ca</sup>

### Col 1.26

Lac: P<sup>46</sup>

νυν] ο νυν 1241S | νυνι 02 Byz

### Col 1.27

Frag: P<sup>46</sup>

]ν[ ]ιζαι τι το πλουτος του μυστη  
]ρουτου εν τοις εθνεσιν ο εστιν χc εν  
]μειν η ελπις της δοξης

γνωρισαι] γνωμαι 044 |  
τι το πλουτος] τις ο πλουτος 01 04 025 044 1241S |  
τουτου] του 01\* | *txt* 01<sup>ca</sup> |  
0<sup>2</sup>] ος 01 04 044 1241S Byz |  
της δοξης] OMIT P<sup>46</sup>

### Col 1.28

καταγγελλομεν] καταγγελλοντες P<sup>46</sup> |  
παντα<sup>1</sup> ανθρωπων<sup>1</sup>] OMIT 044 |  
και...ανθρωπων<sup>3</sup>] OMIT 1241S |  
χριστω] + ιησου 01<sup>ca</sup> 025 044 Byz

### Col 2.1

γαρ] δε 1241S |  
εχω] OMIT 1241S |  
υπερ] περι 1241S Byz |  
εορακαν] εωρακαν 02 03 1739 | εωρακασιν 01<sup>ca</sup> 044 1241S Byz | + μου P<sup>46</sup>

### Col 2.2

συμβιβασθεντες] συνβιβασθεντες P<sup>46</sup> 04 | συμβιβασθεντων 01<sup>ca</sup> 044 Byz |  
παν πλουτος] παν το πλουτος 02 04 | παντα πλουτον 01<sup>ca</sup> 025 044 Byz |  
του<sup>2</sup> θεου χριστου] του θεου 025 | χριστου 1739 | του χριστου 1241S | του θεου πατρος χριστου  
01\* | του θεου πατρος του χριστου 02 04 | του θεου και πατρος του χριστου 01<sup>ca</sup> 044 | του  
θεου και πατρος και του χριστου Byz

### Col 2.3

Frag: P<sup>46</sup>

]ν ω εισιν παντες οι θησαυροι της σοφιας και  
]σεως αποκρυφοι

γνωσεως] της γνωσεως 01<sup>ca</sup> 02 025 Byz † OMIT 1241S

### Col 2.4

Frag: P<sup>46</sup>

τουτο λεγω ινα μη  
]. ημας παραλογισηται εν πιθανολογια

τουτο] + δε 01<sup>ca</sup> 02<sup>c</sup> 04 025 044 1739 Byz |  
μηδεις] μη τις 01<sup>ca</sup> 044 Byz |  
παραλογιζεται] παραλογισηται P<sup>46</sup> 04 † παραλογησεται 025 † παραλογιζεται 1241S

### Col 2.6

εν αυτω] επ αυτω 1241S

### Col 2.7

Frag: P<sup>46</sup>

]. . εποικοδομουμε[ ]οι [ ]ν  
].οι εν [ ].ει [

εν<sup>1</sup> αυτω] εαυτω 1241S  
τη πιστει] εν τη πιστει P<sup>46</sup> 01 025 1739 Byz † εν πιστει 02 04 044 |  
εν<sup>2</sup> ευχαριστια] εν αυτη εν ευχαριστια 01<sup>ca</sup> 03 Byz † εν αυτη 025 044

### Col 2.8

Frag: P<sup>46</sup>

κοσμου και ου κατα  $\overline{\chi\rho\nu}$

υμας εσται] 2 † 01 02

### Col 2.10

Frag: P<sup>46</sup>

χ[  
εται εν αυτω πεπληρωμενοι ο εστιν η κεφ[  
λη πασης αρχης και εξουσιας

ος] ο P<sup>46</sup> 03 |  
αρχης] της αρχης 01 |  
και<sup>2</sup> εξουσιας] εκκλησιας 01\* † txt 01<sup>ca</sup>

## Col 2.11

περιετμήθητε] περιτμήθητε  $\mathfrak{P}^{46}$  |  
του<sup>1</sup> σωματος] + των αμαρτιων 01<sup>ca</sup> 044 Byz

## Col 2.12

Frag:  $\mathfrak{P}^{46}$   
συνταφεντες αυτω εν τω βαπτις  
μω εν ω και συνηγερθητε δια της πιστεως της  
ενεργειας του  $\overline{\theta\upsilon}$  του εγειραντος αυτον εκ νεκρ[

βαπτισμω] βαπτισματι 01 02 04 025 044 1241S Byz | *txt* 01<sup>ca</sup> |  
συνηγερθητε] συνηγερθημεν 04 |  
εκ νεκρων] εκ των νεκρων 03 Byz

## Col 2.13

Frag:  $\mathfrak{P}^{46}$   
και υμας νεκρους οντας εν τοις παραπτωμασιν  
και τη ακροβυστια της σαρκος υμων συνεζω[  
ποιησεν ημας εν αυτω χαρισαμενος ημειν τα π[  
πτωματα παντα

εν] OMIT 01\* 03 044 1241S Or<sup>1739mg</sup> | *txt* 01<sup>si</sup> |  
υμας<sup>2</sup>] ημας  $\mathfrak{P}^{46}$  03 Or<sup>1739mg</sup> | OMIT 01<sup>ca</sup> 025 044 1241S |  
συν αυτω] εν αυτω  $\mathfrak{P}^{46}$  | αυτω 1241S |  
παντα τα παραπτωματα] 2 3  $\mathfrak{P}^{46}$  | 2 3 1241S

## Col 2.14

Frag:  $\mathfrak{P}^{46}$   
εξαλειψας το καθ ημων χει[  
γραφον τοις δογμασιν ο ην υπεναντιον η[  
και αυτο ηρκε εκ του μεσου προσηλωσας αυτο τ[  
 $\overline{\sigma\tau\rho\omega}$

ηρκεν] ηρκται 025 | ηρεν 1241S |  
εκ του μεσου] εκ μεσου 02 1739

## Col 2.15

Frag:  $\mathfrak{P}^{46}$   
απεκδυσαμενος τας αρχας και τας εξ[.  
ας και εδιγματισεν εν παρρησια θριαμβευσας [  
τους εν αυτω

εξουσιας] + και  $\mathfrak{P}^{46}$  03

### Col 2.16

Frag: P<sup>46</sup>

μη ουν τις υμας κρινετω εν β[  
κει και εν ποσει η εν μερει εορτης η ν[  
νιαις η αββατων

τις] τι 04 |  
και] η 01 02 04 025 044 1241S Byz |  
νεομηνιας] νουμηνιας 01 02 04 025 044 1241S 1739 Byz |  
αββατων] αββατω 1241S

### Col 2.17

Frag: P<sup>46</sup>

α εστιν κειια των [  
το δε ωμα χρυ

α] ο 03 |  
του χριστου] χριστου 01<sup>ca</sup> 1739 Byz

### Col 2.18

Frag: P<sup>46</sup>

μηδεις υμας καταβραβ[  
λων εν ταπεινοφροσυνη και θρης . [  
αγγελων α εωρακεν εμβαδευ[  
ουμενος υπο του νοος της α . [  
εωρακεν] εωρακεν P<sup>46</sup> 02 03<sup>c</sup> 1739 † μη εωρακεν (εωρακεν 01<sup>ca</sup> 04 025) 044 1241S Byz |  
αυτου] αυτων 01\* † txt 01<sup>ca</sup>

### Col 2.20

Lac: P<sup>46</sup>

απεθανετε] + ουν 01\* † ουν αποθανετε 01<sup>ca</sup>

### Col 2.21

Lac: P<sup>46</sup>

μηδε<sup>1</sup>] δε 1241S\* † txt 1241S<sup>c</sup>



### Col 2.23

Frag: P<sup>46</sup>

]γα εστιν λογον μεν  
], α σοφ[ι]α . εθελοενθησκεια και  
]εινοφροσυνη αφιδια σωματος ουκ εν  
]μη τινι προς πλησμονην της σαρκος

Frag: O2

ατινα εστιν λογον μεν [  
σοφιας εν εθελοθησκεια  
ταπεινοφροσυνη και αφ[  
σωματος ουκ εν τιμη τ[  
πλησμονην της σαρκος

εν<sup>1</sup> εθελοθησκεια] εθελοενθησκεια P<sup>46</sup> ! εν εθελοθησκεια O25 |  
και<sup>2</sup>] OMIT P<sup>46</sup> O3 1739

### Col 3.1

Frag: O2

ει οιν συνηγεθητε τω  $\overline{\chi\omega}$  [  
ζητειται ου ο  $\overline{\chi\varsigma}$  εστιν εν δ[  
του  $\overline{\theta\upsilon}$  καθημενος

ζητειτε...καθημενος] OMIT P<sup>46</sup>

### Col 3.2

Frag: O2

τα αν[  
νειτε μη τα επι της γης

τα<sup>1</sup> ανω] OMIT P<sup>46</sup> |  
μη] μητε 1241S

### Col 3.4

Frag: O2

οταν ο  $\overline{\chi\varsigma}$  φανερωθη η ζωη [  
τοτε και υμεις φανερωθη[  
θαι εν δοξη

συν αυτω φανερωθησεσθε εν δοξη] 3-5 12 044 ! 3-5 02 1241S

### Col 3.5

Frag: 02

νεκρωσατε ουν τα μελη υμων[  
τα επι της γης πορνιαν ακαθ[αρ  
cian παθος επιθυμιαν κακη[ν  
και την πλεονεξiαν ητις εστι(ν)  
ειδωλολατρεία

μελη] + υμων 01<sup>ca</sup> 02 04<sup>3</sup> 025 Byz |  
κακην] OMIT P<sup>46</sup>

### Col 3.6

δι α] δι α ταυτα γαρ P<sup>46</sup> | δια ο 04<sup>\*vid</sup> | txt 04<sup>2</sup> |  
η οργη] οργη 04<sup>\*</sup> | txt 04<sup>3</sup> |  
του θεου] OMIT 1241S |  
επι τους υιους της απειθειας] OMIT P<sup>46</sup> 03

### Col 3.7

ποτε] OMIT 025 |  
τουτοις] αυτοις 1739 Byz | τουτου 1241S

### Col 3.8

Frag: P<sup>46</sup>

νυνι δε απο  
θε[ ]θε και υμεις τα παντα οργην θυμον  
]ακιαν βλασφημιαν αιχρολογιαν εκ του  
]μ . τ . c υμων

αποθεσθε και υμεις] 2 3 1 (ημεις 1241S) 1241S

### Col 3.9

Frag: P<sup>46</sup>

μη ψευδηςθε εις αλλη  
] απεκδυσαμενοι τον παλαιον αν  
]ν συν ταις πραξεσιν αυτου

απεκδυσαμενοι] αποδυσαμενοι 025

### Col 3.10

Frag: P<sup>46</sup>

και

]ζαμενοι τον νεον τον ανακαι

] . ον ει[ ] επιγνωσιν κατ εικονα

] . . . [ ] υτον

ενδυσαμενοι] επενδυσαμενοι 01\* † *txt* 01<sup>ca</sup>

### Col 3.11

Frag: P<sup>46</sup>

οπου ουκ ενι ελλην

]ε . ιτομη και ακ . ο[ ] ςτια

] η ςκυ[ ] ης δουλο[ ] ς

δουλος] + και 02 |

τα] OMIT 01\* 02 04 1241S † *txt* 01<sup>ca</sup> |

παντα] παν 025 |

πασιν] παση 1241S

### Col 3.12

Lac: P<sup>46</sup>

του θεου] θεου 02 |

και] OMIT 03 1739 |

οικτιρμου] οικτιρμων 1241S |

πραυτητα] πραοτητα 044 1241S 1739 Byz

### Col 3.13

Frag: P<sup>46</sup>

και χαρ . ζομενοι . [

μομφην καθως κα . ο  $\overline{\kappa\varsigma}$  [

και υμεις

κυριος] θεος 01\* † χριστος 01<sup>s110</sup> 04 025 044 1241S 1739 Byz |

υμιν] ημας 025 † ημιν 01<sup>ca</sup> 04<sup>2</sup> 1241S

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<sup>10</sup> The CSP indicates the change to χριστος was done by both the s1 and ca correctors.

### Col 3.14

Frag: P<sup>46</sup>

επ . πασιν δε του[ ] την α[  
συνδεσμος της τελειοτητος

ο] ος ο1\* ι ητις ο1<sup>ca</sup> ο44 Byz

### Col 3.15

Frag: P<sup>46</sup>

και η ει.[  
βραβευετω εν ταις καρδιαις υμων εις ην [  
κληθητε εν σωματι και ευχαριστοι γεινεσθε

Frag: ο2

και η ει  
ρηνη του χυ βραβευετω εν ταις  
καρδιαις υμων εις ην και εκλ]  
]ε εν ενι σωματι και ευχα  
]οι γεινεσθαι

χριστου] θεου ο1<sup>ca</sup> ο4<sup>2</sup> ο44 Byz |  
εν<sup>2</sup> ενι σωματι] ι 3 2 ο44 |  
ενι] OMIT P<sup>46</sup> ο3 1739

### Col 3.16

Frag: P<sup>46</sup>

ο λογος του  $\overline{\chi\rho\upsilon}$  οικειτω εν υμειν πλουσιως εν  
παση σοφια διδασκοντες και νουθετουντες εα[  
τους ψαλμοις υμνοις ωδαις πνευματικοις εν  
τη χαριτι αδοντες εν ταις καρδιαις υμων τω  $\overline{\theta\omega}$

Frag: O2

]ος του  $\overline{\theta\upsilon}$  ενοικειτω εν υ  
] πλουσιως εν παση σοφια  
]ασκοντες και νουθετουν  
] εαυτους ψαλμοις υμνοις  
]ι ωδαις πνικαις εν χαριτι  
]οντες εν ταις καρδιαις υμω(ν)  
]ω  $\overline{\theta\omega}$

Frag: O25

ο λογος του  $\overline{\chi\upsilon}$  ενοικειτω  
εν υμιν πλουσιως εν παση σοφια  
διδασκοντες και νουθετουν  
τες εαυτους ψαλμοις κ(αι) υμνοις

χριστου] κυριου O1\* | θεου O2 O4 1241S | *txt* O1<sup>ca</sup> O4<sup>2</sup> |  
ενοικειτω] οικειτω P<sup>46</sup> | ενοικετω 1241S |  
υμνοις] και υμνοις O4<sup>2</sup> O25 O44 1241S Byz |  
ωδαις] και ωδαις O2 O4<sup>3</sup> O44 1241S Byz |  
πνευματικαις] πνευματικοις P<sup>46</sup> |  
τη χαριτι] χαριτι O1\* O2 1241S Byz | χαρι O4 (likely error for χαριτι) | *txt* O1<sup>ca</sup> |  
εν ταις καρδιαις] εν τη καρδια Byz ]  
θεω] κυριω O4<sup>2</sup> 1241S Byz

### Col 3.17

Lac: 025

Frag: P<sup>46</sup>

και παν ο τι εαν ποιητε εν λογω η εν εργω παντα  
εν ονοματι κυ ιηυ ευχαριστουντες τω θω π[  
δι αυτου

Frag: 02

και παν ο τι αν ποιητε  
]ν λογω η εν εργω παντα εν  
]νοματι ιυ χυ ευχαριστουντες  
]ω θω πρι δι αυτου

κυριου ιησου] κυριου ιησου χριστου 01\* | ιησου χριστου 02 04 | του κυριου ιησου 044 1241S |  
του κυριου ιησου χριστου 01<sup>ca</sup> |  
θεω] + και 044 1241S Byz |  
δι αυτου] αυτου 1241S

### Col 3.18

Lac: 025

Frag: 02

]ι γυναικες υποτασσεσθε τοις  
ανδρασιν ως ανηκεν εν κω

τοις ανδρασιν] τοις ιδιοις ανδρασιν Byz

### Col 3.19

Lac: 025

Frag: P<sup>46</sup>

οι ανδρες αγαπατε τας γυναικα[  
και μη πικραινεσθε προς αυταις

αυτας] αυταις P<sup>46</sup>

### Col 3.20

Lac: 025

Frag: P<sup>46</sup>

τα τεκνα υπα  
κουετε τοις γονευσιν κατα παντα τουτο γαρ [  
ρεστον εστιν εν κω

ευαρεστον εστιν] 2 7 Byz |  
εν κυριω] κυριω 1241S

### Col 3.21

Lac: 025

Frag: P<sup>46</sup>

οι πατερες μη ερεθ[  
τα τεκνα υμων ἵνα μη αθυμωσιν

ερεθιζετε] παροργιζετε 01 02 04 1241S

### Col 3.22

Lac: 025

Frag: P<sup>46</sup>

οι δου[  
κουετε τοις κατα σαρκα κυριοις μη εν οφθ[  
λεια ως ανθρωπαρεσκοι αλλ εν απλ[ ]τη[  
διας φοβουμενοι τον θ̄ν

κατα<sup>1</sup> παντα] OMIT P<sup>46</sup> 1241S |  
μη] + ως 04\* | *txt* 04<sup>2</sup> |  
οφθαλμοδουλια] οφθαλμοδουλειαις 01 04 044 1739 Byz |  
κυριον] θεον P<sup>46</sup> 01<sup>ca</sup> Byz

### Col 3.23

Lac: 025

Frag: P<sup>46</sup>

ο αν ποιητ[  
εργαζεσθε ως τω κ̄ω ουκ ανθρωποις

ο] παν ο τι 044 | και παν ο τι Byz | παν ο 01<sup>ca</sup> |  
κυριω] + δουλευοντες 02 |  
και] OMIT P<sup>46</sup> 03 1739

### Col 3.24

Lac: 025

Frag: P<sup>46</sup>

απο του κ̄υ λημψεσθε την αντα .[  
κλη[ ]ογομιας τω κ̄ω χ̄ρω δοϋ[

κυριου] του κυριου P<sup>46</sup> |  
απολημψεσθε] λημψεσθε P<sup>46</sup> 01<sup>ca</sup> 02 04<sup>2</sup> | ληψεσθε 044 1241S 1739 Byz |  
τω] + γαρ 044 Byz

**Col 3.25**Lac:  $\mathfrak{P}^{46}$  025

γαρ] δε 044 Byz |  
 κομίζεται] κομίζεται 044 1241S | κομίζεται 01\* 02 04 Byz | *txt* 01<sup>ca</sup>

**Col 4.1**Lac:  $\mathfrak{P}^{46}$  025

παρεχεσθε] παρεχετε 04 1241S |  
 οτι] OMIT 1241S  
 ουρανω] ουρανοις 01<sup>ca</sup> 044 Byz

**Col 4.3**

Lac: 025

Frag:  $\mathfrak{P}^{46}$ 

] .υ. . . του λογου λα  
 ]  $\overline{\chi\rho\upsilon}$  δι [ ] και δεδεμαι

χριστου] θεου 03\* | *txt* 03<sup>c</sup> |  
 ο<sup>2</sup>] ον 03 |  
 λογου] + εν παρρησια 02

**Col 4.6**

Lac: 025

αποκρινεσθαι] αποκριναςθαι 044

**Col 4.7**

Lac: 025

τα] + δε 01\* | *txt* 01<sup>ca</sup> |  
 συνδουλος] δουλος 044

**Col 4.8**

Frag: 025

πεμψα προς υμας εις αυτο τουτο  
 ινα γνωται τα περι ημων και  
 παρακαλεσει τας καρδιας υμω(ν)

γνωτε] γνω  $\mathfrak{P}^{46}$  01<sup>ca</sup> 04 044 1739 Byz



#### Col 4.9

οc] ο  $\mathfrak{P}^{46}$  |  
γνωρισουσιν] γνωριουσιν ο1\* ο2 ο4 1241S 1739 Byz † *txt* ο1<sup>ca</sup>

#### Col 4.11

Frag:  $\mathfrak{P}^{46}$   
και  $\overline{\text{ιης}}$  ο λεγομενος  $\overline{\text{ιουστος}}$   
]γτες εκ της περιτομης ουτοι μονοι συν  
] εις την βασιλειαν του  $\overline{\text{θυ}}$  οιτινες εγε  
]αν εμοι παρηγορια

εκ περιτομης] εκ της περιτομης  $\mathfrak{P}^{46}$  |  
μονοι] μονον 1241S | + ειςιν ο25 |  
μοι] εμοι  $\mathfrak{P}^{46}$  1739

#### Col 4.12

Frag:  $\mathfrak{P}^{46}$   
αcπαζεται  $\overline{\text{υμας}}$   
]ς ο εξ  $\overline{\text{υμων}}$  δουλο[ ]  $\overline{\text{χρυ}}$  παντοτε  
]ζομενος  $\overline{\text{υπερ υμω}}$ [ ] εν ταιc προσευχαιc  
]θ[ ]ε .  $\overline{\text{ελξιοι}}$  και πε .  $\overline{\text{ληρωμενοι}}$  εν

χριστου ιησου] χριστου  $\mathfrak{P}^{46}$  ο44 1739 Byz † 2 1 ο25 1241S |  
cταθητε] cτητε ο1<sup>ca</sup> ο2 ο4 ο44 ο25 Byz † cταθειτε 1241S |  
και] OMIT ο44 |  
πεπληροφορημενοι] πεπληρωμενοι  $\mathfrak{P}^{46}$  ο25 ο44 Byz † πεπληροφοροιμενοι 1241S |  
εν<sup>2</sup> παντι] παντι ο25 |  
του θεου] θεου ο25 1739

#### Col 4.13

Frag:  $\mathfrak{P}^{46}$   
]τ .  $\overline{\text{ρω}}$  γα[ ]τ[

αυτω] αυτον 1241S |  
πολυν πονον] πολυν αγωνα 1739 †  $\overline{\text{ζηλον}}$  πολυν ο44 Byz |  
λαοδικεια] + αδελφων 1739

#### Col 4.14

Lac:  $\mathfrak{P}^{46}$   
  
λουκας] OMIT 1241S

**Col 4.15**Lac:  $\mathfrak{P}^{46}$ κατ<sup>2</sup>] OMIT 1241S |

αυτης] αυτων 01 02 04 025 † αυτου 044 1241S Byz

**Col 4.16**Frag:  $\mathfrak{P}^{46}$ 

]η[

]αγνω[

]εις ανα . γ[

η επιτολη] OMIT 03

**Col 4.17**Frag:  $\mathfrak{P}^{46}$ 

]ν διακονια . [

]ηροις

ειπατε] ειπητε 1241S

**Col 4.18**Frag:  $\mathfrak{P}^{46}$ 

ο ασπ[ ] εμη χ[

]νευετε μου τ[ ]ων η χ[

υμων] + αμην 01<sup>ca</sup> 025 044 1241S 1739<sup>c</sup> Byz

## 6 1 Thessalonians

### 1 Th 1.1

Lac: 04

Frag: P<sup>46</sup>

]υλος και ς[

]σκαλονεικ[

]ειν και ειρ[

πατρι] + ημων 02 |

θεσκαλονικεων] θεσκαλονικαυων 025 |

κυριω ιησου χριστω] κυριου ιησου χριστου 02 |

ειρηνη] + απο θεου πατρος ημων και κυριου ιησου χριστου 01 02 025 1241 Byz

### 1 Th 1.2

Lac: P<sup>46</sup>

υμων μνειαν ποιουμενοι] μνειαν υμων ποιουμενοι 04 † υμων μνειαν υμων ποιουμενοι 01<sup>ca</sup> 025

044 1241 Byz

### 1 Th 1.3

Lac: P<sup>46</sup>

της<sup>4</sup> ἐλπιδος] OMIT 02

### 1 Th 1.4

Lac: P<sup>46</sup>

του] OMIT 03 1241 Byz

### 1 Th 1.5

Lac: P<sup>46</sup>

ημων] του θεου ημων 01\* † του θεου 04 † υμων 044 † *txt* 01<sup>ca</sup> |

ουκ εγενηθη εις υμας<sup>1</sup>] *ill.* 04<sup>\*11</sup> † ουκ εγενηθη προς υμας 02 04<sup>2</sup> † ουκ εγενηθη εν υμιν 025 †

εις υμας ουκ 044 |

εν<sup>4</sup>] OMIT 01 03 |

εν<sup>5</sup>] OMIT 01 02 04 025 1739

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<sup>11</sup> Lyon's assessment that, "It cannot be assumed that [04<sup>2</sup>] erased half a line to change εις to προς. And it should not be assumed that in making a larger change the corrector made this smaller change" has been adopted here. See, Robert W. Lyon, "A Re-examination of Codex Ephraemi Rescriptus" (PhD Thesis, University of St. Andrews, 1959), 376.

**1 Th 1.6**

Lac:  $\mathfrak{P}^{46}$

κυριου] θεου 02 |  
χαρας] + και 03

**1 Th 1.7**

Lac:  $\mathfrak{P}^{46}$

τυπον] τυπους 01 02 04 025 044 1241 Byz |  
εν<sup>2</sup>] OMIT 1241 Byz

**1 Th 1.8**

Frag:  $\mathfrak{P}^{46}$

]μ[

αφ...αχαια] OMIT 02 |  
κυριου] θεου 01\* | *txt* 01<sup>ca</sup> |  
εν<sup>2</sup> τη<sup>2</sup>] OMIT 03 1739 |  
αλλ] αλλα 01 | αλλα και 1241 Byz |  
εν<sup>3</sup>] OMIT 01\* | *txt* 01<sup>ca</sup> |  
τον θεον] θεον 044 |  
εχειν ημας] 2 ι 044 1241 Byz | εχειν υμας 03\* | *txt* 03<sup>c</sup>

**1 Th 1.10**

Frag:  $\mathfrak{P}^{46}$

] υπομ[ ]ν  $\overline{\text{υν}}$  αυτου [  
]ν ηγει[ ]κρων  $\overline{\text{την}}$  τ[  
]ν ημας [ ]ης της ερχομ[

αναμενειν] υπομενειν  $\mathfrak{P}^{46}$  |  
εκ των<sup>2</sup> νεκρων] εκ νεκρων  $\mathfrak{P}^{46}$  02 04 |  
εκ<sup>3</sup>] απο 04 044 1241 Byz

**1 Th 2.1**

Frag:  $\mathfrak{P}^{46}$

]δατε α[ ]ην εικοδον [  
]τι ου [ ]εν

γεγονεν] εγενηθη 044

**1 Th 2.3**

Frag: P<sup>46</sup>

]ης ημ[

Frag: O2

η γαρ παρακλησεις ημων [   
 εκ πλανης ουδε εξ ακαθ[   
 ουδε εν δολω

ουδε<sup>2</sup>] ουτε 1241 Byz

**1 Th 2.4**

Lac: P<sup>46</sup>

Frag: O2

αλλα καθω[   
 δοκιμασμεθα ὑπο του θ̄υ [   
 στευθηναι το ευαγγελιον   
 ουτως λαλουμεν ουχ ως α[   
 αρεσκοντες αλλα τω θ̄ω τω [   
 κιμαζοντι τας καρδιας ημων[

του θεου] θεου 1739 |   
 θεω] τω θεω O1<sup>ca</sup> O2 O44 1241 1739 Byz |   
 τας καρδιας ημων] 3 12 1739

**1 Th 2.5**

Lac: P<sup>46</sup>

Frag: O2

ουτε γαρ ποτε εν λογω κολα   
 κιας εγενηθημεν καθως [   
 δατε ουτε εν προφασει πλεο   
 νεξιας θ̄ς μαρτυς

εν<sup>2</sup>] OMIT O1<sup>ca</sup> O3

**1 Th 2.6**

Lac: P<sup>46</sup>

Frag: 02

ουτε ζητου[ν  
τες εξ ανων δοξαν ουτε αφ ημω[  
ουτε απ αλλων

Frag: 04

ουτε ζητουντες εξ ανων δοξαν ουτε αφ υ  
]ων ουτε απ αλλων τ[ ]ων

απ] απο 025 044 1241 1739 Byz |  
αλλων] + τινων 04<sup>\*vid</sup> ! *txt* 04<sup>2</sup>

**1 Th 2.7**

Lac: P<sup>46</sup>

Frag: 04

δυναμενοι εν βαρει ειναι ως  
]υ αποστολοι αλλ εγεννηθμεν νηπιοι εμ μεσω υμων  
]ς εαν τροφος θαληη τα εαυτης τεκνα

νηπιοι] ηπιοι 01<sup>corr</sup> 02 04<sup>2</sup> 025 044<sup>c</sup> 1241 1739 Byz |  
εν] εμ 02 04

**1 Th 2.8**

Lac: P<sup>46</sup>

Frag: 04

ουτως ομιρο  
]ενοι υμων ευδοκουμεν μεταδουναι υμιν ου μονον  
τ[ ] ευαγγελιον του θῡ αλλα και τας εαυτων ψυχας διοτι αγα  
]ητοι ημιν εγεννηθητε

ευδοκουμεν] ηυδοκουμεν 03 |  
εγεννηθητε] γεγεννησθη 044 Byz

**1 Th 2.9**

Lac: P<sup>46</sup> 04

αδελφοι] αγαπητοι 025 |  
νυκτος] + γαρ 1241 Byz

### 1 Th 2.11

Lac: P<sup>46</sup> 04

εκαστον] εκαστου 02<sup>\*12</sup> | *txt* 02<sup>c</sup> |  
εαυτου] αυτου 025

### 1 Th 2.12

Lac: P<sup>46</sup> 04

υμας<sup>1</sup>] OMIT 01 |  
και<sup>2</sup> μαρτυρομενοι] OMIT 02 025 |  
περιπατειν] περιπατησαι 044 1241 Byz |  
καλουντος] καλεσαντος 01 02

### 1 Th 2.13

Lac: P<sup>46</sup> 04

Frag: 02

και δια τουτο και η  
μεις ευχαριστουμεν τω  $\overline{\theta\omega}$   
αδιαλειπτως οτι παραλαβον  
τες λογον ακοης παρ ημων του  
 $\overline{\theta\upsilon}$  εδεξασθαι ου λογον  $\overline{\alpha\nu\omega\nu}$   
αλλα καθως εστιν αληθως  
λογον  $\overline{\theta\upsilon}$  ος και ενεργειται  
]ιν τοις πιστευουσιν

και<sup>1</sup>] OMIT 1241 Byz |  
λογον<sup>1</sup> ακοης παρ ημων] 3 4 1 2 025 |  
εστιν αληθως]<sup>13</sup> 1 01<sup>\*†.††</sup> | 2 1 01<sup>st†</sup> 03 1739 |  
θεου<sup>2</sup>] του θεου 025

### 1 Th 2.14

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<sup>12</sup> The last letter is unclear due to its erasure and later rewriting as a *nu*, though an *upsilon* is likely under the influence of the following εαυτου.

<sup>13</sup> In 1 Th 2.13 and 2.14, the witness for 01 will be appended with daggers. In the manuscript there is a long dittography likely caused by the near repetition of του  $\overline{\theta\upsilon}$ . In order to represent both forms of the repeated text, since they have textual differences, daggers have been employed to distinguish between them. To explain an example, here in 2.13 my apparatus reads, in part, εστιν αληθως] 1 01<sup>\*†.††</sup> | 2 1 01<sup>st†</sup>. This indicates that the scribe originally copied just εστιν both times but only self-corrected the reading to αληθως εστιν in the initial instance. For 01<sup>††</sup> readings: while it is true that the scribe marked them for deletion, this has not been recorded because the deletion refers to the dittography as an event and should not be interpreted as a correction of the mistakes within the dittography. Conversely, excessive weight should not be placed on unique variants within the dittography since it appears the scribe did not attempt to correct errors within this text block. Thus, since the change ημιν for υμιν in 2.13 is in both versions of the text, it is safe to assume ημιν was in the text the scribe had in front of him. On the other hand, the variant μμνηθητε for μμνηται in the second version of the text could simply be an unfixed copying error for what was correctly written the first time.

Lac: P<sup>46</sup> 04

Frag: 02

] γαρ μιμηται εγενηθητε  
]φοι των εκκλησιων του  
]ων ουσων εν τη ιουδαια ε(ν)  
] ιῡ οτι ταυτα επαθετε και υ  
]ις ῡπο των ιδιων συμφυλε  
]ν καθως και αυτοι ῡπο των  
]υδαιων

τα αυτα] ταυτα 02 |  
αυτοι υπο<sup>2</sup> των<sup>4</sup> ιουδαιων] αυτων ιουδαιων 044

#### 1 Th 2.15

Lac: P<sup>46</sup> 04

Frag: 02

των και τον κν̄ απο  
]τειναντων ιν̄ και τους προ  
]ιτας και ημας εκδιωξαντω(ν)  
]αι θω̄ μη αρεσκοντων και πα  
]ιν ανοις εναντιων

ιησουν] OMIT 044 |  
τους] + ιδιους 044 1241 Byz

#### 1 Th 2.16

Lac: P<sup>46</sup> 04

τας αμαρτιας] OMIT 03 |  
εφθακεν] εφθακεν 03 044 |  
επ αυτους η οργη] 3 4 1 2 03 1739

#### 1 Th 2.18

Lac: P<sup>46</sup> 04

διοτι] διο 044 1241 Byz |

#### 1 Th 2.19

Lac: P<sup>46</sup> 04

καυχχεως] αγαλλιασεως 02 |  
η<sup>3</sup>] OMIT 01\* | *txt* 01<sup>ca</sup> |  
ιησου] + χριστου 1241 1739

#### 1 Th 2.20



Lac:  $\mathfrak{P}^{46}$  04

$\eta^2$ ] OMIT 01\* | *txt* 01<sup>ca</sup>

**1 Th 3.1**

Lac:  $\mathfrak{P}^{46}$  04

διο] διοτι 03 |  
ευδοκησαμεν] ηυδοκησαμεν 01 03 025

**1 Th 3.2**

Lac:  $\mathfrak{P}^{46}$  04

και<sup>2</sup> συνεργον του<sup>1</sup> θεου] και συνεργον 03 | και διακονον του θεου 01 02 025 044 1241 1739 |  
και διακονον του θεου και συνεργον ημων Byz |  
παρακαλεσαι] + υμας 1241 Byz |  
υπερ] περι 1241 Byz

**1 Th 3.4**

Lac:  $\mathfrak{P}^{46}$  04

και<sup>2</sup>] OMIT 1739

**1 Th 3.5**

Lac:  $\mathfrak{P}^{46}$  04

Frag: 025

δια τουτο καγω

εις<sup>1</sup> το γνωναι] του γνωναι 1739 |  
πιστιν υμων] 2 1 03

**1 Th 3.6**

Lac:  $\mathfrak{P}^{46}$  04 025

την<sup>1</sup> πιστιν] την υμων πιστιν 01 |  
ημας<sup>2</sup> ιδειν] 2 1 1739

**1 Th 3.7**

Lac: P<sup>46</sup> 04 025

παρεκληθημεν] παρακεκλημεθα 02 |  
αναγκη και θλιψει] 3 2 1 044 1241 Byz |  
δια<sup>2</sup>] και δια 02 |  
υμων πιστεως] 2 1 02

1 Th 3.9

Lac: P<sup>46</sup> 04 025

τω θεω ανταποδουναι] τω κυριω ανταποδουναι 01\* | *txt* 01<sup>ca</sup> | 3 1 2 1241 |  
του θεου] του κυριου 01\* | *txt* 01<sup>ca</sup>

1 Th 3.11

Lac: P<sup>46</sup> 04 025

ιησους] + χριστος 1241 Byz

1 Th 3.12

Lac: P<sup>46</sup> 04 025

κυριος] θεος 02

1 Th 3.13

Lac: P<sup>46</sup> 04 025

υμων τας καρδιας] τας καρδιας ημων 1739 |  
αμεμπτους] αμεμπτως 03 1241 |  
αγιωσυνη] δικαιοσυνη 02 | αγιοσυνη 03\* | *txt* 03<sup>c</sup> |  
ιησου] + χριστου 044 1241 Byz |  
αμην] OMIT 01<sup>ca</sup> 03 044 1241 1739 Byz

1 Th 4.1

Lac: P<sup>46</sup> 04 025

ουν] OMIT 03\* 1739\* | *txt* 03<sup>c</sup> 1739<sup>c</sup> |  
εν κυριω] εν τω κυριω 01 02 |  
ινα<sup>1</sup>] OMIT 01 02 044 1241 1739 Byz |  
θεω] τω θεω 1241 |  
και<sup>2</sup> αρεσκειν θεω καθως<sup>2</sup> και<sup>3</sup> περιπατειτε] OMIT 1739 | (overlaps with next variant)  
καθως<sup>2</sup> και<sup>3</sup> περιπατειτε] OMIT 044 1241 Byz |  
περιςσευητε] περιςσευσητε 03

1 Th 4.2

Lac: P<sup>46</sup> 04 025

εδωκαμεν] δεδωκαμεν 01 1739

#### 1 Th 4.3

Lac: P<sup>46</sup> 04 025

θελημα] το θελημα 02 |  
του θεου] θεου 044 |  
της πορνειας] πασης πορνειας 01<sup>ca</sup> 044

#### 1 Th 4.4

Lac: P<sup>46</sup> 04 025

ειδεναι] + ενα 03<sup>c</sup> 044 1739 |  
εκαστον] εκαστος 02 1241 |  
τιμη] εν τιμη 01\* | *txt* 01<sup>ca</sup>

#### 1 Th 4.6

Lac: P<sup>46</sup> 04 025

πραγματι] γραμματι 1241 |  
κυριος] ο κυριος 01<sup>ca</sup> 044 1241 Byz |  
και<sup>2</sup>] OMIT 02 1739 |  
προειπαμεν] προειπομεν 02 044 1241 Byz

#### 1 Th 4.8

Lac: P<sup>46</sup> 04 025

και] OMIT 02 03 1739\* | *txt* 1739<sup>c</sup> |  
διδοντα] δοντα 01<sup>ca</sup> 02 044 1241 1739 Byz |  
το<sup>1</sup> πνευμα αυτου το<sup>2</sup> αγιον] 3 1 2 4 5 02 | 1 2 4 5 3 1739

#### 1 Th 4.9

Lac: P<sup>46</sup> 04 025

εχετε] ειχομεν 03 | εχομεν 01<sup>ca</sup> 044 1739

#### 1 Th 4.10

Lac: P<sup>46</sup> 04 025

αυτο] + και 03 |  
τους<sup>2</sup>] υμων 01\* | OMIT 02 | και τους 044 | *txt* 01<sup>ca</sup> |  
αδελφοι] αγαπητοι 02

1 Th 4.11

Lac: P<sup>46</sup> 04 025

ιδιαις] OMIT 01<sup>ca</sup> 03 044 1739 |  
καθως] + και 044 1241 |  
υμιν παρηγγειλαμεν] 2 ι 01<sup>c (man 1) 14</sup> 044 1241

1 Th 4.13<sup>15</sup>

Lac: P<sup>46</sup> 04 025

κοιμωμενων] κεκοιμημενων 044 1241 Byz |  
καθως] ως 01<sup>ca</sup> 044 1739

1 Th 4.14

Lac: P<sup>46</sup> 04 025

πιστευομεν] επιστευομεν 01\* | *txt* 01<sup>ca</sup> |  
και<sup>2</sup> ο θεος] 2 3 ι 03 1739

1 Th 4.15

Lac: P<sup>46</sup> 04 025

κυριου<sup>2</sup>] ιησου 03

1 Th 4.16

Lac: P<sup>46</sup> 04 025

εν<sup>1</sup> κελευσματι] εκελευσματι 1241

1 Th 4.17

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<sup>14</sup> The *Neue Testament auf Papyrus* volume assigns the transposition to 01\*; the Codex Sinaiticus Project assigns it to both s1 and ca. The collation has been made to reflect the correction as being performed by the original scribe.

<sup>15</sup> In the line prior to the beginning of this verse and in the empty space following the end of the previous verse, 1241 reads εις κοιμηθεντας, marking it as the beginning of the Saturday reading in the commemoration of the departed. This hand resembles the one that added the “supplement” leaves. At the least, the lunate sigma indicates the note is not by the original scribe. Lake, de Zwaan, and Enslin read “ου] praem xai vid.” There is a small, vertical stroke prior to ου; however, it does not resemble the scribe’s xai compendium.

Lac: P<sup>46</sup> 04

Frag: 02

επειτα

ημεις οι ζωντες οι περιλειπο

μενοι αμα συν αυτοις αρπα

γησομεθα εν νεφελαις εις

απαντησιν του κυ εις αερα

και ουτως παντοτε συ[

μεθα

Frag: 025

ζωντες οι περιλειπομενοι αμα

συν αυτοις αρπαγησομεθα εν νε

φελαις εις απαντησιν του κυ

εις αερα και ουτως παντοτε συν

κω εσομεθα

συν<sup>2</sup>] εν 03

### 1 Th 5.1

Lac: P<sup>46</sup> 04

Frag: 02

περι δε των χρονων και [

καιρων αδελφοι ου χρια[

τε υμιν γραφεσθαι

υμιν γραφεσθαι] 2 1 01<sup>ca</sup> 044 ! του γραφεσθαι υμιν 01\*

### 1 Th 5.2

Lac: P<sup>46</sup> 04

Frag: 02

αυτοι [γαρ ακρι

βως οιδατε οτι η ημερα κυ ω[

πτης εν νυκτι ουτως ερχε[

ημερα] η ημερα 02 044 1241 Byz

### 1 Th 5.3

Lac: P<sup>46</sup> 04

Frag: 02

οταν λεγωσιν ειρηνη και ας[  
λεια τοτε εφνιδιος αυτοις ε[  
σταται ολεθρος ωσπερ η ωδ[  
τη εν γαστρι εχουση και ου μ[  
εκφυγωσιν

οταν] + δε 01<sup>ca</sup> 03 1739 † + γαρ 025 044 1241 Byz |  
ειρηνη και † ασφαλεια] ειρηνην και ασφαλειαν 044 |  
αυτοις εφισταται] αυτοις επισταται 01 † επισταται αυτοις 03 |  
τη εν γαστρι εχουση] την εν γαστρι εχουσην 044\* † txt 044<sup>c</sup>

#### 1 Th 5.4

Lac: P<sup>46</sup> 04

Frag: 02

υμεις δε αδελφοι ουκ εστε εν  
σκοτει † να υμας η ημερα ωσ κ[λε  
πτας καταλαβη

η ημερα υμας] 3 1 2 02 1739 |  
κλεπτης] κλεπτας 02 03

#### 1 Th 5.5

Lac: 04

Frag: P<sup>46</sup>

παν[  
ουκ [ ]μ[ ]ν [

γαρ] OMIT Byz |  
ημερας] + και 044

#### 1 Th 5.6

Lac: 04

Frag: P<sup>46</sup>

δωμεν ω[  
ψωμεν

ωσ] + και 01<sup>ca</sup> 025 1241 Byz † και υμεις 044 |  
νηφωμεν] νηψωμεν P<sup>46</sup> † νηφομεν 025

#### 1 Th 5.7

Lac: 04  
Frag: P<sup>46</sup>  
ο[  
και οι μεθ[

μεθυσκομενοι] μεθυοντες 03

**1 Th 5.8**

Lac: 04  
Frag: P<sup>46</sup>  
δε ημερα[  
ρακα π[  
ελπιδ[

και<sup>1</sup> αγαπης] OMIT 01\* | *txt* 01<sup>ca</sup>

**1 Th 5.9**

Lac: 04  
Frag: P<sup>46</sup>  
οργη[

ημας ο θεος] 2 3 1 03 |  
χριστου] OMIT 03

**1 Th 5.10**

Lac: P<sup>46</sup> 04

υπερ] περι 01\* 03 | *txt* 01<sup>ca</sup>

**1 Th 5.11**

ac: P<sup>46</sup> 04

ενα] αιωνα 02\* | *txt* 02<sup>c</sup>

**1 Th 5.12**

Lac: P<sup>46</sup> 04

ειδεναι] οιδατε 044 |  
προϊσταμενους] προϊστανομενους 01 02 |  
νουθετουντας] νουθετουντες 02

**1 Th 5.13**

Lac: P<sup>46</sup> 04

αυτους] αυτων 025 |  
υπερεκπερισσου] υπερεκπερισσως 03 |  
αυτων] + και 01\* | txt 01<sup>ca</sup> |  
εαυτοις] αυτοις 01 025 044

1 Th 5.15

Lac: P<sup>46</sup> 04

Frag: 02

ορατε μη τις κακον αντι κακου  
]ποδω αλλα παντοτε το  
]ν διωκετε εις αλληλους  
]ς παντας

αποδω] αποδοι 01\* | ανταποδω 1739 | txt 01<sup>ca</sup> |  
και<sup>1</sup>] OMIT 01\* 02 1739 | txt 01<sup>ca</sup>

1 Th 5.18

Lac: P<sup>46</sup> 04

Frag: 02

εν παντι ευχαρι  
]ιτε τουτο γαρ εστιν θελημα  
]  $\overline{\theta\upsilon}$  εις  $\overline{\upsilon\mu\alpha\varsigma}$  εν  $\overline{\chi\omega}$   $\overline{\iota\upsilon}$

γαρ] + εστιν 02 |  
θεου] του θεου 01\* 02<sup>vid</sup> | txt 01<sup>ca</sup> |  
εν<sup>2</sup> χριστω ιησου εις υμας] 4 5 1-3 02 | εν χριστω εις υμας 044

1 Th 5.19

Lac: P<sup>46</sup> 04

Frag: 02

]να μη cβεννυτε

cβεννυτε] ζβεννυτε 03\* | txt 03<sup>c</sup>

1 Th 5.21



Lac: P<sup>46</sup> 04

Frag: 02

παντα δοκι

]αζετε το καλον κατεχετε

δε] OMIT 01\* 02 | *txt* 01<sup>ca</sup> |

δοκιμαζετε] δοκιμαζοντες 044

**1 Th 5.25**

Lac: 04

Frag: P<sup>46</sup>

]ξευχεθε

και] OMIT P<sup>46vid</sup> 01 02 025 044 1241 Byz |

περι] υπερ 025

**1 Th 5.26**

Lac: 04

Frag: P<sup>46</sup>

]φους παν

φιληματι αγιω] 2 1 044 1241

**1 Th 5.27**

Lac: 04

Frag: P<sup>46</sup>

ενορκιζω

]ην επιστο

ενορκιζω] ορκιζω 01 025 044 1241 Byz |

την επιστολην] OMIT 025 |

τοις αδελφοις] τοις αγιοις αδελφοις 01<sup>ca</sup> 02 025 044 1241 1739 Byz

**1 Th 5.28**

Lac: 04

Frag: P<sup>46</sup>

]χαρις

υμων] + αμην 01 02 025 044 1241 1739<sup>c</sup> Byz

## Transcription of P<sup>46</sup>

The following is a new transcription of P<sup>46</sup> created for this thesis based on the images produced by the Center for the Study of New Testament Manuscripts and personal visits to the Chester Beatty Library. There are a few different features needing explanation to facilitate ease of use. The reading marks and few rough breathing marks have not been replicated. Since the transcription contains a reconstruction of lacunose and damaged texts, characters that would be a blank space with an underdot in a diplomatic edition have been moved to inside the square brackets, where the letter is presented with an underdot. This allows for distinguishing between a character that is able to be partially identified but has an underdot and a blank space with an underdot. Below each transcribed page is a list of corrections, if applicable. The number before the correction refers to the line, not the scripture reference. Any *in scribendo* corrections have been recorded here, with the main text of the transcription reading the corrected text. If the original scribe made what appears to be a subsequent correction, the uncorrected text is in the main text block. The correction list and hand ascriptions are based upon my article “An Updated Correction List for Chester Beatty BP II + P.Mich. Inv. 6238 (Gregory-Aland Papyrus 46 [P46])” in *Bulletin of the American Society of Papyrologists* 56 (2019): 173–195.

The sigla and abbreviations used are:

f.	folio
→	writing on the side of the papyrus with horizontal fibers
↓	writing on the side of the papyrus with vertical fibers
[]	Text inside square brackets is lacunose (see discussion above)
]ϣ[	The letter is partially identifiable (see discussion above).
[ϣ]	Traces of ink remain, but no letter is identifiable. For the reconstructed transcription, these are moved inside brackets and the expected letter is provided with an underdot to distinguish it from a fully lacunose portion of the page (see discussion above).
	separates readings within a correction unit
	represents a line break
om.	The stated text is originally omitted.
-	The original text has been deleted (always in relation to a corrector).
(ν)	stands in place of a nu-bar at the end of lines
*	the original reading of the manuscript
M1–M5	the identifiable hands of the manuscript, with M1 being the original scribe and all others being correctors
M	unidentified corrector
vid	(=ut videtur) The reading or letter(s) in question are not certain.

	λ[ον οι την περισσειαν της χαριτος και της δωρεας τη[ς δικαιοσυνης λαμβανοντες εν ζωη βα[σιλευουσιν δια του ενος $\overline{\iota\eta\upsilon} \overline{\chi\rho\upsilon}$ αρα ου[ν] ως δι εν[ος παραπτωματος εις παν	5.17
5	τας ανθρωπους ει[ς κατακριμα ουτως και δι ενος δικαιωματος [εις παντας ανθρωπους εις δικαιοσιν ζωης ως[περ γαρ δια της παρα κοης του ενος ανθρωπ[ου] αμαρτωλοι κατε στησαν οι πολλοι ουτως [και δια της υπακο ης του ενος δικαιοι κατα[σταθησονται οι πολλοι νομος δε [παρεισληθεν ινα πλεο νας]η το παραπτω[μα ου δε επλεονα σεν] η αμαρτια [υπερεπερισσευσεν η χαρις ινα] ωςπερ εβας[ιλευσεν η αμαρτια εν τω θανα τ]ω ουτως και η χαρις [βασιλευση δια δικαι ο]συνης εις ζωην αι[ωνιον δια $\overline{\iota\eta\upsilon} \overline{\chi\rho\upsilon}$ τ]ου κυ ημων τι ουν ε[ρουμεν επιμενωμεν τη αμαρτια ινα η χαρις [πλεοναση μη γενοι το οτινες απεθαν[ο]με[ν] τη αμαρτια πως ετι ζ[η]σωμεν εν α[υτη η αγνοειτε οτι οσοι ε]βαπτισθημεν ει[ς $\overline{\chi\rho\upsilon\eta\eta\eta}$ εις τον θανατον αυτ]ο[υ] ε[βα]π[τι]τι[σθημεν συνεταφημεν ουν αυτω δ]ια [του βαπτισματος εις τον θανα τον ινα ωςπερ ηγερθη $\overline{\chi\rho\varsigma}$ εκ νεκρων δια] της δοξης του $\overline{\pi\rho\varsigma}$ ουτως και ημεις εν]	5.18 5.19 5.20 5.21 6.1 6.2 6.3 6.4
25		

	τω ομοιωματι του θανατου] αυτ[ο]υ αλ	6.5
	λα και της αναστασεως εσομε]θ[α το]υτο	6.6
	γινωσκοντες οτι ο π]αλαι[ος] ημων	
	ανθρωπος συνεσταυ]ρωθη ἵνα καταρ	
5	γηθη το σωμα της αμ]αρτιας του μηκετι	
	δουλευειν ημας τη α]μαρτια ο γαρ αποθανων	6.7
	δεδικαιωται] απο της αμαρτιας ει γαρ	6.8
	απεθανομεν] συν χρω πιστευομεν οτι	
	και συζησο]μεν αυτω ειδοτες οτι χ[ρι]ς	6.9
10	εγερθεις εκ νεκρων ο]υκετι αποθνησκει	
	θανατος αυτου ουκετι] κυριευει ο γαρ α[πε	6.10
	θανεν τη αμαρτια απ]εθανεν εφαπαξ	
	ο δε ζη ζη τω θω ουτ]ως και υμεις [λογι	6.11
	ζεσθε εαυτους νεκρ]ους μεν τη αμα[ρτια	
15	ζωντας δε τω θω ε]ν χρω ιηυ μη ουν βα	6.12
	σιλευετω η αμαρτ]ια εν τω θνητω υμων	
	σωματι εις το υ]πακουειν αυτη και πα[ρι	6.13
	στανετε τα μελ]η υμων οπλα αδικιας [τη	
	αμαρτια αλλα π]αραστησατε εαυτους τ[ω	
20	θω ωσει εκ νεκρων ζω]ντες και τα μελη υμω[ν	
	οπλα δικαιοσυνης τω] θω αμαρτι γαρ υμω[ν	6.14
	ου κυριευσει ου γαρ εστε] υ[πο νομον αλλα	

	ελαβ]ετε πνευμα υιοθεσιας εν ω κραζομεν	8.15
	αββα] ο πατηρ αυτο το π̄νᾱ συνμαρτυρει τω	8.16
	π̄νι] ημων οτι εσμεν τεκνα θ̄ῡ ει δε τεκνα	8.17
	και] κληρονομοι θ̄ῡ συνκληρονομοι δε χ̄ῡ	
5	ειπε]ρ πασχομεν ἵνα συνδοξασθωμεν λογι	8.18
	ζομ]αι γαρ οτι ουκ αξια τα παθηματα του νυν	
	καιρ]ου προς την μελλουσαν δοξαν απο	
	καλ]υφθηναι εις ημας η γαρ αποκαραδοκια	8.19
	της] κτισεως την αποκαλυψιν των υἱων	
10	του θ̄ῡ απεκδεχεται τη γαρ ματαιιοτητι	8.20
	η κτι]σις ὑπεταγη ουχ εκουσα αλλα δια τον	
	υποτα]ξαντα εφ ελπιδι οτι και αυτη η κ̄τῑ	8.21
	σις ελευθε]ρωθηςεται απο της δουλειας της	
	φθορας εις] την ελευθεριαν της δοξης των	
15	τεκνων του] θ̄ῡ οιδαμεν γαρ οτι πασα η κτι]σις	8.22
	συνσεν]αζει και συνωδεινει αχρ[ι] του νυν	
	ου μονον δε] αλλα την απαρχην του πνευματος	8.23
	εχοντες ημ]εις και αυτοι εν εαυτοις στεναζο	
	μεν απεκδ]εχομενοι την απολυτρωσι[ν	
20	του σωματος] ημων τη γαρ ελπιδι εσωθ[ημεν	8.24
	ελπις δε βλ]επομενη ουκ εστιν ελ[πις	
	ο γαρ βλεπε]ι τις ελπιζει ει δε ο ου βλ[επο	8.25
	μεν ελπιζομεν] δι ὑπομονης α[πεκδεχομεθα	
	[ωσαυτως δε και το π̄νᾱ συναντιλαμβανεται]	8.26
25	[τη ασθενεια ημων το γαρ τι προσευξωμεθα]	
	[καθο δει ουκ οιδαμεν αλλα αυτο το π̄νᾱ]	
	[υπερεντυγχανει στεναγμοις αλαλητοις]	



	κωμεν δια του αγαπησαντος ημα[ς πε	8.37–38
	πισμαι γαρ οτι ουτε θανατος ουτε ζωη	
	ουτε αγγελιοι ουτε αρχαι ου ουτε ενεστωτα	
	ουτε μελλοντα ουτε δυναμεις ουτε υψω	8.39
5	μα ουτε βαθος ουτε κτισις ετερα δυνηξε[ται	
	ημας χωρισαι απο της αγαπης του θ̄υ τη[ς	
	εν χ̄ρω ῑη̄ τω κ̄ω ημων αληθειαν λεγω	9.1
	εν χ̄ρω ου ψευδομαι συνμαρτυρουσης μοι	
	της συνιδησεως εν π̄νι αγιω οτι μοι[ι λ]υ	9.2
10	πη εστιν μεγαλη και αδειαλειπτος ο[δ]υ	
	νη τη καρδια μου ηυχομην γαρ ανα[θε	9.3
	μα ειναι αυτος εγω απο του χ̄ρ̄ῡ υπε[ρ των	
	αδελφων των συγγενων μου κατα σαρ	
	κα οιτινες ειναι ισραηλιται ων η υιοθε	9.4
15	σιαν και η δοξα και η διαθηκη και η υ[ο	
	μοθεσια και λατρεια και επαγγελι[α ων οι	9.5
	πατερες και εξ̄ ων ο χ̄ρ̄ς ο κατα σαρχα ο ων	
	επι παντων θ̄ς ευλογητος εις του[ς αιωνας	
	α[μ]ην ουχ̄ οιον δε εκπεπτωκεν [ο λογος	9.6
20	του θ̄[υ] ου γαρ παντες οι εξ̄ ισραηλ [ουτοι	
	ισραηλ ουθ̄ οτι ειναι σπερμα αβ[ρααμ παν	9.7
	τες τε[κ]να αλ̄ εν̄ ῑσακ [κληθεται σοι	
	σπερμ[α] τουτ̄ εστιν ου τα [τεκνα της σαρκος	9.8
	ταυτα τεκνα του θ̄ῡ αλ[λα τα τεκνα της	
25	επαγγελιας λογιζε[ται εις σπερμα επαγ	9.9
	γ]ελια[ς] γαρ̄ ο λογος [φυτος κατα τον καιρον	
	τουτον̄ ε]λευ[ρομαι και εσται τη σαρρα	

7 χ̄ω ℙ<sup>46\*</sup> ! κ̄ω ℙ<sup>46c</sup>(M1)

14–15 υιοθε[σιαν ℙ<sup>46\*</sup> ! υιοθε[σιαν ℙ<sup>46c</sup>(M1)

υιος ο]υ μονον δε αλλα και ρεβεκκα εξ ε  
 νος] χοιτην εχουσα ἱσακ του πατρος ημω(ν)  
 μηπω γαρ γεννηθεντων μηδε πρα  
 ξαντων τι αγαθον η κακον ἵνα  
 5 η κατ εγλογη προθεσις του θ̄υ μεινη  
 ουκ εξ εργων αλ εκ του καλουντος ερ  
 ρεθη οτι ο μειζων δουλευσει τω ελας  
 κονι καθως γεγραπται τον ιακωβ ηγα  
 πησα τον δε ησαυ εμεισχησ[ τι ουν  
 10 ερουμεν μη αδικια παρα τω θ̄ω μη  
 γενοιτο τω μωσει γαρ λεγει ελεησω  
 ον αν ελεω και οικτειρησω ον αν  
 ο]ικτειρω αρα ουν ου του τρεχοντος  
 ουδε του θελοντος αλλα του ελεωντος  
 15 θ̄υ] λεγει γαρ [η γρα]φη τω φαraw οτι εις  
 αυ]το τουτο εξηγειρα σε οπως ενδειξο  
 μαι] εν σοι την δυναμιν μου και οπως  
 διαγγ]ελη το ονομα μου εν παση τη γη αρα  
 ουν ογ] θελει ελεα ον δε θελει σκληρυνει  
 20 ερεις] μοι ουν τι ουν ετι μεμφεται τω γαρ  
 βουλη]ματι αυτου τις ανθεστηκεν ω ανθρω  
 πε συ τι]ς ει ο ανταποκρινομενος τω θ̄ω  
 μη ερει το πλ[α]σμα τω πλασαντι τι  
 με εποιησας ου]τως η ουκ εχει εξουσιαν ο κε  
 25 ραμευς του πηλο]υ εκ του αυτου φυραματος  
 ποιησαι ο μεν εις τ]ιμην σκευος ο δε εις  
 ατιμιαν ει δε θελων ο] θ̄ς ενδειξασθαι τ[ην  
 οργην και γνωρισαι το δ]υγατον [α]υτ[ου

<sup>16</sup> ενδειξο[[μαι] ℙ<sup>46\*</sup> ! ενδειξω[[μαι] ℙ<sup>46c</sup> (M1)

<sup>23</sup> πλασαντι αυ(το) ℙ<sup>46\*</sup> ! πλασαντι ℙ<sup>46c</sup> (M1)



ℳ<sup>46</sup> f.13↓

$$[\kappa\delta]$$

Rom 9.22–33

ηνεγκεν ε[ν π]ολλη μ[α]κροθυμια [ε]ι[ς] c c κ[ε]υη

9.22

οργῆς κατη[ρτι]σμένα εἰς ἀπώλεια[ν καὶ

9.23

ἵνα γνωρίσῃ το πλουτος της δοξης αὐ[του]

ἐπὶ σκευὴ ἐλέους αὐτοῦ προητοίμασεν εἰς Ἰδο

5 ξαν ους και εκαλεσεν ημας ου μονον [εξ

9.24

ἰουδαιων αλλα και εξ εθνων ω[ς και

9.25

τω ωσηε λεγει καλεσω τον ου λαον [μου

λαον μου και την ουκ ηγαπημεν[ην

ηγαπημενην και εσται εν τω τοπω [ου

9.26

10 εαν κληθῃσονται ου λαος μου εκει κληθῃσιν

ται υἱοὶ τοῦ ζωντος η̅ς̅ αι̅ας δε κραζει υπερ

9.27

του ισραηλ εαν η ο αριθμος των υϊων [ισραηλ

ως η αμμος της θαλασσης το κατ[α]λιμμα [ρωθη

ζεται λογον γαρ συντελων και συντ[εμνων

9.28

15 ποιησει <sup>κα</sup> επι της γης και καθως προειρηκεν

9.29

ησαΐας ει μη  $\overline{\kappa\varsigma}$  αβαωθ ενκατελειπ[εν ημιν

σπέρμα ως σόδομα αν εγεννη[θ]ήμε[ν] και ως

γομπορα αν ομοιωθημεν τι ουν ερο[υμεν οτι

9.30

εθνη τα μη διωκοντα δικαιοσυνην κατε

20 λαβεν την δικαιοσυνην δικ[αιοσυνην δε

την εκ πιστεως ιερ[αηλ δε διωκων νομον

9.31

δικαιοσύνης εἰς νόμον οὐκ ἐφθάσεν δια τι

9.32

ο[τι ο[υ]κ εκ [πιστεωσ αλλ ως εξ εργων προσεκο

ψ]αν τω λιθω [του προσκομματος καθως

9.33

25 [γεγραπται ιδου τιθημι εν ciων λιθον προ]

[σκομματος και πετραν σκανδαλου και ο]

[πιστευων επ αυτω ου καταισχυνησεται]

7 ωση λεγει  $\mathfrak{P}^{46*}$  | ωση ελεγεν  $\mathfrak{P}^{46c} (M_5)$

<p> <math>\mathfrak{P}^{46}</math> f.13→ </p>	<p>[κε]</p>	<p>Rom 10.1–12</p>
	<p>αδελφοι η με]ν ευδοκια της εμης καρ</p>	<p>10.1</p>
	<p>δ]ιας και η δεησις προς τον θ̄ν ὑπερ αυ</p>	
	<p>τ]ων εις σωτηριαν μαρτυρω γαρ αυτοις</p>	<p>10.2</p>
	<p>οτ]ι ζηλον θ̄ν εχουσιν αλλ ου κατ επι</p>	
<p>5</p>	<p>γν]ωσιγ αγνοουντες γαρ την του θ̄ν δι</p>	<p>10.3</p>
	<p>κα]ιοσυνην και την ἴδιαν δικαιοσυνην</p>	
	<p>ζητουντες στησαι τη δικαιοσυνη του θ̄ν</p>	
	<p>ου]χ υπεταγησαν τελος γαρ νομου χ̄ρς</p>	<p>10.4</p>
	<p>εις] δικαιοσυνην παντι τω πιστευοντι</p>	
<p>10</p>	<p>μω]υσης γαρ γραφει την δικαιοσυνην</p>	<p>10.5</p>
	<p>την] εκ του νομου οτ[ι] ο ποιησας αυτα ανθρω</p>	
	<p>πος] ζη[ς]εται εν αυτοις η δε εκ πιστεως</p>	<p>10.6</p>
	<p>δικα]ιοσυνη ουτως λεγει μη ειπης εν τη</p>	
	<p>καρδ]ια σου τις αναβησεται εις τον ουρανον</p>	
<p>15</p>	<p>τουτ] εστιν χ̄ν καταγαγειν η τις καταβη</p>	<p>10.7</p>
	<p>σεται ε]ις την αβυσσον τουτ' εστιν χ̄ν εκ νε</p>	
	<p>κρων] αναγαγειν αλλα τι λεγει εγγυς σου το</p>	<p>10.8</p>
	<p>ρημα] εστιν εν τω στοματι σου και εν τη</p>	
	<p>καρδια σου το]υτ' εστιν το ρημα της πιστεως</p>	
<p>20</p>	<p>ο κηρυς]ομεν οτι εαν ομολογησης εν τω</p>	<p>10.9</p>
	<p>στοματι σου κ̄ν ιη]ν χ̄ρν και πιστευσης εν τη</p>	
	<p>καρδια σου οτι ο θ̄ς αυτ]ον ηγειρεν εκ νε</p>	
	<p>κρων σωθηση καρδια] γαρ πι[ς]τευεται εις</p>	<p>10.10</p>
	<p>δικαιοσυνην στοματι δε ομολογει]ται εις σω</p>	
<p>25</p>	<p>τηριαν λεγει γαρ η γραφη πας ο] πιστευων</p>	<p>10.11</p>
	<p>[επ αυτω ου καταισχυνησεται ου γαρ εστιν διαστο]</p>	<p>10.12</p>
	<p>[λη ιουδαιου τε και ελληνος ο γαρ αυτος κ̄ς παντων]</p>	

	πλουτων εις παντας τους επικαλουμενους αυτ[ον πας	10.12–13
	γαρ ος εαν επικαλεσεται το ονομα κυ σωθησεται πω[ς	10.14
	ουν επικαλεσονται εις ον ουκ επιστευσαν πως δε	
	πιστευωσιν ο ουκ ηκουσαν πως δε ακουωνται χω	
5	ρις κηρυσσοντος πως δε κηρυξωσι εαν μη απο	10.15
	σταλωσι καθως γεγραπται οτι ως ωραιοι οι ποδες	
	των ευαγγελιζομενων τα αγαθα αλλ ου παντες	10.16
	υπηκουσαν τω ευαγγελιω καθως γεγραπται	
	εν τω ησαΐα κε τις επιστευεν τη ακοη ημων	
10	αρα η πιστις εξ ακοης η δε ακοη δια ρηματος κυ	10.17
	αλλα λεγω μη ουκ ηκουσαν μενουνγε ε[ις] πα	10.18
	σαν την γην εξηλθεν ο φθογγος αυ[τ]ων [κ]αι [εις	
	τα περατα της οικουμενης τα ρηματα αυτω[ν] αλ	10.19
	λα λεγω μη [ι]σραηλ' ουκ εγνω πρωτος μω	
15	υσης λεγει εγω παραζηλωσω επ ουκ εθνε[ι] ε[π] ε	
	θνει ακυνετω παροργιω υμας η[ς] αιαις απο	10.20
	τολμα και λεγει ευρεθην εν τοις εμε μ[η] ζ[η]	
	τουςιν εμφανης εγενομην τοις εμε μ[η] επε	
	ρωτωσιγ προς δε τον ισραηλ λεγει ο[λ]ην	10.21
20	την ημεραν εξεπετασα τας χειρας μου π[ρ]ος λαον	
	απειθουντα και αντιλεγοντα λεγω ο[υ]ν μη	11.1
	απωσατο ο θς την κληρονομιαν αυ[τ]ου ον	
	προεγνω μη γενοιτο και γαρ [ι]ς[ραηλ]ιτης	
	ειμι εκ σπ[ε]ρμ[α]τος αβρααμ [φυλης βενι	
25	αμ]ε[ι]ν [ου]κ απω[σατο ο θς τον λαον αυτου	11.2
	ον προε]γ[νω η ουκ οιδατε εν ηλια τι λεγει	
	[η γραφη ως εντυγχανει τω θω κατα του ισραηλ]	
	[κε τους προφητας σου απεκτειναν τα θυσια]	11.3

	στηρια σου κατεσκαψαν καγω ὑπελει	11.3
	φθην μονος και ζητουςιν την ψυχην	
	μου αλλα τι λεγει αυτω ο χρηματισμος	11.4
	κατελειπον εμαυτω επτακιςχειλιους	
5	ανδρας οιτινες ουκ εκαμψαν γονυ	
	τη βααλ ουτως ουν και εν τω νυν και	11.5
	ρω λιμμα κατ εγλογην χαριτος γεγονεν	
	ει δε χαρις ουκ εξ εργαων επει η χαρις ουκε	11.6
	τι γεινεται χαρις τι ουν ο επιζητει	11.7
10	ι[ερ]αηλ τουτο ο ουκ επετυχεν η δε εγ	
	λογη επετυχεν οι δε λοιποι επωρωθη	
	σαν καθως γεγραπται εδωκεν αυτοις ο $\overline{\theta\varsigma}$	11.8
	πνευμα κατανυξεως οφθαλμους του	
	μη βλεπειν και ωτα του μη ακουειν	
15	εως της σημερον ημερας και δαυειδ' λεγει	11.9
	γε]νηθητω η τραπεζα αυτων εις παγίδα	
	κα]ι εις θηραν και εις σκανδαλον και εις	
	αν]ταποδομα αυτοις σκοτισθητωσαν	11.10
	οι οφ]θαλμοι αυτων του μη βλεπειν και τον	
20	νωτο]ν αυτων δια παντος συνκαμψον	
	λεγω ου]ν μη επταισαν ἵνα πεσωσιν μη	11.11
	γενοιτο αλ]λα τω αυτων παραπτωματι	
	η σωτηρια τοις εθνεσιν] εις το [πα]ραζη	
	[λωσαι αυτους ει δε το παραπτωμα αυτων]	11.12
25	[πλουτος κοσμου και το ηττημα αυτων]	
	[πλουτος εθνων ποσω μαλλον το πληρω]	
	[μα αυτων υμειν δε λεγω τοις εθνεσιν]	11.13

	εφ οσον μεν ουν ειμι εγω των εθνων απο	11.13
	στολος την διακονιαν μου δοξασω ει πως	11.14
	παραζηλωσω μου την σαρκα και σωσω	
	τινας εξ αυτων ει γαρ η αποβολη αυτων	11.15
5	καταλλαγη κοσμου τις η προσλημψις ει μη	
	ζωη εκ νεκρων ει δε η απαρχη αγια και	11.16
	το φυραμα και η ριζα και οι κλαδοι ει δε τι	11.17
	νες των κλαδων εξεκλασθησαν κυ δε αγρι	
	ελεος ων ενεκεντρικθης εν αυτοις και	
10	συνκοινωνος της πιστητος της ελεας	
	εγενου μη κατακαυχω των κλαδων ει δε	11.18
	κυ καυχασαι ου κυ την ριζαν βασταζεις	
	αλ η ριζα σε ερεις ουν εξεκλασθησαν	11.19
	κλαδοι ινα εγω ενεκεντρικθω καλωσ [τη	11.20
15	απιστια εξεκλασθησαν κυ δε τη π[ιστει	
	εστηκας μη υψηλα φρονει αλλα φοβου	
	ει γαρ ο $\overline{\theta\varsigma}$ των κατα φυσει κλαδων [ουκ ε	11.21
	φεισατο μη πως ουδε σου φεισεται [ιδε ουν	11.22
	χρηστοτητα και αποτομιαν του $\overline{\theta\upsilon}$ επι	
20	τους μεν πεσοντας αποτομια [επι δε σε	
	χρηστοτης $\overline{\theta\upsilon}$ εαν επιμε[ι]ν[ης τη χρηστο	
	[τητι επει και κυ εκκοπηση κακεινοι δε]	11.23
	[εαν μη επιμενωσιν τη απιστια ενεκεντρικ]	
	[θησονται δυνατος γαρ εστιν ο $\overline{\theta\varsigma}$ παλιν]	
25	[ενκεντρικαι αυτους ει γαρ κυ εκ της]	11.24
	[κατα φυσιν εξεκοπης αγριελαιου και]	

<sup>19</sup> χρηστοτητα ℙ<sup>46\*</sup> ! χρηστοτητα ℙ<sup>46c</sup> (M1)

	παρα φυσιν ενεκεντρισθης εις καλλι	11.24
	ελεον ποσω μαλλον ουτοι κατα φυσιν	
	ενκεντρισθουσιν τη ἰδια ελεα ου	11.25
	γαρ θελω ὑμας αγνοειν αδελφοι το μυ	
5	στηριον τουτο ἵνα μη ητε εαυτοις φρο	
	νιμοι οτι πορωσις απο μερους τω ἱσραηλ	
	γεγονεν αχρι ου το πληρωμα των εθνω(ν)	
	εισελθῃ και ουτως πας ισραηλ σωθησεται	11.26
	καθως γεγραπται ηξει εκ σειων ο ρυο	
10	μενος αποστρεψει ασεβεις απο ἱακωβ	
	και αυτη αυτοις παρ εμου η διαθηκη	11.27
	οταν αφελωμαι τας αμαρτιας αυτων	
	κατα μεν το ευαγγελιον εχθροι δι ὑμας	11.28
	κατα δε την εγλογην αγαπητοι δια	
15	τ]ους πατερας αμεταμελητα γαρ τα χαρις	11.29
	ματ]α και η κτισις του θ̄ω̄ ωσπερ γαρ ὑμεις	11.30
	ποτ]ε ηπειθησατε τω θ̄ω̄ νυν δε ηλεη	
	θητ]ε τη τουτων απιθεια ουτως και ουτοι	11.31
	νυν] ηπειθησαν τω ὑμετερω ελεει ινα	
20	και αυ]τοι ελεηθωσιγ συνεκλεισεν γαρ	11.32
	ο θ̄ς τα πα]ν[τᾱ] εις απιθειαν ἵνα τους παν	
	τας ελεησῃ] ω βα[θ̄ος πλουτο]υ κα[ρ]ι σοφια[ς	11.33
	[και γνωσεωσ θ̄ω̄ ως ανεξεραυνητα τα κρι]	
	[ματα αυτου και ανεξιχνιαστοι αι οδοι αυτου]	
25	[τις γαρ εγνω νουν κυ η τις συμβουλος αυτου]	11.34
	[εγενετο η τις προεδωκεν αυτω και αντα]	11.35

<sup>15</sup> αμεταμελη καὶ P<sup>46\*</sup> ἢ αμεταμελητα P<sup>46c</sup> (M1)

	ποδοθησεται αυτω οτι δι αυτου και εξ αυτου	11.35–36
	και εις αυτον τα παντα αυτω η δοξα εις τους	
	αιωνας αμην παρακαλω ουν αδελφοι	12.1
	δια των οικτειρμων του θυ παραστησαι τα	
5	σωματα υμων θυσιαν ζωσαν αγιαν	
	ευαρεστον θω την λογικην λατρειαν υμ[ω]ν	
	και μη συνχηματιζεσθε τω αιωνι τουτω	12.2
	αλλα μεταμορφουσθε τη ανακαινωσει του	
	νοος εις το δοκιμαζειν υμας τι το θελημα τ[ου]	
10	θυ το αγαθον και ευαρεστον και τελειον	
	λεγω γαρ δια της χαριτος της δοθεισης μοι π[α]ν	12.3
	τι τω οντι εν υμειν μη υπερφρονειν παρ [ο]	
	δει φρονειν αλλα φρονειν εις το σωφρονειν	
	εκαστω ως ο θς εμερισεν μετρον πιστεως	
15	καθαπερ εν ενι σωματι πολλα μελη εχομεν	12.4
	τα δε μελη παντα ου την αυτην πραξειν	
	εχει ουτως οι πολλοι εν σωμα εσμεν εν [χωρ]	12.5
	το δε κατ ις αλληλων μελη εχοντε[ς] δε	12.6
	χαρισματα κατα την χαριν την δοθ[ε]ισαν	
20	ημειν διαφορα ειτε προφητεια κα[τα] την	
	αναλογιαν της πιστεως ειτε διακ[ον]ιαν εν τη	12.7
	διακονια ητοι ο διδασκων εν τ[η] διδασκαλια	
	ο παρακαλων εν τη παρακλησει [ο μεταδιδου	12.8
	εν] απλοτητι ο προϊστανομ[ενος] εν σπουδη η αγα	12.9
25	πη ανυπο]κριτος απ[ο]στυγουντες το πονηρον	
	[κολλωμενοι τω αγαθω τη φιλαδελφια εις αλλη]	12.10
	[λους φιλοστοργοι τη τιμη αλληλων προηγου]	

3 υμας om. ℙ<sup>46\*</sup> | υμας ℙ<sup>46c</sup> (M1)

ℙ <sup>46</sup> f.16→	λα	Rom 12.10–13.2
	μενοι τη σπουδη μη οκνηροι τω $\overline{\pi\eta\iota}$	12.10–11
	ζεοντες τω $\overline{\kappa\omega}$ δουλευοντες τη ελπιδι	12.12
	χαιροντες τη θλειψει $\ddot{\upsilon}$ πομενοντες	
	τη προσευχη προσκαρτερουντες ταις	12.13
5	χρειαις των αγιων κοινωνουντες την	
	φιλοξενιαν διωκοντες ευλογειτε	12.14
	τους διωκοντας και μη καταρασθε χαιρειν	12.15
	μετα χαιροντων κλαιειν μετα κλαιοντων	
	το αυτο εις αλληλους φρονουτες μη τα υψη	12.16
10	λα φρονουντες αλλα τοις ταπεινοις συν	
	αγομενοι μη γεινεςθε φρονιμοι παρ εαυ	
	τοις μηδενι κακον αντι κακου αποδιδον	12.17
	τες προνοουμενοι καλα ενωπιον των αν	
	θρωπων ει δυνατον το εξ υμων με	12.18
15	τα παντων ανθρωπων ειρηνευοντες	
	μη εαυτους εκδικουντες αγαπητοι αλλα	12.19
	δο]τε τοπον τη οργη γεγραπται γαρ εμοι	
	εκδ]ικησις εγω ανταποδωσω λεγει $\overline{\kappa\varsigma}$	
	εαν π]εινα ο εχθρος σου ψωμιζε αυτον εαν	12.20
20	διψα] ποτιζε αυτον τουτο δε ποιων αν	
	θρακας π]υρος σωρευσεις επι την κεφα	
	λην αυτου] μη νεικω υπο του κακου αλλα	12.21
	νικα εν τω] αγαθω το κακον πασαις εξου	13.1
	σιαις υπερεχουσ]αις $\ddot{\upsilon}$ ποτασcesθε ου γα[ρ	
25	εστιν εξουσια ει μη υπο $\overline{\theta\eta}$ $\overline{\upsilon}$ αι [δξ ουσαι	
	[υπο $\overline{\theta\eta}$ τεταγμεναι ειςιν ωστε ο αν]	13.2
9 φρονουτες ℙ <sup>46*</sup> ! φρονουντες ℙ <sup>46c</sup> (M <sub>4</sub> )		



	τιτασσομενος τη εξουσια τη του $\overline{\theta\upsilon}$ διαταγη	13.2
	ανθεστηκεν οι δε ανθεστηκοντες εαυτοις	
	κριμα λημψονται οι γαρ αρχοντες ουκ εισιν	13.3
	φοβος τω αγαθω εργω αλλα τω κακω θελεις δε	
5	μη φοβεισθαι την εξουσιαν το αγαθον ποιει	
	και εξεις επαινον εξ αυτης $\overline{\theta\upsilon}$ γαρ διακονος	13.4
	εστιν σοι εις το αγαθον εαν δε κακον ποιης φοβου	
	ου γαρ εικη την μαχαιραν φορει $\overline{\theta\upsilon}$ γαρ διακονος	
	εστιν εγδικος εις οργην τω το κακον πρας	
10	κοντι διο και υποτασσεσθε ου μονον δια την	13.5
	οργην αλλα και δια την συνειδησιν δια του	13.6
	το γαρ και φορους τελειτε λειτουργοι γαρ $\overline{\theta\upsilon}$	
	εισι εν αυτο τουτο προσκαρτερουντες απο	13.7
	δοτε πασιν τας οφειλας τω τον φορον τον	
15	φορον τω το τελος το τελος τω τον φοβον	
	τον φοβον τω την τιμην την τιμην μηδε	13.8
	νι μηδεν οφειλετε ει μη το αλληλους α[γα	
	παν ο γαρ αγαπων τον ετερον νομον [πε	
	πληρωκεν το γαρ ου μοιχευσεις ου φον[ευσεις	13.9
20	ου κλεψεις ουκ επιθυμησεις και ει [τις ετερα	
	εντολη εν τω λογω τουτω ανακεφα[λαιοται	
	αγαπησεις τον πλησιον σου ως σε[αυτον η αγα	13.10
	πη τω πλησιον κακον ουκ εργα[ζεται πληρω	
	μα συν νομου αγαπη και το[υτο ειδοτες τον	13.11
25	καιρον οτι ωρα [η]δη η[μας εξ υπνου εγερθη	
	να[ι] ν[υν] [γα]ρ [εγγυτερον ημων η σωτηρια	
	[η οτε επιστευσαμεν η νυξ προεκοψεν]	13.12

10 υποτασσεσθε ℙ<sup>46\*</sup> ! υποτασσεσθε ℙ<sup>46c</sup> (M1)

20 επιθυμησεις ℙ<sup>46\*</sup> ! επιθυμησεις ℙ<sup>46c</sup> (M1)

	η δε ημερα ηγγικεν αποβαλωμεθα ουν	13.12
	τα εργα του σκοτους ενδυσωμεθα ουν	
	τα οπλα του φωτος ως ημερα ευχρημο	13.13
	νως περιπατησωμεν μη κωμοις και	
5	μεθαις μη κοιταις και ασελγαις μη εριδι	
	και ζηλω αλλα ενδυσασθαι $\overline{\iota\eta\nu\ \chi\rho\nu}$	13.14
	τον $\overline{\kappa\nu}$ ημων της σαρκος προνοιαν	
	μη ποιεισθε εις επ[ι]θυμιαν τον δε ac	14.1
	θενουντα τη πιστει προσλαμβανες	
10	θε μη εις διακριεις διαλογισμων oc	14.2
	μεν πιστευει φαγειν παντα ο δε acθενων	
	λαχανα εκθειετω ο εκθειων τον μη εκθει	14.3
	οντα μη εξουθενειτω ο δε μη εκθειων	
	τον εκθοντα μη κρεινετω ο $\overline{\theta\varsigma}$ γαρ αυτο(ν)	
15	προσελαβετο cy τις ει ο κρεινων αλλοτριον	14.4
	οικετην τω ιδιω $\overline{\kappa\omega}$ η cτηκει η πιπτει	
	cταθηcεται δε δυνατος γαρ ο $\overline{\kappa\varsigma}$ cτησαι αυτον	
	oc] μεν κρινει ημεραν παρ ημεραν oc δε	14.5
	κριν]ει πασαν ημεραν εκαστος εν τω ιδιω	
20	νοι π]ληροφορειcθω ο φρονων την ημε	14.6
	ραν $\overline{\kappa\omega}$ ] φρονει ο εκθειων $\overline{\kappa\omega}$ εκθει και	
	ευχαριcτ]ει τω $\overline{\theta\omega}$ και ο μη εκθειων $\overline{\kappa\omega}$	
	ουκ εκθει κα]ι ευχαριcτει τω $\overline{\theta\omega}$ ουδεις γαρ	14.7
	ημων εαυτω] ζη και ουδεις εαυτω αποθνηcκει	
25	εαν τε γαρ ζωμεν] τω $\overline{\kappa\omega}$ ζωμεν εαν τε αποθνηc	14.8
	κωμεν τω $\overline{\kappa\omega}$ αποθνηcκο]μεν εαν τε ουν	
	ζωμεν εαν τε αποθνηcκωμεν του $\overline{\chi\ \upsilon}$ ] [εcμεν	

2 ουν P<sup>46\*</sup> ! - P<sup>46c</sup> (M1)6 ενδυσασθαι P<sup>46\*</sup> ! ενδυσασθε P<sup>46c</sup> (M1)8 επ[ι]θυμιαν P<sup>46\*</sup> ! επ[ι]θυμιαc P<sup>46c</sup> (M1)

	εις του[το γαρ $\overline{\chi\rho\varsigma}$ απεθανεν και εξησεν	14.9
	ἵνα κ[αι νεκρων και ζωντων κυριευςη κυ δε	14.10
	τι κρ[ινεις τον αδελφον σου η και κυ τι εξου	
	θενε[ις τον αδελφον σου παντες γαρ παραστη	
5	κομε[θα τω βηματι του $\overline{\theta\upsilon}$ γεγραπται γαρ ζω εγω	14.11
	λεγε[ι $\overline{\kappa\varsigma}$ οτι εμοι καμψει παν γονυ και εξο	
	μολο[γησησεται πασα γλωσσα τω $\overline{\theta\omega}$ αρα ουν εκαστος	14.12
	ημω[ν περι εαυτου λογον δωσει τω $\overline{\theta\omega}$ μηκει	14.13
	ουν [αλληλους κρινωμεν αλλα τουτο κρινα	
10	τε μα[λλον το μη τιθεναι προσκομμα τω αδελ	
	φω η [σκανδαλον οιδα και πεπεισμαι εν $\overline{\kappa\omega}$ $\overline{\iota\eta\upsilon}$	14.14
	οτι ο[υδεν κοινον δι εαυτου ει μη τω λογιζομε	
	νω τ[ι κοινον ειναι εκεινω κοινον ει γαρ δια	14.15
	βρωμ[α ο αδελφος σου λυπεται ουκετι κατα αγα	
15	πην [περιπατεις μη τω βρωματι σου εκεινον	
	απολ[υε υπερ ου $\overline{\chi\rho\varsigma}$ απεθανεν μη βλασφημεισθω	14.16
	ουν η[μων το αγαθον ου γαρ εστιν η βασιλεια του	14.17
	$\overline{\theta\upsilon}$ β[ρωσις και ποσις αλλα δικαιοσυνη και ειρη	
	νην [και χαρα εν $\overline{\pi\nu\iota}$ αγιω ο γαρ εν τουτω δου	14.18
20	λευ[ων τω $\overline{\chi\rho\omega}$ ευαρεστος τω $\overline{\theta\omega}$ και δοκιμος τοις $\overline{\alpha\nu\omicron\iota\varsigma}$ αρα	14.19
	ουν [τα της ειρηνης διωκωμεν και τα της οικο	
	δομ[ης της εις αλληλους μη ενεκεν βρωμα	14.20
	τος [καταλυε το εργον του $\overline{\theta\upsilon}$ παντα μεν	
	καθα[ρα αλλα κακον τω ανθρωπω τω δια προς	
25	κομ[ματος εκθιοντι καλον το μη φαγειν	14.21
	κ]ρει[α μηδε πειν οινον μηδε εν ω ο αδελφος	
	[σου προσκοπτει η σκανδαλιζεται η ασθενει]	

<sup>16</sup> απολ[υε P<sup>46\*</sup> ; απολλ[υε P<sup>46c</sup> (M1)

<sup>17</sup> There is not enough here to identify this as an η for ημων, but all other transcriptions have it as an υ for υμων, which it cannot be based on letter formation.

	<p>           κυ πιστιν ην εχεις κατα σεαυτον εχε ενωπ]ιον            του θυ μακαριος ο μη κρινων εαυ]τον            εν ω δοκιμαζει ο δε διακρινομενος] εαν            φαγη κατακεκριται οτι ουκ εκ πιστε]ως παν            5 δε ο ουκ εκ πιστεως αμαρτια εστιν οφει]λομεν            δε ημεις οι δυνατοι τα ασθενηματα τω]ν αδυ            νατων βασταζειν και μη εαυτοι]ς αρεσ            κειν εκαστος ημων τω πλησιον αρ]εσκετω            εις το αγαθον προς οικοδομην και γαρ ο χρς] ουχ εαυ            10 τω ηρεσεν αλλα καθως γεγραπται οι ονειδισμ]οι των            ονειδιζοντων σε επεπесαν επ εμε οσα γ]αρ προ            εγραφη εις την ημετεραν διδας]καλιαν            εγραφη ινα δια της υπομονης και δια της π]αρακλη            σεως των γραφων την ελπιδα εχωμεν ο] δε θς            15 της υπομονης και της παρακλησεως δω]η ημειν            το αυτο φρονειν εν αλληλοις κατα χρν ιη]ν ινα            ομοθυμαδον εν ενι στοματι δοξαζη]τε τον            θν και πρa του κυ ημων ιηυ χρυ δι] ου προς            λαμβανεσθε αλληλους καθως και ο χрс π]ροσελα            20 βετο ημας εις δοξαν του θυ λεγω] γαρ χν            διακονον γενεσθαι περιτομης υπερ α]ληθειας            θυ εις το βεβαιωσαι τας επαγγελιας τω]ν πατε            ρων τα δε εθνη υπερ ελεους δοξασαι] τον θν            15.9 καθως γεγραπται δια τουτο εξομολογ]ησομα[ι] κοι            25 εν εθνεσιν και τω ονοματι σου ψ]αλω            [και παλιν λεγει ευφρανθητε εθνη μετa]            [του λαου αυτου και παλιν αινειτε παντα]         </p>	<p>14.22</p> <p>14.23</p> <p>15.1</p> <p>15.2</p> <p>15.3</p> <p>15.4</p> <p>15.5</p> <p>15.6</p> <p>15.7</p> <p>15.8</p> <p>15.9</p> <p>15.10</p>
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	τα εθνη τον $\overline{\kappa\gamma}$ και επαινεσατωσαν αυτον	15.11
	παντες οι λαοι και παλιν ησαιας λεγει	15.12
	εσται η ριζα $\overline{\iota\epsilon\varsigma\varsigma\alpha\iota}$ και ο νιστανομενος	
	αρχει εθνων επ αυτω εθνη ελπιουσιν	
5	ο δε $\overline{\theta\varsigma}$ της ελπιδος πληρωσαι υμας παση	15.13
	κι η χαρας και ειρηνης εν τω πιστευειν	
	εις το περισσευειν $\overline{\upsilon\mu\alpha\varsigma}$ εν τη ελπιδι	
	εν δυναμει πνευματος αγιου πεπισμαι	15.14
	δε αδελφοι και αυτος εγω περι $\overline{\upsilon\mu\omega\upsilon\varsigma}$ οτι	
10	μεστοι εστε αγαθωσυνης πεπληρωμενοι	
	πασης γνωσεως δυναμενοι και αλληλους	
	νουθετειν τολμηροτερον δε εγραψα	15.15
	$\overline{\upsilon\mu\epsilon\iota\upsilon\varsigma}$ αδελφοι αναμιμνησκων απο με	
	ρους ουτως δια την χαριν την δοθεισαν	
15	μοι $\overline{\upsilon\pi\omicron}$ του $\overline{\theta\upsilon}$ δια το ειναι με λειτουργ[ον]	15.16
	$\overline{\iota\eta\upsilon\ \chi\rho\upsilon}$ εις τα εθνη $\overline{\iota\epsilon\rho\upsilon\rho\gamma\omicron\upsilon\tau\alpha}$	
	το ευαγγελιον του $\overline{\theta\upsilon}$ $\overline{\iota\varsigma\alpha}$ γενηται και	
	η προσφορα των εθνων ευπροσδεκτος	
	ηγ[ι]ασμενη εν πνευματι αγιω ην	15.17
20	εχω καυχησιν εν $\overline{\chi\omega}$ τα προς τοι[ον]	
	ου γαρ τι τολμησω λαλειν ων ο[υ] κα	15.18
	τειργασατο $\overline{\chi\varsigma}$ δι εμου εις $\overline{\upsilon\pi\alpha}$ [κοην	
	εθνων λογω και εργω εν δυ[γαμει αυ	15.19
	του σημειων τε και τερατω[ν εν δυνα	
25	μει $\overline{\pi\upsilon\varsigma\ \theta\upsilon}$ ωστε με απο $\overline{\iota\epsilon\rho\upsilon\varsigma\alpha\lambda\eta\mu}$	
	και] $\overline{\chi\upsilon\kappa\lambda\omega}$ μεχ[ρι του ιλλυρικου πε	
	$\overline{[πληρωκεναι το ευαγγελιον του \chi\rho\upsilon]}$	

	ουτως φιλοτειμουμαι ευαγγελι	15.20
	ζεσθαι ουχ οπου ωνομασθη ο $\overline{\chi\rho\varsigma}$	
	ἵνα μη επ αλλοτριον θεμελιον οικο	
	δομῳ αλλα καθως γεγραπται οis ου	15.21
5	κ ανηγγελη περι αυτου οψονται	
	και οι ουκ ακηκοασιν συνηκουσιν	
	διο και ενεκοπτομην πολλακις	15.22
	του ελθειν προς ὑμας νυνι δε μη	15.23
	κετι τοπον εχει εν τοis κλιμασι του	
10	τοis επιποθειαν δε εχων του ελθειν	
	προς υμας απο πολλων ετων εως αν	15.24
	πορευωμαι εις την σπανιαν ελπιζω	
	γαρ πορευομενος θεασασθαι ὑμας	
	και απο ὑμων προπεμφθηναι εκει	
15	εαν ὑμων πρωτον απο μερους ενπλης	
	θῶ νυνι δε πορευομαι εις ιερουσαλημ	15.25
	διακονησαι τοis αγιοis ευδοκησεν γαρ	15.26
	μακεδονια και αχαΐα κοινωνιαν	
	τινα ποιησασθαι εις τους πτωχους των	
20	α]γιων εν ἱερουσαλημ οφειλεται γαρ	15.27
	εις]ιν αυτωγ ει γαρ τοis πνευματικοis	
	αυτ]ων εκοινωνησαν τα εθνη οφει	
	λουσι]ν και τοis σαρκικοis λειτουργησαι	
	αυτοis τ]ουτο ουν επιτελεσας και σφραγι	15.28
25	σαμενος τ]ον καρπον τουτον απε	
	λευσομαι δι υ]μων εις σπανια οιδα τ[ε	15.29
	[οτι ερχομενος προς υμας εν πληρωματι]	

9 εχει ℙ<sup>46\*</sup> | εχειν ℙ<sup>46c</sup> (M)

20 εν ιερουσαλημ ℙ<sup>46\*</sup> | των εν ιερουσαλημ ℙ<sup>46c</sup> (M3)

	ευλογίας $\overline{\chi\rho\upsilon}$ ελευσομαι παρακαλω δε	15.29–30
	ὑμας δια του $\overline{\kappa\upsilon}$ ημων $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ και δια	
	της αγαπης του $\overline{\pi\acute{\nu}\varsigma}$ συναγωνισασθαι μοι	
	εν ταις προσευχαις υπερ εμου προς τον	
5	$\overline{\theta\acute{\nu}}$ ἵνα ρυθω απο των απειθουντων	15.31
	εν τη ἰουδαία και η διακονία η εις	
	ἱερουσαλημ ευπροσδεκτος δια των	
	αγιων γενηται ἵνα εν χαρᾳ ελθω προς	15.32
	ὑμας δια θεληματος $\overline{\theta\upsilon}$ ο δε $\overline{\theta\varsigma}$ της ειρη	15.33
10	νης μετα παντων ὑμων τω δε δυναμε	16.25
	νω ὑμας στηριξαι κατα το ευαγγελιον	
	μου και το κηρυγμα $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ κατα αποκα	
	λυψιν μυστηριου χρονοις αιωνιοις σεσει	
	γημενου φανερωθεντος δε νυν δια τε	16.26
15	γραφων προφητικων κατε επιταγην του	
	αιωνιου $\overline{\theta\upsilon}$ εις υπακοην πιστεως εις παν	
	τα τα εθνη γνωρισθεντος μονω σοφω $\overline{\theta\omega}$	16.27
	δια $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ ω η δοξα εις τους αιωνας	
	αμην· συνίστημι δε ὑμειν φοιβην	16.1
20	την αδελφην ὑμων ουσαν και δι[αχο	
	νον της εκκλησιας της εν κενχραι[αις ινα	16.2
	προσδεξησθε εν $\overline{\kappa\omega}$ αξιως των [αγιων	
	και παραστητε αυτη εν ω εα[ν υμων	
	χρηζῃ πραγματι και γαρ αυτ[η και εμου	
25	και αλλων πολλων εγεν[ετο προστατις	
	ασι]ασιςθε πρειςκαν [αἱ ακυλαν τους	16.3
	[συνεργους μου εν $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ οιτινες υπερ]	16.4

6 μου om. ℙ<sup>46\*</sup> ! μου ℙ<sup>46c</sup> (M<sub>3</sub>)

	της ψυχης μου τον εαυτων τρα	16.4
	χηλον ὑπεθηκαν οἱς οὐκ ἐγώ μο	
	νος ευχαριστω ἀλλὰ καὶ πασαι αἱ ἐκ	
	κλησῖαι τῶν ἐθνῶν καὶ τὴν κατ'οἰ	16.5
5	κὸν αὐτῶν ἐκκλησίαν ἀσπασασθε	
	ἐπαινετὸν τὸν ἀγαπητὸν μου ὅς	
	ἐστὶν ἀπ' ἀρχῆς τῆς αἰῶνος εἰς ᾧ	
	ἀσπασασθε μαριὰμ ἥτις πολλὰ ἐκο	16.6
	πιάσεν εἰς ὑμᾶς ἀσπασασθε ἀνδρὸς	16.7
10	νείκον καὶ ἰουλιαν τοὺς συγγενεῖς μου	
	καὶ τοὺς συναϊχμαλωτοὺς μου οἵτινες	
	εἰσὶν ἐπισήμοι ἐν τοῖς ἀποστόλοις ὅς	
	καὶ πρὸ ἐμοῦ γέγονεν ἐν ᾧ ἀσπασα	16.8
	σθε ἀμπλῖατον τὸν ἀγαπητὸν ἐν ᾧ	
15	ἀσπασασθε οὐρβανὸν τὸν συνεργόν	16.9
	ἡμῶν ἐν ᾧ καὶ σταχυν τὸν ἀγαπη	
	τὸν μου ἀσπασασθε ἀπελλήν τὸν δοκι	16.10
	μὸν ἐν ᾧ ἀσπασασθε τοὺς ἐκ τῶν	
	ἀριστοβούλου ἀσπασασθε ἡρωδῖωνα	16.11
20	τῶν συγγενῶν μου ἀσπασασθε τοὺς	
	ἐκ τῶν ναρκίσσου τοὺς οὐτ[α]ς ἐν ᾧ	
	ἀσπ[α]σθε τρυφαιναν καὶ τρυφῶσαν	16.12
	τὰς κ[ο]ρίους ἐν ᾧ ἀσπ[α]σ[α]θ[ε] περὶ	
	δὰ τὴν ἀγαπητὴν ἥτις πρ[ο]λ[λ]α ἐκοπι	
25	άσεν ἐν ᾧ ἀσπασασθε ρουφὸν τὸν ἐγ	16.13
	λεκτὸν ἐν ᾧ καὶ τὴν μητέρα [αὐτοῦ	
	[καὶ ἐμοῦ ἀσπασασθε ἀσυγκρίτον]	16.14

<sup>16</sup> σταχυ ℙ<sup>46\*</sup> ! σταχυν ℙ<sup>46c</sup> (M1)



	φλεγοντα ερμην ερμαν πατροβαν και	16.14
	τους συν αυτοις αδελφους ασπασασθε	16.15
	φιλολογον και βηρεα και αυλιαν και	
	την αδελφην αυτου και ολυμπαν και	
5	τους συν αυτοις αγιους ασπασασθε αλληλους	16.16
	εν φιληματι αγιω ασπαζονται υμας	
	αι εκκλησιαι πασαι του $\overline{\chi\rho\upsilon}$ παρακαλω	16.17
	δε υμας αδελφοι σκοπειν τους τας διχο	
	στασιας και σκανδαλα παρα την διδαχην	
10	ποιουντας ην υμεις εμαθετε η λεγον	
	τας η ποιουντας εκκλεινατε απ αυτων	
	οι γαρ τοιουτοι τω $\overline{\kappa\omega}$ ημων $\overline{\chi\rho\omega}$ ου δουλευ	16.18
	ουσιν αλλα τη εαυτων κοιλια και δια της	
	χρηστολογιας και ευλογιας εξαπατωσιν τας	
15	καρδιας των ακακων η γαρ υμων υπακο[η	16.19
	εις παντας αφεικετο χαιρω συν εφ υμ[ειν	
	και θελω δε υμας σοφ[ο]υς ειναι εις το αγαθον	
	ακεραιους δε εις το κακον ο δε $\overline{\theta\varsigma}$ τη[ς	16.20
	ειρηνης συντριψει τον σαταναν υπο τρ[υς	
20	ποδας υμων εν ταχει η χαρις του $\overline{\kappa\upsilon}$ η[μων	
	$\overline{\iota\eta\upsilon}$ μεθ υμων ασπαζεται υμας τι[μοθεος	16.21
	ο συνεργος μου και λουκιος ἱσων [και cωσιπα	
	τρος οι συγγενεις μου ασπαζο[μαι υμας	16.22
	εγω ο τερτιος ο γραψας τη[ν] επιστολην	
25	εν $\overline{\kappa\omega}$ ασπαζε[τ]αι υ[μ]ας [γαιος ο ξενος μου	16.23
	και ολ[η]ς [της εκκλησιας ασπαζεται	
	[υμας εραστος ο οικονομος της πολεως]	

και κουαρτος ο αδελφος

Rom 16.23

στιχ' 'α

προς εβραιους

πολυμερως και πολυτροπως

Heb 1.1

5 παλαι ο  $\overline{\theta\varsigma}$  λαλησας τοις πατρσιν εν

τοις προφηταις επ εσχατου των ημε

1.2

ρων τουτων ελαλησεν ημειν εν

υἱῳ ον εθηκεν κληρονομον παντω(ν)

δι ου εποιησεν τους αιωνας ος ων

1.3

10 απαυγασμα της δοξης και χαρα

κτηρ της υποστασεως αυτου φερων τε

τα παντα τω ρηματι της δυναμεως

δι αυτου καθαρισμον των αμαρτιων

ποιησαμενος εκαθισεν εν δεξια της

15 μεγαλωσυνης εν υψηλοις τοσουτων

1.4

κριττων γενομενος αγγελων ος

ω διαφορωτερον παρ αυτους κεκλη

ρονομηκεν ονομα τινι γαρ ειπεν

1.5

ποτε των αγγελων  $\overline{\upsilon\iota\varsigma}$  μου ει συ

20 εγω σημερον γεγεννηκα σε και παλιν

εγ]ω εσομαι αυτω εις πατερα και αυ

τος ε]σται μοι εις  $\overline{\upsilon\iota\varsigma}$  οταν δε παλιν

1.6

αγαγ]η τον πρω[τ]οτοκον εις την οικου

μενην] λεγει κ[α]ι προσκυνησᾶτωσαν

25 αυτω παντες] αγ[γ]ελοι  $\overline{\theta[ι]}\overline{\upsilon}$ ] και προ[ο]ς μεν

1.7

[τους αγγελους λεγει ο ποιων τους αγγελους]

[αυτου πνευματα και τους λειτουργους αυτου]

5 πατρσιν ℙ<sup>46\*</sup> | πατρσιν ημων ℙ<sup>46c</sup> (M2)

	πυρος φλογα προς δε τον υ̅ν ο θρονος σου	1.7–8
	ο θ̅ς εις τον αιωνα του αιωνος και η ραβδος	
	της ευθυτητος ραβδος της βασιλειας αυτου	
	ηγαπησας δικαιοσυνην και εμεισας	1.9
5	ανομιαν δια τουτο εχρεισεν σε ο θ̅ς ο θ̅ς	
	ελαιον αγαλλιασεως παρα τους μετοχου[ς	
	σου και συ κατ αρχας κε̅ την γην εθε	1.10
	μελιωσας και εργα των χειρων σου εις[ι]ν	
	οι ουρανοι αυτοι απολουνται συ δε δια	1.11
10	μενεις και παντες ως ἵματιον παλαι[ω	
	θησονται και ωσει περιβολαιον ελειξ[ει]ς	1.12
	αυτους ως ἵματιον και αλλαγησονται c[υ	
	δε ο αυτος ει και τα ετη σου ουκ εκλειψ[ου]c[ι](γ)	
	προς τινα δε των αγγελων ειρηκεν πο	1.13
15	τε καθου εκ δεξιων μου εως αν θω τους εχθρ[ο]υς	
	σου ὑποποδιον των ποδων σου ουχι παντες	1.14
	εισι λειτουργικα π̅να εις διακονιαν απο	
	στελλομενα δια τους μελλοντας κληρον[ο	
	μειν σωτηριαν δια τουτο δει περισσοτε	2.1
20	ρως προσεχειν ημας τοις ακουσθεις[ι	
	μηπ[ο]τε παραρυωμεν ει γαρ ο δι αγ[γελων	2.2
	λαληθε[ι]c λογος εγενετο βεβαι[ο]c κ[αι πα	
	σα παραβασις και παρακοη ελ[αβεν	
	ενδ[ι]κον μιc[θ] αποδοσι[αν] π[ως ημεις	2.3
25	εκφευξωμε[θα τ]ηλικα[υτης αμελησαν	
	τες σωτηρι[ας ητι]c αρχ[ην λαβουσα λαλειc	
5	ο θ̅ς ℙ <sup>46*</sup>   ο θ̅ς σου ℙ <sup>46c</sup> (M2)	

<p> <math>\mathfrak{P}^{46}</math> f.22→ </p>	<p> μγ </p>	<p> Heb 2.3–11 </p>
	<p> θαι δια του <math>\overline{\kappa\upsilon}</math> υπο των ακουσαντω(ν) </p>	<p> 2.3 </p>
	<p> εις ημας εβεβαιωθη συνεπιμαρτυ </p>	<p> 2.4 </p>
	<p> ρουντες του <math>\overline{\theta\upsilon}</math> σημειοις τε και τε </p>	
	<p> ρασιν και ποικιλαις δυναμεσιν </p>	
<p> 5 </p>	<p> και <math>\overline{\pi\nu\varsigma}</math> αγιου μερισμοις κατα την αυτου </p>	
	<p> θελησιγ ου γαρ αγγελοις <math>\ddot{\upsilon}</math>πεταξεν </p>	<p> 2.5 </p>
	<p> την οικουμενηγ την μελλουσαν </p>	
	<p> περι ης λαλουμεγ διεμαρτυρατο δε </p>	<p> 2.6 </p>
	<p> που τις λεγωγ τις εστιν ανθρωπος οτι </p>	
<p> 10 </p>	<p> μιμνησκη αυτου η <math>\overline{\upsilon\iota\varsigma}</math> ανθρωπου οτι </p>	
	<p> επισκεπτη αυτον ηλατ'τωςας αυτον </p>	<p> 2.7 </p>
	<p> βραχυ τι παρ αγγελους δοξη και τει </p>	
	<p> μη εστεφανωσας αυτογ παντα <math>\ddot{\upsilon}</math>πετα </p>	<p> 2.8 </p>
	<p> ξας <math>\ddot{\upsilon}</math>ποκατω των ποδων αυτου εν γαρ </p>	
<p> 15 </p>	<p> τω υποταξαι ουδεν αυτω αφηκεν </p>	
	<p> αν<math>\ddot{\upsilon}</math>ποτακτογ νυν δε ουπω ορωμεν </p>	
	<p> αυτω παντα υποτεταγμενα τον δε </p>	<p> 2.9 </p>
	<p> βραχυ τι παρ αγγελους ηλαττωμενον </p>	
	<p> βλεπομεν <math>\overline{\iota\eta\acute{\nu}}</math> δια το παθημα του θα </p>	
<p> 20 </p>	<p> νατου δοξη και τειμη εστεφανωμενο(ν) </p>	
	<p> οπως χαριτι <math>\overline{\theta\upsilon}</math> υπερ παντος γευση </p>	
	<p> τα]ι θανατου επρεπεν γαρ αυτω δι ον </p>	<p> 2.10 </p>
	<p> τα π]αντα και δι ου τα παντα πολλους </p>	
	<p> υιους ε]ις δ[ο]ξαν αγαγοντα τον αρχηγον </p>	
<p> 25 </p>	<p> της σωτηρια]ς αυτ[ωγ] δια παθηματων </p>	
	<p> τελειωσαι ο τ]ε γαρ α[γιαζ]ω[γ] και οι </p>	<p> 2.11 </p>
	<p> [αγιαζομενοι εξ ενος παντες δι ην] </p>	

2–3 συνεπιμαρτυ|ρουντες  $\mathfrak{P}^{46*}$  ! συνεπιμαρτυ|ρουντος  $\mathfrak{P}^{46c}$  (M1)  
12 τις  $\mathfrak{P}^{46*}$  ! τι  $\mathfrak{P}^{46c}$  (M1)

	αιτιαν ουκ επαισχυνεται αδελφους	2.11
	αυτους καλειν λεγων απαγγελω το ο	2.12
	νομα σου τοις αδελφοις μου εν μεσω εκ	
	κλησιας ὑμνησω σε και παλιν εγω εσο	2.13
5	μαι πεποιθως επ αυτω και παλιν ἴδου εγω	
	και τα παιδια α μοι εδωκεν ο $\overline{\theta\varsigma}$ επει ουν	2.14
	τα παιδια κεκοινωνηκεν αιματος και	
	σαρκος και αυτος παραπλησιως μετεσχε(ν)	
	των αυτων ἵνα δια του θανατου καταργη	
10	ση τον το κρατος εχοντα του θανατου του	
	τ εστιν τον διαβολου και απαλλαξη	2.15
	τουτους οσοι φοβω θανατου δια παν	
	τος του ζην ενοχοι ησαν δουλειας ου γαρ	2.16
	δηπου αγγελων επιλαμβανεται αλλα	
15	σπερματος αβρααμ επιλαμβανεται οθεν	2.17
	ωφειλεν κατα παντα τοις αδελφοις ομοι	
	ωθηναῖ ἵνα ελεημων γενηται και πιστος	
	αρχιερευς τα προς τον $\overline{\theta\nu}$ εις το ειλασκεις	
	θαι τας αμαρτιας του λαου εν ω γαρ πεποθε(ν)	2.18
20	αυτος πειρασθεις δυναται τοις πειραζο	
	μενοις βοηθησαι οθεν αδελφοι αγιοι κλη	3.1
	σεως επουρανιου μετοχοι κατανοησα[τε	
	τον αποστολον και αρχιερα της ο[μολογι	
	ας ημων $\overline{\iota\eta\nu}$ πιστον οντα τω πο[ιησαντι	3.2
25	αυτον ως και [μ]ωυσης ε[ν τ]ω ο[ικω] αυτου	3.3
	π[λ]ειο[γ]ος γαρ δ[ο]ξ[η]ς π[α]ρα μωυσην ηξι	
	[ωται καθ οσον πλειονα τιμην του οικου]	

	εχει ο κατασκευασας αυτογ πας	3.3–4
	γαρ οικος κατασκευαζεται υπο τι	
	νοξ ο δε παντα κατασκευασας $\overline{\theta\varsigma}$	
	και μωυσης μεν πιστος εν ολω τω	3.5
5	οικω αυτου ως θεραπων εις μαρτυ	
	ριον των λαληθησομενων	
	$\overline{\chi\rho\varsigma}$ δε ως $\overline{\upsilon\varsigma}$ επι τον οικον αυτου ος	3.6
	οικος μεν ημεις εανπερ την παρ	
	ρησιαν και το καυχημα της ελπιδος	
10	κατασχωμεν διο καθως λεγει το $\overline{\pi\nu\alpha}$	3.7
	το αγιον σημερον εαν της φωνης	
	αυτου ακουσητε μη εκληρυ	3.8
	νητε τας καρδιας υμων ως εν τω	
	παραπικρασμω κατα την ημεραν	
15	του πειρασμου εν τη ερημω ου επειρα	3.9
	σαν οι πατερες υμων εν δοκιμασια	
	και ειδον τα εργα μου τεσσερακοντα	3.10
	ετη διο προσωχθισα τη γενεα ταυτη	
	και ειπον αι πλανωνται τη καρδια	
20	αυτοι δε ουκ εγνωσαν τας οδους μου	
	ως ωμοσα εν τη οργη μου ει εισελευ	3.11
	σονται εις την καταπαυσιν μου	
	βλεπετε αδελφοι μηποτε εσται εν	3.12
	τινι] υμων καρδια πονηρα απιστιας	
25	εν τω $\alpha$ ]ποστηναι απο $\overline{\theta\upsilon}$ ζωντος αλ	3.13
	λα παρα]χα[λει]τε ξαυτο[υ]ς καθ εκαστην	
	ημεραν αχρις] ου τ[ο ς]η[μερο]ν [χα]λει	
	[ται ινα μη εκληρυνη τις εξ υμων]	

8 μεν ℙ<sup>46\*</sup> ! εσμεν ℙ<sup>46c</sup> (M1)

11–12 φωνης μου αυτου ℙ<sup>46\*</sup> ! φωνης αυτου ℙ<sup>46c</sup> (M1)

	απατη της αμαρτίας μετοχοι γαρ του	3.13–14
	χρυ γεγοναμεν εανπερ την αρχην	
	της ὑποστασεως μεχρι τελους βεβαι	
	αν κατασχωμεν εν τω λεγεσθαι σημερον	3.15
5	εαν της φωνης αυτου ακουσητε μη σκλη	
	ρυνητε τας καρδιας ὑμων ως εν τω πα	
	ραπικρασμῳ τινες γαρ ακουσαντες παρε	3.16
	πικραναι αλλ ου παντες οι εξελθοντες	
	εξ αιγυπτου δια μωυσεως τισιν δε προσω	3.17
10	χθισεν τεσσερακοντα ετη ουχι τοις αμαρτη	
	σασιν ων τα κωλα επεσεν εν τη ερημῳ	
	τισιν δε ωμοσεν μη εισελυσεσθαι εις την	3.18
	καταπαυσιν αυτου ει μη τοις απιστησασιν	
	και βλεπομεν οτι ουκ ηδυνηθησαν εισελ	3.19
15	θειν δι απιστιαν φοβηθωμεν ουν μη	4.1
	ποτε καταλειπομενης επαγγελιας ει	
	σελθειν εις την καταπαυσιν αυτου δο	
	κη τις εξ ὑμων υστερηκεναι και γαρ ες	4.2
	μεν ευηγγελισμενοι καθαπερ κακεινοι	
20	αλλ ουκ ωφελησεν ο λογος της ακοης εκει	
	νους μη συνκεκερασμενους τη πιστει	
	τοις ακουσασιν εισερχομεθα γαρ εις καταπα[υ	4.3
	σιν οι πιστευσαντες καθως ειρηκεν ως	
	ωμοσα εν τη οργη μου ει εισελευ[σονται	
25	εις την καταπαυσιν μου καιτοι [των εργα	
	ν]πο καταβολης κοσ[μ]ου γενη[θεντων ειρη	4.4
	[κεν γαρ που περι της εβδομης ουτως και]	
	[κατεπαυσεν ο θς εν τη ημερα τη εβδομη]	

	απο παντων των εργων αυτου και εν τουτω παλιν ει εισελευσονται εις την καταπαυσιν μου επει ουν απολιπεται τινας εισελθειν αυτην και οι προτε	4.4–5
5	ρον ευαγγελισθεντες ουκ εισηλθον δι απιστιαγ παλιν τινα οριζει σημε ρον εν δαυειδ λεγων μετα τοσουτον χρονον καθως προειρηται εαν της φωνης αυτου ακουσητε μη εκληρυνητε	4.6
10	τας καρδιας υμων ει γαρ αυτους ιης κατε παυσεν ουκ αν περι αλλης ελαλει μετα ταυτα ημερας αρα απολιπεται σαββατισ μος τω λαω του θυ ο γαρ εισελθων εις την καταπαυσιν αυτου και αυτος κατεπαυσεν	4.7
15	απο των εργων αυτου ωσπερ απο των ιδιων ο θς σπουδασωμεν ουν εισελθειν εις εκεινην την καταπαυσιν ινα μη εν τω αυτω τις υποδιγματι πεση της απιστι ας ζων γαρ ο λογος του θυ και ενεργης και	4.8
20	τομωτερος υπερ πασαν μαχαιραν διστο μον και διικνουμενος αχρι μερισμου ψυχης και πνε αρμων τε και μυελων και κριτικος ενθυμησης και εννοιων καρδιας και ουκ εστιν κτισις αφανης	4.9
25	ενωπιον αυτου παντα δε γυμνα και τετρα χηλισμενα τοις οφθαλμοις αυτου προς ον ημιν ο λογος εχοντες ο υν α]ρχ[ιερεα [μεγαν διεληλυθοτα τους ουρανους]	4.10
		4.11
		4.12
		4.13
		4.14



	την τον υν του θυ κρατωμεν της ομολογιας ου	4.14–15
	γαρ εχομεν αρχιερεα μη δυναμενον συνπαθη	
	και ταις ασθενειασι ημων πεπειρασμενον δε	
	κατα παντα καθ ομοιοτητα χωρις αμαρτιας	
5	προσερχωμεθα ουν μετα παρρησιας τω θρο	4.16
	νω της χαριτος ινα λαβωμεν ελεος και χαριν	
	ευρωμεν εις ευκαιρον βοηθειαν πας γαρ αρ	5.1
	χιερεις εξ ανθρωπων λαμβανομενος υπερ	
	ανθρωπων καθισταται προς τον θν ινα προς	
10	φερη δωρα και θυσιας περι αμαρτιων μετ[ρ]ι	5.2
	οπαθειν δυναμενος τοις αγνοουσι και πλα	
	νωμενοις επει και αυτος περικειται ασθε	
	νειαν και δι αυτην οφειλει καθως περι του	5.3
	λαου ουτως και περι αυτου προσφερει πε[ρ]ι	
15	αμαρτιων και ουχ εαυτω τις λ[α]μβαν[ει τη]ν	5.4
	τειμην αλλα καλουμενος υπο τ[ο]υ θυ καθωςπερ	
	και ααρων ουτως και ο χρς ουχ εαυτον εδοξα	5.5
	σεν γεννηθηναι αρχιερεα αλλα ο λαλησας	
	προς αυτον υις μου ει συ εγω σημερον γεγεν	
20	νηκα σε καθως και εν ετερω λεγει συ ει	5.6
	επευξ εις τον αιωνα κατα την ταξιν	
	μελχισεδεχ ος εν ταις ημεραις τ[ης] σαρ	5.7
	κος αυτου δεησεις τε και ικετηρι[ας] προς	
	τον δυναμενον σωζειν αυτ[ον] εκ θανα	
25	του] μετα κ[ρ]αυγη[ς ι]ςχυρα[ς] και δακρυων	
	[προσενεγκας και εισακουσθεις απο της ευλα]	5.8
	[βειας καιπερ ων υιος εμαθεν αφ ων επαθεν]	

<sup>21</sup> επευξ ℙ<sup>46\*</sup> ι ιερεις ℙ<sup>46c</sup> (M2)

	την υπακοην και τελειωθεις εγενετο πα	5.8–9
	σιν τοις υπακουουσιν αυτω αιτιος σωτη	
	ριας αιωνιου προσαγορευθεις ὑπο του θ̄υ	5.10
	συ ει αρχιερευς κατα την ταξιν μελχι	
5	σεδεχ περι ου πολυς ημειν λογος και δυς	5.11
	ερμηνευτος λεγειν επει νωθροι γεγο	
	νατε ταις ακοαις και γαρ οφειλοντες ειναι	5.12
	διδασκαλοι δια τον χρονον παλιν χρειαν	
	εχετε του διδασκειν υμας τινα στοι	
10	χεια της αρχης των λογιων του θ̄υ και	
	γεγονατε χρειαν εχοντες γαλακτος ου	
	στερεας τροφης πας γαρ ο μετεχων γαλα	5.13
	κτος απειρος λογου δικαιοσυνης νηπιος	
	γαρ εστιν τελειων δε εστιν η στερεα	5.14
15	τροφη των δια την εξιν τα αισθη	
	τηρια γεγ[υ]μναςμενα εχοντων προς	
	διακρισιν καλου τε και κακου διο αφεν	6.1
	τες τον τη[ς] αρχης του χ̄ρυ λογον επι την	
	θεμελιοτ[η]τα φερωνεθα μη παλιν θε	
20	μελιον καταβαλλομενοι μετανοιας απο	
	ν]εκρων εργων και [π]ιστεωσ επι θ̄ν βα	6.2
	πτι]ςμων δ[ι]δαχην επιθεσεωσ τε χειρων	
	ανασ]τασεωσ τε νεκρων και κριματος	
	αιωνιου] και τουτο ποιησομεν εανπερ	6.3
25	επιτρεπη] ο θ̄ς αδυνατον γαρ τους	6.4
	απαξ φωτισθεντας γ]ευς[α]μενους της	
	[δωρεας της επουρανιου και μετοχους]	

5 λογος ℙ<sup>46\*</sup> | ο λογος ℙ<sup>46c</sup> (M2)

19 φερωνεθα ℙ<sup>46\*</sup> | φερωμεθα ℙ<sup>46c</sup> (M2)

23 χειρων ℙ<sup>46\*vid</sup> | νεκρων ℙ<sup>46c</sup> (M)

	γενηθεντας $\overline{\pi\nu\varsigma}$ αγιου και καλον γευσαμε νους $\overline{\theta\upsilon}$ ρηματος δυναμις τε μελλοντος αιωνος και παραπεσοντας παλιν ανα καινιζειν εις μετανοιαγ $\overline{\alpha\nu\alpha\sigma\tau\rho\epsilon\varsigma}$	6.4–5
5	εαυτους τον $\overline{\upsilon\iota\nu}$ του $\overline{\theta\upsilon}$ και παραδιγματι ζοντας γη γαρ η πiousα τον επ αυτης ερχομενον πολλακις $\overline{\upsilon\epsilon\tau\omicron\gamma}$ και τικτουςα βοτανην ευθετογ $\overline{\epsilon\kappa\epsilon\iota\nu\omicron\iota\varsigma}$ δι οis και γε ωργειται μεταλαμβανε[ι] ευλογιας απο του $\overline{\theta\upsilon}$ εκφερουςα δε ακανθας και τριβο	6.6 6.7
10	λους αδοκιμος και καταρας εγγυς ης το τελος εις καυσιγ πεπιςμεθα δε περι $\overline{\upsilon\mu\omega\nu}$ αγαπητοι τα κρισσona και εχομε να σωτηριας ει και ουτως ελαβομεν ου	6.8 6.9 6.10
15	γαρ αδικος ο $\overline{\theta\varsigma}$ επιλαθεςθαι του εργου $\overline{\upsilon\mu\omega\nu}$ και της αγαπης ην ενεδειξαςθε εις το ονομα αυτου διακονησαντες τοis αγιοis και διακονουντες επιθυμουμεγ εκαστον $\overline{\upsilon\mu\omega\nu}$ την αυτην δεικνυς[θ]αι	6.11
20	σπουδην προς την πληροφοριαν της ελπιδος αχρι τελους ινα μη νω[θρ]ο[ι] γε νησθε μειμηται δε των δια $\overline{\pi\iota\varsigma\tau\epsilon\omega\varsigma}$ και μακροθυμιας κληρονομ[ουντων] τας επαγγελιας τω γα[ρ] $\overline{\alpha\beta\rho\alpha\alpha\mu}$ επαγ	6.12 6.13
25	γειλαμενο]ς [ο $\overline{\theta\varsigma}$ επει κατ ουδενος	

5 εαυτους ℙ<sup>46\*</sup> ! εαυτοis ℙ<sup>46c</sup> (M2)

	είχε μείζονος ὁμοσαι ὡμοσε κα	6.13
	θε εαυτου λεγων ει μην ευλογων	6.14
	ευλογησω σε και πληθυνων πλη	
	θυνω σε και ουτω μακροθυμησας	6.15
5	επετυχεν της επαγγελιας ανθρωποι	6.16
	γαρ κατα του μείζονος ὁμνουςιγ	
	και πασης αντιλογιας αυτοις περας εις	
	βεβαιωσιγ ο ορκος εν ω περισσοτερον	6.17
	ο $\overline{\theta\varsigma}$ βουλομενος επιδειξει τοις κληρο	
10	νομοις της επαγγελιας το αμεταθετον	
	της βουλης αυτου εμεσειτευσεν ορκω	
	ἵνα δια δυο πραγματων αμεταθετων	6.18
	εν οἱς αδυνατον ψευσασθαι τον $\overline{\theta\gamma}$ ιχυ	
	ραν παρακλησιν σχωμεν οι καταφυγον	
15	τες κρατησαι της προκειμενης ελπιδος	
	ην ως ακυραν εχομεν της ψυχης	6.19
	ασφαλη τε και βεβαιαν και εισερ	
	χομενην εις το εσωτερον του κατα	
	πετασματος οπου προδρομος ὑπερ	6.20
20	ημων εισηλθεν $\overline{\iota\eta\varsigma}$ κατα την ταξιν	
	μελχισεδεχ αρχιερευς γ[ε]νομενος	
	εις] τον αιωνα ουτος γαρ μελχισεδεχ	7.1
	βασιλ]ευς σαμουηλ ἱερευς του $\overline{\theta\upsilon}$ του	
	υψιστου] ο συναντησας τω αβρααμ	
25	υποστεφον] τι απο της κοπης των	
	[βασιλεων και ευλογησας αυτον ω]	7.2

<sup>23</sup> σαμουηλ ℙ<sup>46\*</sup> ! σαλημ ℙ<sup>46c</sup> (M2)

<sup>24</sup> τω αβρααμ ℙ<sup>46\*</sup> ! αβρααμ ℙ<sup>46c</sup> (M2)

	και δεκατην απο παντος αυτω εμερισεν	7.2
	αβρααμ πρωτον μεν ερμηνευομενος	
	βασιλευς δικαιοσυνης επειτα βασιλευς	
	σαμουηλ ος εστιν βασιλευς ειρηνης	
5	απατωρ αμητωρ αγενεαλογητος μητε	7.3
	αρχην ημερων μητε ζωης τελος εχων	
	αφομοιωμενος δε τω υ̅ω του θ̅υ̅ μενει	
	ιερευς εις το διηνεκες θεωρειτε δε πη	7.4
	λικος ουτος ω δεκατην αβρααμ εδωκεν	
10	εκ των ακροτινιων ο πατριαρχης και οι	7.5
	μεν εκ των υ̅ων λευει την ιερατειαν	
	λαμβανοντες εντολην εχουσιν αποδε	
	κατοιιν τον λαον κατα τον νομον τουτ εστι(ν)	
	τους αδελφους αυτων καιπερ εξεληλυθοτας	
15	εκ της οσφυος αβρααμ ο δε μη γενεαλογου	7.6
	μενος εξ αυτων δεδεκατωκεν αβρααμ	
	και τον εχοντα τας επαγγελι[α]ς ευλογ[η]κεν	
	" χωρις δε πασης αντιλογιας το ελαττον [υπο	7.7
	του κριτ'τονος ευλογειται και ωδε με[ν] δε	7.8
20	καδας αποθνησκοντες ανθρωποι λα[μβ]α	
	νουσιγ εκει δε μαρτυρουμενος οτι [ζη	
	και ως επος ειπειν δι[α] βρααμ και λ[ε]υει	7.9
	ο δεκαδας λαμβανων δεδεκατω[τ]αι ετι	7.10
	γαρ εν τη οσφυει του πατρος η[ν] οτε συνην	
25	τησεν αυτω μελχ[ι]ςδε[κ] ει μεν ουν τε	7.11
	[λειωσις δια της λευειτικης ιερωσυνης]	

4 σαμουηλ ℙ<sup>46\*</sup> ! αλημ ℙ<sup>46c</sup> (M2)

	ην ο λαος επ αυτης νενομοθετηται	7.11
	τις ετι χρεια κατα την ταξιν μελ	
	χισεδεκ ετερον ανιστασθαι ιερεα	
	και ου κατα την ταξιν αρων λε	
5	γεσθαι μετατιθεμενης γαρ της	7.12
	ιερωσυνης εξ αναγκης και νομου	
	μεταθεςιν γεινεςθαι εφ ον γαρ λεγε	7.13
	ται ταυτα φυλης ετερας μετεςχεν	
	αφ ης ουδεις προσεσχεν τω θυσιαστη	
10	ριω προδηλον γαρ οτι εκ ιουδα ανα	7.14
	τεταλκεν ο $\overline{\kappa\varsigma}$ ημωγ εις ην φυλην	
	περι ιερεων μωυσης ουδεν ελαλη	
	σεγ και περισσοτερον ετι κατα	7.15
	δηλον εστιν ει κατα την ομοιοτητα	
15	μελχισεδεκ ανίστασθαι ιερευς	
	ετ]ερος ου κατα νομον εντολης καρ	7.16
	κι]νης γεγονεν αλλα κατα δυναμιν	
	ζ]ωης ακαταλυτου μαρτυρεται γαρ	7.17
	οτι] κυ ει ιερευς εις τον αιωνα κατα τη(ν)	
20	τα]ξιν μελχισεδεκ αθετησις γαρ	7.18
	γι]νεται προαγουσης εντολης δια το	
	αυτ]ης ασθενες και ανωφελες ου γαρ	7.19
	ετελειω]σεν ο νομος επεισαγωγή δε	
	κριττονος] ελπιδος δι ης εγγιζομεν	
25	τω $\overline{\theta\omega}$ και καθ οσον ου χ]ωρι[ς ο]ρχω	7.20

<sup>4</sup> αρων ℙ<sup>46\*</sup> | αρων ℙ<sup>46c</sup> (M1)

	μοσιας εισιν ἱερεις οι μεν γαρ χωρις ορ	7.20
	κωμοσιας γεγονοτες ο[ι] μετ ορκωμοσιας	7.21
	δια του λεγοντος προς αυτον ωμοσεν κ̄	
	και ου μεταμεληθησεται κυ ει ἱερευς	
5	εις τον αιωνα κατα τοσουτο κριττονος	7.22
	διαθηκης γεγονεν εγγυος ιη̄ς και οι	7.23
	μεν πλειονες εισιν γεγονοτες ἱερεις	
	δια το θανατω κωλυεσθαι παραμενει(ν)	
	ο δε δια το μενειν αυτον εις τον αιω	7.24
10	να απαραβατον εχει την ἱερωσυνην	
	οθεν σωζει εις το παντελες δυναται	7.25
	τους προσερχομενους δι αυτου τω θ̄ω	
	παντοτε ζων εις το εντυγχανειν	
	ὑπερ αυτων τοιουτος γαρ ημειν	7.26
15	και επρεπεν αρχιερευς οσιος ακακος	
	αμικαντος κεχωρι[ς]μενος απο των	
	αμαρτωλων κ[α]ι υψηλοτερος των	
	ουρανων γενομενος ος ουκ εχει	7.27
	καθ ημεραν αναγκην ωσπερ οι αρ	
20	χιερεις προτερον [υ]περ των ἰδιων	
	αμαρτιων αναφερειν επειτα των	
	του λαου τουτο γαρ εποιησεν απα[ξ]	
	εαυτον ανενεγκ[α]ς ο νομο[ς] γαρ κα	7.28
	θιστησιν ανθρωπ[ι]ους ἱε[ρεις] εχοντας	
25	[αθθενειαν ο λογος δε της ορκωμοσιας]	

11 και om. ℙ<sup>46\*</sup> ! και ℙ<sup>46c</sup> (M3)

	της μετα τον νομον υἱον εις τον αιωνα	7.28
	τετελειωμενον κεφαλαιον δε επι τοις	8.1
	λεγομενοις τοιουτον εχομεν αρχιε	
	ρεα ος εκαθισεν εν δεξια του θρονου	
5	της μεγαλωσυνης εν τοις ουρανοις	
	των αγιωγ λειτουργος γαρ και της	8.2
	σκηνης της αληθειας ην επηξεν	
	κς ουκ ανθρωποις πας γαρ αρχιερευς	8.3
	εις το προσφερειν δωρα τε και θυσιας	
10	καθισταται οθεν αναγκαιον εχειν τι	
	και τουτον ο προσενεγκη ει μεν ουν	8.4
	ην επι γης ουδ αν ην ἱερευς οντων	
	των προσφεροντων κατα νομον τα	
	δωρα οιτινες ὑποδιγματι και σκια	8.5
15	λατρευουσιν των επουρανιωγ καθως	
	κεχρηματισται μωυση μελλων επι	
	τελειν την σκηνην ορα γραφει παν	
	τα κατα τον τυπον τον διχθεντα σοι	
	εν τω ορει νυν δε διαφωρωτερας τε	8.6
20	τυχεν λειτουργιας οσω και κριτ'τονος	
	διαθηκης εστιν μεσειτης ητις επι	
	κριτ'τοσιγ επαγγελιας νενομοθε	
	τ]ηται ει γαρ η πρωτη εκεινη ην αμεμ	8.7
	πτος ο]υκ αν δευτερας εζητειτο τοπος	
25	μεμφομε]νος γαρ αυτοις λεγει κς και	8.8
	συντελεσω] επι το[ν οικον !]ς[ραηλ και	
	[επι τον οικον ιουδα διαθηκην καινην]	

8 ανθρωποις ℙ<sup>46\*</sup> ! ανθρωπος ℙ<sup>46c</sup> (M2)

17 γραφει ℙ<sup>46\*</sup> ! γαρ φησιν ℙ<sup>46c</sup> (M2)

19 νυν ℙ<sup>46\*</sup> ! νυνι ℙ<sup>46c</sup> (M2)

25 λεγει ℙ<sup>46\*</sup> ! λεγει [ιδου ημεραι ερχονται λεγει] ℙ<sup>46c</sup> (M2)



	και ου κατα την διαθηκην ην εποιησα	8.9
	τοις πατρσιν αυτων εν ημερα επιλα	
	βομενου μου της χειρος αυτων εξα	
	γαγειν αυτους εκ γης αιγυπτου οτι αυ	
5	τοι ουκ ενεμειναν τη διαθηκη μου κα	
	γω ημελησα αυτων λεγει κς οτι αυτη	8.10
	η διαθηκη ην διαθησομαι τω οικω ισρα	
	ηλ μετα τας ημερας εκεινας λεγει κς	
	διδους νομους μου εις την διανοιαν	
10	αυτων και επι καρδιας αυτων γρα	
	ψω αυτους και εσομαι αυτοις εις θν	
	και αυτοι εσονται μοι εις λαον και ο[υ	8.11
	μη διδαξη ετερος τον πολειτην	
	αυτου και εκαστος τον αδελφον	
15	γνωθι τον κ[υ] οτι π[α]ντες [ειδ]ησουςι(ν)	
	με απο μεικρου εως μεγαλου αυτω[υ]	
	και των αμαρτιων αυτων ου μη μν[η]ς	8.12
	θω ετι εν τω λεγειν κα[ι] νην πεπ[α]	8.13
	λαιωκεν την π[ρ]ω[τ]ην το δε παλαιο[υ]	
20	μενον και γηρασκον εν γυς αφαν[ις]	
	μου ειχε μεν ου[ν] η πρωτη δικ[αιω]	9.1
	ματα λατρ[ει]ας [το] δε [α]γ[ι]ον [χοσμικον]	
	σκηνη γα[ρ] κ[α]τε[ρ]χευας[θη] η πρωτη	9.2
	[εν η η τε λυχνια και η τραπεζα και]	
25	[η προθεσις των αρτων ητις λεγεται]	

22 For the reading δε: INTF, ANTF, and Kenyon all read τε (with varying degrees of certainty). However, prior to the epsilon, there is significant inking towards the bottom half of the standard line height that is consistent with the bottom of a delta. There is enough ink above that to likely confirm this identification, but it definitely does not overrule it. This aligns P<sup>46</sup> with o6, a manuscript with which it frequently agrees.

	αγια αγιωγ μετα δε το δευτερον	9.2–3
	καταπετασμα σκηνη λεγομενη ανα	
	χρυσουν εχουσα θυμιατηριον και τη(ν)	9.4
	κιβωτον της διαθηκης περικεκαλυμ	
5	μενην παντοθεν χρυσιω εν η στα	
	μνος χρυση εχουσα το μαννα και	
	η ραβδος ααρων η βλαστησασα και	
	αι πλακες της διαθηκης υπερανω	9.5
	δε αυτης χερουβειν δοξης κατασκευ	
10	αζον το ιλαστηριον και περι ων ου	
	κ εστιν νυν λεγειν κατα μέρος του	9.6
	των δε ουτως κατασκευασμενων	
	εις μεν την πρωτην σκηνην δια	
	παντος ιασιν οι ιιερεις τας λατριας	
15	επιτελουντες εις δε την δευτεραν	9.7
	απαξ [το]υ ενιαυτου μονος ο αρχιερευς	
	ου χωρις αιματος ο προσφερει υπερ	
	αυτου και των του λαου αγνοηματα(ν) ·	
	τουτο δηλουντες του πινς του αγιου	9.8
20	μηπως πεφανερωσθαι την των	
	αγιων οδον οτι της πρωτης σκη	
	νη]ς εχουσας στασιν ητις παραβολη	9.9
	εις το]ν καιρον τον ενεστηκοτα	
	καθ ην] θωρα τε και θυσιαι προσφε	
25	ρονται μη δ]υν[αμ] εναι κατα [ς]υ[γ]ι	
	[δησιν τελειωσαι τον λατρευοντα μο]	9.10
	[νον επι βρωμασιν και πομασιν και]	

9–10 κατασκευ|αζον ℙ<sup>46\*</sup> | κατασκευ|αζοντα ℙ<sup>46c</sup> (M2)

10 και περι ℙ<sup>46\*</sup> | περι ℙ<sup>46c</sup> (M1)

14 ιασιν ℙ<sup>46\*</sup> | ειςιασιν ℙ<sup>46c</sup> (M2)

20 μηπως ℙ<sup>46\*</sup> | μηπω ℙ<sup>46c</sup> (M)

21 οτι ℙ<sup>46\*</sup> | ετι ℙ<sup>46c</sup> (M1)

	διαφοροις βαπτισμοις δικαιωματα καρ	9.10
	κος μεχρι καιρου διορθωσεως επικει	
	μενα $\overline{\chi\rho\varsigma}$ δε παραγενομενος αρχι	9.11
	ερευσ των γεναμενων αγαθων δια	
5	της μειζονος και τελε[ι]οτερας σκηνης	
	ου χειροποιητου τουτ εστιν ου ταυ	
	της της κτισεως ουδε δι αιματος	9.12
	τραγων και μοσχωγ δια δε ιδιου	
	αιματος εισηλθεν εφαπαξ εις τα	
10	αγια αιωνια λυτρωσ[ι]ν ευραμενος	
	ει γαρ το αιμα τραγων και ταυρων και	9.13
	σποδος δαμαλεως ραντιζουσα τους	
	κεκοινωμενους αγιαζει προς την	
	της σαρκος καθαρ[ ]οτητα ποσω μαλλον	9.14
15	το $\overline{\pi\nu\alpha}$ του $\overline{\chi\rho\upsilon}$ ος δια πνευματος αιω	
	νιου εαυτον προ[ς]ηγεγκεν αμωμ[ον]	
	τω $\overline{\theta\omega}$ τω ζωντι και δια τουτου διαθη	9.15
	κης καινης μεσει[ς] της εστιν οπως θα	
	νατου γενομενου ε[ι]ς απολυτρωσιν	
20	των επι τη πρωτη διαθηκη παρα	
	βασεωγ την επαγγελιαν λαβωσιν	
	ο[ι] κεκλημενοι της κληρονομιας α[ι]ω	
	γιου οπου γαρ διαθηκη θανα[τον]	9.16
	α[ν]α[γ]κη φερε[σθαι] τ[ο]υ δι[α]θεμενου	
25	[διαθηκη γαρ επι νεκροις βεβαια επει]	9.17
	[μηποτε ισχυει οτε ζη ο διαθεμενος]	

10 ευραμενοι ℙ<sup>46\*</sup> ! ευραμενος ℙ<sup>46c</sup> (M1)

15  $\overline{\pi\nu\alpha}$  ℙ<sup>46\*</sup> !  $\overline{\alpha\iota\mu\alpha}$  ℙ<sup>46c</sup> (M2)

17 τω  $\overline{\theta\omega}$  τω ζωντι ℙ<sup>46\*</sup> ! τω  $\overline{\theta\omega}$  [καθαριει την συνειδησιν ημων απο νεκρων εργων εις το λατρευειν  $\overline{\theta\omega}$  ζωντι] ℙ<sup>46c</sup> (M2)

<p> <math>\mathfrak{P}^{46}</math> f.30→  οθεν ουθ' η πρωτη χωρις αιματος εν  κεκενιστα! λαληθεισης γαρ πασης  της εντολης κατα τον νομον ὑπο  μωυσεως παντι τω λαω λαβων το αι  μα των μοσχων μεθ υδατος και  εριου κοκκινου και υσσωπου αυτο δε  το βιβλιον και παντα τον λαον εραν  τισεν λεγων τουτο το αιμα της διαθη  κης ης ενετειλατο προς ὑμας και την  σκηνην τε και παντα τα σκευη της  λειτουργιας τω αιματι ομοιως εραντισε(ν)  και σχεδον εν νεκρω παντα καθαρι  ζεται κατα τον νομον και  χωρις αιματος εκχυσιας ου γεινεται  αφεςεις αναγκη ουν τα μεν ὑπο  διγματα των εν τοις ουρανοις του  το[ι]ς καθαριζεσθαι αυτα δε τα  επουρανια κριττ[ο]σι θυσιας παρα  ταυταις ου γαρ εις χειροποιητα εισηλθε(ν)  αγια <math>\overline{\chi\rho\varsigma}</math> αντιτυπα των αληθεινων  αλλ εις αυτον τον ουρανον νυν εμ  φανισθηναι τω προσωπου του <math>\overline{\theta\upsilon}</math>  υ]περ ημων ουδε ἵνα πολλακις προς  φερ]η αυτος ωσπερ ο αρχιερευς ει  σερχετα]ι εις τα αγια καθ ενιαυτον αιμα  τι αλλοτρι]ω επει [εθ]ει αυτον πολλα  [κις παθειν απο καταβολης κοσμου]  [νυνι δε απαξ επι συντελεια των]  9 ο θεος om. <math>\mathfrak{P}^{46*}</math>   ο <math>\overline{\theta\varsigma}</math> <math>\mathfrak{P}^{46c}</math> (M2)  12 νεκρω <math>\mathfrak{P}^{46*}</math>   αιματι <math>\mathfrak{P}^{46c}</math> (M2)  13 νομον και σχεδον <math>\mathfrak{P}^{46*}</math>   νομον και <math>\mathfrak{P}^{46c}</math> (M2)  22 προσωπου <math>\mathfrak{P}^{46*}</math>   προσωπω <math>\mathfrak{P}^{46c}</math> (M1)  25-26 αιμα [τι] <math>\mathfrak{P}^{46*}</math>   εν αιμα [τι] <math>\mathfrak{P}^{46c}</math> (M1) </p>	<p> νθ </p>	<p> Heb 9.18–26  9.18  9.19            9.20  9.21        9.22    9.23    9.24    9.25    9.26 </p>
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	αιωνων εις αθετησιν αμαρτιας δια της θυσι	9.26
	ας αυτ[ο]υ πεφανερωται και καθ οσον αποκει	9.27
	ται τοις ανθρωποις απαξ αποθανειν με	
	τα δε τουτο κρισις ουτως και ο $\overline{\chi\varsigma}$ απαξ	9.28
5	προσενεχθεις εις το πολλων ανενεγκειν	
	αμαρτιας εκ δευτερου χωρις αμαρτιας	
	οφθησεται τοις αυτον απεκδεχομενοις	
	εις σωτηριαν σκιαν γαρ εχων ο νομος	10.1
	των μελλοντων αγαθων και την εικο	
10	να των πραγματων καθ ενιαυτον ταις αυ	
	ταις θυσιας προσφερουσιν εις το διηγε	
	κες ουδεποτε δυναται τους προσερχο	
	μενους τελειωσαι επει καν επαυσαντο	10.2
	προσφερομεναι δια το μηδεμιαν εχειν	
15	συνιδησιν αμαρτιων τους λατρευοντας	
	απαξ κεκαθαρισμενους αλλ εν αυταις	10.3
	αναμνησις αμαρτιων καθ ενιαυτον	
	αδυνατον γαρ αιμα τραγων και ταυρων	10.4
	αφαιρειν αμαρτιας διο εισερχομενος	10.5
20	εις τον κοσμον λεγει θυσιαν και προσφ[ο]ραν	
	ουκ ηθελησας σωμα δε κατηρτισω μοι	
	ολοκαυτωμα και περι αμαρτιας ουκ ευδο	10.6
	κησας τοτε ειπον ιδου ηκω εν κεφαλλ[ιδι	10.7
	βιβλιου γεγραπται γαρ περ[ι] εμου [του ποιησαι	
25	ο $\overline{\theta\varsigma}$ ] το θελημα[α ου] ανωτε[ρον λεγων οτι θυσιας	10.8
	[και προσφορας και ολοκαυτωματα και περι]	
	[αμαρτιας ουκ ηθελησας ουδε ευδοκησας]	

<sup>11</sup> θυσιας ℙ<sup>46\*</sup> ! θυσιας ας ℙ<sup>46c</sup> (M2)

<sup>14</sup> εχειν ℙ<sup>46\*</sup> ! εχειν ετι ℙ<sup>46c</sup> (M2)

<sup>25</sup> θελημα μου ℙ<sup>46\*</sup> ! θελημα σου ℙ<sup>46c</sup> (M2)

	αιτινες κατα νομον προσφερονται τοτε	
	ειρηκεν ἴδου ηκω του ποιησαι το θελημα	
	σου αναιρει το πρωτον ἵνα το δευτερον	
	στηση εν ω θεληματι ηγιασμενοι εσμεν	10.10
5	δια της προς του σωματος ιης χрс	
	εφαπαξ και πας μεν ἱερευς εστηκεν	10.11
	καθ ημεραν λειτουργων και τας αυτας	
	πολλακις προσφερων θυσιας αιτινες	
	ουδεποτε δυνανται περιελειν αμαρτι	
10	ας ουτος δε μιαν ὑπερ αμαρτιων προς	10.12
	ενεγκας θυσιαν εις το διηνεγκες	
	εκαθισεν εν δεξια του θυ το λοιπον εκδε	10.13
	χομενος εως τεθωσιν οι εχθροι αυτου ὑπο	
	ποδιον των ποδων αυτου μια γαρ προσφο	10.14
15	ρα τετελειωκεν εις το διηνεκες τους ανα	
	σωζομενους μαρτυρει δε ημειν και το πνα	10.15
	το αγιογ μετα γαρ το ειρηκεναι αυτη η δια	10.16
	θηκη ην διαθησομαι προς αυτους μετα	
	τας ημερας εκεινας λεγει κς διδους νο	
20	μους μου επι καρδιας αυτων και επι την	
	διανοιαν αυτων επιγραψω αυτους και	10.17
	των αμαρτιων και των ανομιων αυτων	
	ου μη μνησθω ετι οπου δε αφεσις τουτων	10.18
	ουκετι προσφορα περι αμαρτιας εχοντες	10.19
25	ουν αδελφοι παρρησιαν εις την εισοδον	
	τω]ν αγιων εν τω αιματι ιηυ ην ενεκαι	10.20
	νισεν] υμειν οδον προσφατον και ζω	
	σαν δια] του κατα[πε]ταςματο[ς] του	
	[τ εστιν της σαρκος αυτου και ιερεα]	10.21
30	[μεγαν επι τον οικον του θυ προσερ]	10.22
	5 προς ℙ <sup>46*</sup> ! προσφορας ℙ <sup>46c</sup> (M2)	
	5 ιης χрс ℙ <sup>46*</sup> ! ιηυ χρυ ℙ <sup>46c</sup> (M2)	

	χομεθα γαρ μετα αληθειας καρδιας εν πληροφορια πιστεως ρεραντισμενοι τας καρδιας απο συνιδησεως πονηρας και λελουμενοι το σωμα ὕδατι καθαρω	10.22
5	κατεχωμεν την ομολογιαν της ελ πιδος ακλινη πιστος γαρ ο επαγγει λαμενος και κατανοωμεν αλληλους	10.23 10.24
	εκ παροξυσμου αγαπης και καλων εργων μη καταλειποντες την επι	10.25
10	συναγωγην εαυτων εθος τι αλλα πα ρακαλουντες και τοσουτω μαλλον οσω βλεπετε εγγιζουσιν την ημεραν	
	εκουσιως αμαρτοντων ημων μετα	10.26
	το λαβειν την επιγνωσιν της αληθει	
15	ας ουκετι περι αμαρτιας καταλειπεται θυσια φοβερα δε τις εκδοχη κρισεως	10.27
	και πυρος ζηλο[ς] εκθειειν μελλοντος τους υπεναντιους αθετησας τίς νομο(ν)	10.28
	μωυσεως χωρις οικτειρμων επι δυσιν	
20	η τρισιν μαρτυσιν αποθνησκει ποσω δοκειται χειρονος καταξιωθησεται	10.29
	τειμωριας ο τον υῖν του θυ καταπατη σας και το αιμα της διαθηκης κοινον ηγησαμενος εν ω ηγιασθη και το πᾶν	
25	της χαριτος ενυβρισας οιδαμ[ε]ν γ[αρ] τον ειποντα εμοι εκδικης[ις] εγω ανταποδωσω και παλι[γ] κρινει κς	10.30
	τ]ον [λ.]α[ον] αυτου φοβερων το εμπρες	10.31
	[ειν εις χειρας θυ ζωντος αναμνησης]	10.32
	1 [προσερ] χομεθα ℙ <sup>46*</sup> ! [προσερ] χωμεθα ℙ <sup>46c</sup> (M4)	
	1 γαρ μετα ℙ <sup>46*</sup> ! μετα ℙ <sup>46c</sup> (M1)	
	1 αληθειας ℙ <sup>46*</sup> ! αληθεινης ℙ <sup>46c</sup> (M3)	
	7 κατανοωμεν ℙ <sup>46*</sup> ! κατανοησωμεν ℙ <sup>46c</sup> (M2)	
	9–10 επι συναγωγην ℙ <sup>46*</sup> ! συναγωγην ℙ <sup>46c</sup> (M2)	
	10 εθος τι ℙ <sup>46*</sup> ! καθως εθος τιςιν ℙ <sup>46c</sup> (M2)	

κεσθαι δε τας προτερον ημερας εν αις  
 φωτισθεντες πολλην αθλησιν ὑπε  
 μεινατε παθηματων τουτο μεν  
 5 ονιδισμοις τε και θλειψειν θεα  
 τριζομενοι τουτο δε κοινωνοι  
 των ουτως αναστρεφομενων  
 γενηθεντες και γαρ τοις δεσμοις  
 συνεπαθησατε και την αρπαγην  
 των ὑπαρχοντων ημων μετα  
 10 χαρας προσδεξασθε γεινωσκοντες  
 εχειν εαυτους κριττονα ὑπαρξιν  
 και μενουςα μη αποβλητε ουν την  
 παρρησιαν ημων ητις εχει μεγαλη(ν)  
 μισθαποδοσιαν ὑπομονην γαρ εχετε  
 15 χρεϊαν ἵνα το θελημα του θ̅υ ποιησαν  
 τες κομισησθε την επαγγελιαν ετι  
 γαρ μεικρον οσον ο ερχομενος ηξει  
 και ου χρονισει ο δε δικαιος μου εκ πιστε  
 ως ζησεται καν ὑποστειληται ουκ ευ  
 20 δοκει μου η ψυχη εν αυτω ημεις δε  
 ουκ εσμεν εις απωλειαν αλλα πιστεως  
 εις περιποιησιν ψυχης εστιν πιστις  
 ελπιζομενων ὑποστασις πραγματων  
 ελλεγχος ου βλεπομενων εν ταυτη γαρ  
 25 εμαρ]τυρηθησαν οι πρεσβυτεροι πιστι  
 νοουμ]εν κατηρτισται τους αιωνας  
 ρηματι θ̅υ̅ εις το μη εκ φαινομενων  
 [το βλεπομεγον γεγογεναι πιστει πλειονα]  
 [θυσιαν αβελ παρα καιν προσηνεγκεν]

9 ημων ℙ<sup>46\*</sup> | υμων ℙ<sup>46c</sup> (M<sub>1</sub>)

10 προσδεξασθε ℙ<sup>46\*</sup> | προσεδεξασθε ℙ<sup>46c</sup> (M<sub>2</sub>)

14 ὑπομονην ℙ<sup>46\*</sup> | ὑπομονης ℙ<sup>46c</sup> (M<sub>2</sub>)

17 οσον ℙ<sup>46\*</sup> | οσον οσον ℙ<sup>46c</sup> (M<sub>2</sub>)

19 καν ℙ<sup>46\*</sup> | και εαν ℙ<sup>46c</sup> (M<sub>2</sub>)

24 ελλεγχος ℙ<sup>46\*</sup> | ελεγχος ℙ<sup>46c</sup> (M)



δι ης εμαρτυρηθη ειναι δικαιος μαρ  
 τυρουντος επι τοις δωροις αυτου  
 του  $\overline{\theta\upsilon}$  και δι αυτης αποθανων ετι  
 λαλει πιστι ενωχ μετετεθη του 11.5  
 5 μη ἴδειν θανατον : και ουχ ηυρις  
 κετο διοτι μετετεθηκεν αυτον  
 ο  $\overline{\theta\varsigma}$  προ γαρ της μεταθεσεως με  
 μαρτυρηται ευηρεστηκεναι τω  $\overline{\theta\omega}$   
 χωρις δε πιστεως αδυνατον ευα 11.6  
 10 ρεστησαι πιστευσαι γαρ δει τον  
 προσερχομενον τω  $\overline{\theta\omega}$  οτι εστιν  
 και τοις εκζητουςιν αυτον μισ  
 θαποδοτης γεινεται πιστι χρη 11.7  
 ματισθεις νωε περι των μηδε  
 15 πω βλεπομενων ευλαβηθεις  
 κατεσκευασεν κιβωτον εις  $\varsigma\omega$   
 τηριαν του οικου αυτου δι ης κα  
 τεκρεινεντος κοσμον και της  
 κατα πιστιν δικαιοσυνης εγενε  
 20 το κληρονομος πιστι ο καλουμε  
 νος αβρααμ ὑπηκουσεν εξελ  
 θειν εις τοπον ον ημελλεν  
 λαμβανειν εις κληρονομιαν  
 και εξηλθεν μη επισταμ[ενος  
 25 που ερχεται πιστι παρωκ[ησεν  
 εις γην τ[η]ς επαγγελ[ιας] ως  
 [αλλοτριαν εν σκηναϊς κατοικη]  
 [cas μετα ισακ και ιακωβ των]

4 ενωχ ℙ<sup>46\*</sup> | ενοχ ℙ<sup>46c</sup> (M1)

17–18 κα|τεκρεινεντος ℙ<sup>46\*vid</sup> | κα|τεκρεινεν τον ℙ<sup>46c</sup> (M2)

$\mathfrak{P}^{46}$ f.33→	ξε	Heb 11.9–17
συνκληρονομων της επαγγε		11.9
λιας της αυτης εξεδεχετο γαρ		11.10
την τους θεμελιους εχουσαν πο		
λιν ης τεχνειτης και δημιουργος		
5 ο $\overline{\theta\varsigma}$ πιστι και αυτη σαρρα στειρα		11.11
δυναμιγ εις καταβολην σπερ		
ματος ελαβεν και παρα καιρον		
ηλικιας επι πιστον ηγησατο τον		
επαγγελιαμενον διο και αφ ενος		11.12
10 εγενηθησαγ και ταυτα νενεκρω		
μενου καθως τα αστρα του ουρανου		
τω πληθει και ως η αμμος της θαλας		
σης η αναριθμητος κατα πιστιν απε		11.13
θανον ουτοι παντες μη λαβοντες τας		
15 επαγγελιας αλλα πορρωθεν ταυτας		
ιδοντες και ασπασαμενοι και ομολο		
γησαντες οτι ξενοι και παρεπιδη		
μοι εισιν επι της γης οι γαρ τα τοιαυ		11.14
τα λεγοντες εμφανιζουσιν οτι		
20 πατριδα ζητουσιγ και ει μεν εκει		11.15
νης μνημονεουσιν αφ ης [ε]ξε[βη		
σαν ειχαν καιρον αγακαμψαι νυν		11.16
δε κριττονος ορεγονται τουτ' εστιν		
επουρανιου διο ουκ επαισχυνεται		
25 α]υτους ο $\overline{\theta\varsigma}$ επικαλε[ις]θαι αυτ[φ]ν ητοι		
μασε]ν γαρ αυτοις πολιν πιστι προς		11.17
ενηνοχεγ] ισακ πε[ιρα]ζομε[γ]ος και		
[τον μονογενη προσεφερεν ο]		
[τας επαγγελιας αναδεξαμενος]		
4 δημιουργος $\mathfrak{P}^{46*}$   δημιουργος $\mathfrak{P}^{46c}$ (M <sub>1</sub> )		
12 αμμος $\mathfrak{P}^{46*}$   αμμος η παρα το χειλος $\mathfrak{P}^{46c}$ (M <sub>3</sub> )		
15 ταυτας $\mathfrak{P}^{46*}$   αυτας $\mathfrak{P}^{46c}$ (M <sub>1</sub> )		

	προς ον ελαληθη εν ἱσακ κληθη	11.18
	σεται σοι σπερμα λογισαμενος οτι	11.19
	και εκ νεκρων εγειρειν δυνατος	
	ο θς οθεν αυτον και εν παραβολη	
5	εκομισαγτο πιστι και περι μελλον	11.20
	των ευλογησεν ἱσακ τον ἱακωβ	
	και τον ησαυ πιστει ἱακωβ απο	11.21
	θνησκων εκαστον των υῖων αυ	
	του ευλογησεν και προσεκυνη	
10	σεν επι το ακρον της ραβδου αυτου	
	πιστι ἰωσηφ τελευτων και περι	11.22
	της εξοδου των υιων ισραηλ	
	εμνημονευσεν και περι των	
	οστων αυτου ενετειλατο πιστι	11.23
15	μωυσης γεννηθεις εκρυβη τρι	
	μηνος ὑπο των πατερων εαυτου	
	διοτι ειδον ασειον το παιδιο	
	ουκ εφοβηθησαν το διαταγμα του	
	βασιλεως πιστει μωυσης μεγας	11.24
20	γενομενος ηρνησατο λεγεσθαι	
	υῖος θυγατρος φαραω μαλλον	11.25
	ελομενος συνκακο[υ]χεισθαι τω	
	λαω του θυ η προσκαιρον εχειν	
	αμαρτιας απολαυσιν μειζ[ο]ν[α]	11.26
25	πλουτον ηγησαμενος τω[ν] αιγυ	
	πτου θησαυρ]ων τ[ον] ονειδισ	
	[μον του χρυ απεβλεπεν γαρ]	

5 εκομισαγτο ℙ<sup>46\*</sup> | εκομισατο ℙ<sup>46c</sup> (M)

8–9 αυτου ℙ<sup>46\*</sup> | ἰωσηφ ℙ<sup>46c</sup> (M2)

14 οστων ℙ<sup>46\*</sup> | οστων ℙ<sup>46c</sup> (M1)

ℙ<sup>46</sup> f.34→

ξζ

Heb 11.26–35

11.26–27

	εις την μισθαποδοσιαν πιστει	
	κατελειπεν αιγυπτον μη φοβη	
	θεις τον θυμον του βασιλεως	
	τον γαρ αορατον ως ορων εκαρτε	
5	ρησεγ πιστει πεποιηκεν το πας	11.28
	χα και την προσχυσιν του αιμα	
	τος ἵνα μη ο ολεθρευων τα πρωτο	
	τοκα θιγη αυτων πιστει διεβη	11.29
	σαν την ερυθραν θαλασσαν ως	
10	δια ξηρας γης πειραν λαβοντες	
	οι αιγυπτιοι κατεποθησαν πιστει	11.30
	τα τειχη ἱερειχω επεσεν κυκλο	
	θεν επι επτα ημερας πιστει ρααβ	11.31
	η πορνη ου συναπωλετο τοις απι	
15	στησασιν δεξαμενη τους κατασκο	
	πους μετ ειρηνης και τι ετι λεγω	11.32
	επιλειψει γαρ με διηγουμενον	
	ο χρονος περι γεδεων βαραχ	
	σαμψω ἱεθαε δαυειδ και σαμουηλ	
20	και των προφητων οι δια πιστεως	11.33
	βασιλεις ειργασαντο δικαιοσυνην	
	επετυχ[ο]ν επαγγελιων εφραξαν	
	στοματα λεοντων εσβεσαν δυνα	11.34
	μι]ν πυρος εφυγον στοματα μα	
25	χαιρ]ης εδυναμωθησαν επι ασθε	
	νειας εξ]ενηθησαν ἰςχυρο[ι] εν [πο	
	[λεμω παρεμβολας εκλιναν]	
	[αλλοτριων ελαβον γυναικες]	11.35

10 γης ℙ<sup>46\*</sup> ! γης ης ℙ<sup>46c</sup> (M2)

19 ἱεθαε ℙ<sup>46\*</sup> ! ἱεφθαε ℙ<sup>46c</sup> (M2)

25 επι ℙ<sup>46\*</sup> ! απο ℙ<sup>46c</sup> (M1)

	ἐξ ἀναστασεως τούς νεκρούς αὐτῶ(ν)	11.35
	ἄλλοι δὲ ἐτυμπανίσθησαν οὐ πρὸς	
	δεξάμενοι τὴν ἀπολύσιν ἵνα	
	κριτ' ὁ τὸς ἀναστασεως τυχεύῃ	
5	ἕτεροι δὲ ἐν παιγμῶν καὶ μα	11.36
	στεργῶν πειρᾶν ἔλαβον ἐτι δὲ	
	δεσμῶν καὶ φυλακαῖς ἐλιθάσθησα(ν)	11.37
	ἐπρίσθησαν ἐν φόνῳ μαχαίρης	
	ἀπεθάνον περιήλθον ἐν μὴ	
10	λωταῖς ἐν αἰγείοις δερμασίν	
	ὕστερουμένοι θλείβομενοι κα	
	κουχούμενοι ὧν οὐκ ἦν ἀξίος	11.38
	ὁ κόσμος ἐπεὶ ἐρημιαῖς πλανῶ	
	μενοὶ καὶ ὀρεσίν καὶ σπηλαιοῖς	
15	καὶ ταῖς ὁπαῖς τῆς γῆς καὶ παν	11.39
	τες μαρτυρηθέντες διὰ τῆς πίς	
	τεως οὐκ ἐκομίσαντο τὴν ἐπαγ	
	γελίαν τοῦ θ̄ῡ περὶ ἡμῶν κριτ'	11.40
	τόν τι πρὸς βλεψάμενοι ἵνα μὴ	
20	χωρὶς ἡμῶν τελειώθωσιν τοὶ	12.1
	γὰρ καὶ ἡμεῖς τοσοῦτον ἔχοντες	
	περικείμενον ἡμῖν νεφός	
	μαρτύρων ὁγκῶν ἀποθεμενοὶ	
	πάντα καὶ τὴν εὐπερίσπασ[τον	
25	ἀμαρτίαν δι' ὑπομονῆς [τ]ρ[εχῶ	
	μεν τὸ π[ρ]οκείμενον ἡ[μῖν] ἀγῶνα	
	[ἀφ' ὁρῶντες εἰς τὸν τῆς πίς τ]	12.2
	[ἐως ἀρχηγόν καὶ τελειωτὴν]	
	3 ἀπολύσιν ℙ <sup>46*</sup> ἢ ἀπολυτρώσιν ℙ <sup>46c</sup> (M2)	

ἰὴν ὅς ἀντὶ τῆς προκειμένης αὐ  
 τῷ χαράς ὑπεμείνειν τὸν  $\overline{\sigma\tau\rho\nu}$   
 αἰσχυρῆς καταφρονήσας ἐν δε  
 ξιά τε τοῦ θρόνου τοῦ  $\overline{\theta\upsilon}$  ἐκαθίσεν  
 5 ἀναλογισασθαι γὰρ τοιαύτην 12.3  
 ὑπομεμενηκότα ὑπο τῶν ἀμαρ  
 τῶν εἰς αὐτοὺς ἀντιλογίαν  
 ἵνα μὴ καμῇτε ταῖς ψυχαῖς ἐγλε  
 λυμένοι ὅπου μέχρι αἵματος ἀν 12.4  
 10 τικατεστήσεν πρὸς τὴν ἁμαρτι  
 ἀν ἀγωνιζόμενοι καὶ ἐγλελῆς 12.5  
 θε τῆς παρακλήσεως ἥτις ὑμῖν  
 ὡς υἱοῖς διαλεγεται υἱέ μου μὴ  
 ὀλειγῶρει παιδεία  $\overline{\kappa\upsilon}$  μὴδὲ ἐγ  
 15 λυοῦ ὑπ' αὐτοῦ ἐλλεγχομένος ὃν 12.6  
 γὰρ ἀγάπα  $\overline{\kappa\varsigma}$  παιδεύει πατὴρ 12.7–8  
 δὲ χωρὶς ἐστε παιδείας οἱς μετοχοὶ  
 γεγονασιν πάντες ἀρὰ νοθοὶ καὶ  
 οὐχ υἱοὶ ἐστὲ εἴτα τοὺς μὲν τῆς σαρ 12.9  
 20 κος ἡμῶν πατέρας εἶχαμεν παιδεύ  
 τας καὶ ἐνετρεπομεθα οὐ πολὺ δὲ  
 μᾶλλον ὑποταγῆσομεθα τῷ πατρί  
 τῶν πνευμάτων καὶ ζήσομεν οἱ 12.10  
 μὲν πρὸς ὀλίγας ἡμέρας κατὰ τὸ δο  
 25 κο]ὺν ἑαυτοῖς ἐπαιδεύον ὃ δὲ ἐπὶ  
 τὸ συμ]φερόν εἰς τὸ μεταβαλεῖν τῆς  
 ἀγιοτή]τος αὐτοῦ πασὰ δὲ παιδεία πρὸς 12.11  
 μὲν τὸ παρὸν οὐ δ]όκει χαρά[ς] εἶ[ναι  
 [ἀλλὰ λυπῆς ὑστερόν δὲ καρπὸν]

9 ὅπου P<sup>46\*</sup> ἰ ουπῶ P<sup>46c</sup> (M2)

9–10 ἀν|τικατεστήσεν P<sup>46\*</sup> ἰ ἀν|τικατεστήκεν P<sup>46c</sup> (M1)

16  $\overline{\kappa\varsigma}$  παιδεύει P<sup>46\*</sup> ἰ  $\overline{\kappa\varsigma}$  παιδεύει [μαστιγοῖ...παιδεύει] P<sup>46c</sup> (M2)

16 εἰ om. P<sup>46\*</sup> ἰ εἰ P<sup>46c</sup> (M2)

17 οἱς P<sup>46\*</sup> ἰ ἡς P<sup>46c</sup> (M2)

24 μὲν P<sup>46\*</sup> ἰ μὲν γὰρ P<sup>46c</sup> (M2)

	ειρηνικον τοις δι αυτης γεγυμνασμε	12.11
	νοις αποδιδωσιν δικαιοσυνης διο τας	12.12
	παρειμενας χειρας και τα παραλελυμε	
	να γονατα ανορθωσατε και τροχειας	12.13
5	ορθας ποιειτε τοις ποσιν υμων ινα	
	μη το χωλον εκτραπη ιαθη δε μαλλον	
	ειρηνην διωκετε μετα παντων και	12.14
	τον αγιασμογ ου χωρις ουδεις οψεται	
	κς επισκοπουντας μη τις υστερων	12.15
10	απο της χαριτος του θυ· μη τις ριζα	
	πικριας ανω φυουσα ενχ[ο]λη και	
	δι αυτης μιανθωσιν πολλοι μη τις	12.16
	πορνος η βεβηλος ως ησαυ ος αντι	
	βρωσεως μιας απεδετο τ[α]ς πρωτο	
15	τοκειας ιστε γαρ οτι και μετεπειτα	12.17
	θελων κληρονομησαι την ευλογιαν	
	απεδοκιμασθη μετανοι[α]ς τοπον	
	γαρ ουχ ευρεν καιτοι μετα δακρυων	
	εκζητησας αυτην ου γαρ προσελη	12.18
20	λυθατε ψηλαφωμενω και κεκαυ	
	μενω πυρι και γνοφω και σκοτει	
	και θυελλη και αλπιγγος ηχω και	12.19
	φωνην ρηματων ης οι ακουσαν[τ]ες	
	παρητησαντο μη προστεθηναι αυτοις	
25	λογον ουκ εφερον γαρ το διαστ[ε]λλο	12.20
	μενον καν θηριον θιγη του [ορους	
	λιθοβοληθησεται και ου[τ]ως φοβε	12.21
	[ρον ην το φανταζομενον]	
	[μωυσης ειπεν εκφοβος ειμι]	
	6 εντραπη ℙ <sup>46*</sup> ι εκτραπη ℙ <sup>46c</sup> (M1)	
	8 ουδεις ℙ <sup>46*</sup> ι ουδεις ℙ <sup>46c</sup> (M2)	
	23 φωνην ℙ <sup>46*</sup> ι φωνη ℙ <sup>46c</sup> (M2)	

<p> <math>\mathfrak{P}^{46}</math> f.36→  και εντρομος αλλα προσεληλυθατε  κειων ορει και πολει <math>\overline{\theta\upsilon}</math> ζωντος  ἱερουσαλημ επουρανιω και μυριασι(ν)  αγγελων πανηγυρει και εκκλησια  5 πρωτοτοκων απογεγραμμενων εν  ουρανοις και κριτη <math>\overline{\theta\omega}</math> και πνευμα  κιν δικαιων τετελειωμενων  και διαθηκης νεας μεσειτη <math>\overline{\iota\eta\varsigma}</math> <math>\overline{\chi\rho\varsigma}</math>  και αιματι ραντισμου κριττονα λα  10 λουντι παρα το αβελ βλεπετε μη  παραιτησηςθε τον λαλουντα ει γαρ  εκεινοι ουκ εφυγον τον επι γης πα  ραιτησαμενοι χρηματιζοντα πολλω  μαλλον ημεις τον απ ουρανων απο  15 στρεφομενον ει η φωνη την γην  εσαλευσεν τοτε νυν δε επηγγελ  ται λεγων ετι απαξ εγω κεισω ου μο  νον την γην αλλα και τον ουρανον  το δε ετι απαξ δηλοι των αλευομε  20 νων μεταθесιν ως πεποιημενων  ἵνα μεινη τα μη αλευομενα διο βασι  λειαν ασαλευτον παραλαμβανοντες  εχομεν χαριν δι ης λατρευσωμεν  ευαρεστως τω <math>\overline{\theta\omega}</math> μετα ευλαβιας και  25 δεους και γαρ ο <math>\overline{\theta\varsigma}</math> ημων πυρ κατανα  λις]κον η φιλαδελφια μενετω της  φιλοξ]ενιας μη επιλανθανεσθε δια  ταυτης γαρ] ελ[αθ]ο[γ] τινες ξενισαν  [τες αγγελους μιμνησθεσθε των]  6 παντων om. <math>\mathfrak{P}^{46*}</math>   παντων <math>\mathfrak{P}^{46c}</math> (M2)  12-13 τον ante επι γης πα ραιτησαμενοι <math>\mathfrak{P}^{46*}</math>   τον ante χρηματιζοντα <math>\mathfrak{P}^{46c}</math> (M2)  15 ει η <math>\mathfrak{P}^{46*}</math>   η <math>\mathfrak{P}^{46c}</math> (M2) </p>	<p> οα </p>	<p> Heb 12.21-13.3  12.21-22  12.23  12.24  12.25  12.26  12.27  12.28  12.29  13.1-2  13.3  23 εχομεν <math>\mathfrak{P}^{46*}</math>   εχωμεν <math>\mathfrak{P}^{46c}</math> (M1) </p>
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ℙ<sup>46</sup> f.37↓

οβ

Heb 13.3–12

	δεσμίων ως συνδεδεμένοι των κα	13.3
	κουχουμένων ως και αυτοί οντες εν	
	σωματί τιμιος ο γάμος εν πασιν και	13.4
	η κοιτη αμιαντος πορνους γαρ και	
5	μοιχους κρινει ο $\overline{\theta\varsigma}$ αφιλαργυ	13.5
	ρος ο τροπος αρκουμενοι τοις παρου	
	σιν αυτος γαρ ειρηκεν ου μη σε ανω	
	ουδε μη σε ενκαταλειπω ωστε	13.6
	θαρρουντας λεγει $\overline{\kappa\varsigma}$ εμοι β[ρ]η[θ]ος	
10	και ου φοβηθησομαι τι ποιησει μ[ρ]	
	ανθρωπος μνημονευετε των	13.7
	ηγουμενων οιτινες ελαλησαν	
	ὑμειν τον λογον του $\overline{\theta\upsilon}$ ως ανα	
	θεωρουντες την εγβασιν της	
15	αναστροφης μειμεισθε την	
	πιστιν $\overline{\iota\eta\varsigma}$ $\overline{\chi\rho\varsigma}$ εχθες σημερον αυτος	13.8
	και εις τους αιωνας διδαχαις πο[ι]	13.9
	κιλαις ξεναις μη παραφερ[ε]σθε	
	καλον γαρ χαριτι βεβαιουσθαι την	
20	καρδιαν ου βρωμασιν εν οις ουκ ω	
	φεληθησαν οι περιπατουντες εχο	13.10
	μεν θυσιαστηριον εξ ου φαγειν	
	ουκ εχουσιν εξουσιαν οι τη σκη	
	νη λατρευοντες ων εισφερετα[ι]	13.11
25	ζων το αιμα περι αμαρτι[ας]	
	εις τα αγια δια του αρχιε[ρεως]	
	τουτω[ν τα σωματα] $\chi$ [αιεται εξω]	
	[της παρεμβολης διο και $\overline{\iota\eta\varsigma}$ ]	13.12

5  $\overline{\theta\theta}$  ℙ<sup>46\*</sup> |  $\overline{\theta\varsigma}$  ℙ<sup>46c (M2)</sup>

6 αρκουμενοι ℙ<sup>46\*</sup> | αρκουμενος ℙ<sup>46c (M2)</sup>

9 λεγει ℙ<sup>46\*</sup> | λεγειν ℙ<sup>46c (M2)</sup>

16 σημερον ℙ<sup>46\*</sup> | και σημερον ℙ<sup>46c (M2)</sup>

18 ξεναις ℙ<sup>46\*</sup> | και ξεναις ℙ<sup>46c (M2)</sup>

27  $\chi$ αιεται ℙ<sup>46\*</sup> | καταχαιεται ℙ<sup>46c (M2)</sup>

	ἵνα αγιαση δια του ιδιου αιματος	13.12
	τον λαον εξω της παρεμβολης	
	επαθει τοινυν εξερχωμεθα προς	13.13
	αυτον εξω της παρεμβολης τον	
5	ονειδισμον αυτου φεροντες ου	13.14
	γαρ εχομεν ωδε μενουσαν πολιν	
	αλλα την μελλουσαν επιζητου	
	μεγ δι αυτου αναφερωμεν θυσιας	13.15
	αινεσεως δια παντος τω $\overline{\theta\omega}$ τουτ'	
10	εστιν καρπον χειλεων ομολογουν	
	των τω ονοματι αυτου της τε ευ	13.16
	ποιειας και της κοινωνιας μη επι	
	λανθανεσθε τοιαυταις γαρ θυσι	
	αις ευαρεσταιται ο $\overline{\theta\varsigma}$ πειθεσθε	13.17
15	τοις ηγουμενοις ὑμων και υπεικε	
	τε αυτοι γαρ αγρυπνουσιν ὑπερ των	
	ψυχων ὑμων ως λογον αποδωσον	
	τας ἵνα μετα χαρας τουτο ποιωσιν	
	και μη στεναζοντες αλυσιτελες	
20	γαρ ὑμειν τουτο προσευχεσθε περι	13.18
	ημων πειθομεθα γαρ οτι καλ	
	ην συνειδησιν εχομεν πασι κα	
	λως θελοντες αναστρεφεσθαι	
	πε]ρισσοτερως δε παρακαλω τουτο	13.19
25	ποιησα]ι ἵνα ταχειον αποχατασθω	
	υμειν ο] $\overline{\delta\epsilon}$ $\overline{\theta\varsigma}$ [τ]η[ς ειρηνης] ο αναγαγω(ν)	13.20
	εκ νεκρων τον ποιμενα των προβατω](ν)	
	[τον μεγαν εν αιματι διαθηκης]	

21–22 καλ|ην ℙ<sup>46\*</sup> | κα|λην ℙ<sup>46c</sup> (M<sub>2</sub>)

22 εν om. ℙ<sup>46\*</sup> | εν ℙ<sup>46c</sup> (M<sub>5</sub>)

- αιωνιου τον  $\overline{\kappa\upsilon}$  ημων  $\overline{\iota\eta\upsilon}$  καταρτισται  
 υμας παντι τω αγαθω εις το ποιησαι το θε  
 λημα αυτου αυτο ποιων εν ημειν το  
 ευαρεστον ενωπιον αυτου δια  $\overline{\iota\eta\varsigma}$   
 5  $\overline{\chi\rho\varsigma}$  ω η δοξα εις τους αιωνας αμην  
 παρακαλω δε υμας αδελφοι ανεχεσθε 13.22  
 του λογου της παρακλησεως και γαρ δια  
 βραχεων απεστειλα υμειν γεινωσκετε 13.23  
 τον αδελφον ημων τειμοθεον απολελυ(μενον)  
 10 μεθ ου εαν ταχειον ερχηται οψομαι  
 υμας ασπασασθε τους ηγουμενους υμω(ν) 13.24  
 ασπαζονται υμας οι απο της ιταλιας  
 η χαρις μετα παντων 13.25  
 $\text{στι}^{\chi}\psi$   
 15 προς κορινθιους α  
 παυλος κλητος αποστολος  $\overline{\chi\rho\upsilon}$   $\overline{\iota\eta\upsilon}$  1 Cor 1.1  
 δια θεληματος  $\overline{\theta\upsilon}$  και cωσθενης  
 ο αδελφος τη εκκλησια του  $\overline{\theta\upsilon}$  ηγι 1.2  
 αςμενοις εν  $\overline{\chi\rho\omega}$   $\overline{\iota\eta\upsilon}$  τη ουση εν  
 20 κορινθω κλητοις αγιοις συν πασιν  
 τρις επικαλουμενοις το ονομα  
 του  $\overline{\kappa\upsilon}$  ημων  $\overline{\iota\eta\upsilon}$   $\overline{\chi\rho\upsilon}$  εν παν[τι  
 τοπω αυτων και ημων [χαρις 1.3  
 υμει[ν] και ειρηνη απ[ο  $\overline{\theta\upsilon}$   $\overline{\pi\rho\varsigma}$   
 25 [ημων και  $\overline{\kappa\upsilon}$   $\overline{\iota\eta\upsilon}$   $\overline{\chi\rho\upsilon}$  ευχαριστω] 1.4  
 [τω  $\overline{\theta\omega}$  μου παντοτε περι υμων]

2 εν om. P<sup>46\*</sup> | εν P<sup>46c</sup> (M5)

5 ιης  $\overline{\chi\rho\varsigma}$  P<sup>46\*</sup> | ιηυ  $\overline{\chi\rho\upsilon}$  P<sup>46c</sup> (M2)

8 απεστειλα P<sup>46\*</sup> | επεστειλα P<sup>46c</sup> (M1)

11 υμω(ν) P<sup>46\*</sup> | υμω(ν) και παντας τους αγιους P<sup>46c</sup> (M2)

13 υμων om. P<sup>46\*</sup> | υμων P<sup>46c</sup> (M2)

	επι τη χαριτι του $\overline{\theta\upsilon}$ τη δοθειση υμει(ν)	1.4
	εν $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ οτι εν παντι επλου	1.5
	τισθητε εν αυτω εν παντι λογω	
	και παση γνωσει καθως το μαρτυ	1.6
5	ριον του $\overline{\chi\rho\upsilon}$ εβεβαιωθη εν $\overline{\upsilon\mu\epsilon\iota(ν)}$	
	ωστε υμας μη υστερεισθαι εν μη	1.7
	δενι χαρισματι απεκδεχομενους	
	την αποκαλυψιν του $\overline{\kappa\upsilon}$ ημων $\overline{\iota\eta\upsilon}$	
	$\overline{\chi\rho\upsilon}$ ος και βεβαιωσει $\overline{\upsilon\mu\alpha\varsigma}$ τελειους	1.8
10	ανεγκλητους εν τη ημερα του $\overline{\kappa\upsilon}$	
	ημων $\overline{\iota\eta\upsilon}$ πιστος ο $\overline{\theta\varsigma}$ δι ου εκληθη	1.9
	τε εις κοινωνιαν του $\overline{\upsilon\iota\upsilon}$ αυτου $\overline{\iota\eta\upsilon}$	
	$\overline{\chi\rho\upsilon}$ του $\overline{\kappa\upsilon}$ ημων παρακαλω δε υμας	1.10
	αδελφοι δια του ονοματος του $\overline{\kappa\upsilon}$ ημω(ν)	
15	$\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ $\overline{\iota\eta\upsilon}$ να το αυτο λεγητε παντες	
	και μη η εν $\overline{\upsilon\mu\epsilon\iota\upsilon}$ σχισμα ητε δε κα	
	τηρτισμενοι εν τω αυτω νοϊ και	
	εν τη αυτη γνωμη εδηλωθη γαρ	1.11
	μοι περι $\overline{\upsilon\mu\omega\upsilon}$ αδελφοι $\overline{\upsilon\pi\omicron}$ των	
20	χλοης οτι εριδες εν $\overline{\upsilon\mu\epsilon\iota\upsilon}$ ειςιν	
	λεγω δε τουτο οτι εκαστος $\overline{\upsilon\mu\omega\upsilon}$	1.12
	λεγει εγω μεν ειμι παυλου εγω δε	
	απολλω εγω δε $\overline{[\kappa\eta]\phi\alpha}$ εγω δε $\overline{\chi\rho\upsilon}$	
	$\overline{\mu\eta}$ μεμερισται ο $\overline{\chi\rho\varsigma}$ η παυλος	1.13
25	$\overline{\epsilon\varsigma\tau\rho}] \overline{\theta\eta}$ περι $\overline{\upsilon\mu\omega\upsilon}$ η εις το ονομα	
	παυλου $\overline{\epsilon\beta\alpha}[\overline{\pi\tau\iota\varsigma\theta\eta\tau\epsilon\epsilon\upsilon}] \overline{\chi\alpha}[\overline{\rho\iota}] \overline{\varsigma}[\tau\omega]$	1.14
	$\overline{[\tau\omega\theta\omega]}$ οτι ουδενα υμων εβαπτισα]	

	ει μη κρισπον και γαῖον ἵνα μη τις	1.14–15
	ειπη οτι εις το εμον ονομα εβαπτισ	
	θητε εβαπτισα δε και τον στεφανα	1.16
	οικον λοιπον ουκ οίδα ει τινα αλλον	
5	εβαπτισα ου γαρ απεστειλεν με ο $\overline{\chi\rho\varsigma}$	1.17
	βαπτίζειν αλλα ευαγγελιζεσθαι	
	ουκ εν σοφια λογου ἵνα μη κενω	
	θη ο $\overline{\sigma\tau\rho\omicron\varsigma}$ του $\overline{\chi\rho\upsilon}$ ο λογος γαρ του $\overline{\sigma\tau\rho\omicron\upsilon}$	1.18
	τοις απολλυμενοις μωρια εστιν	
10	τοις δε ωζομενοις ημειν δυνα	
	μις $\overline{\theta\upsilon}$ εστιν γεγραπται γαρ απο	1.19
	λω την σοφian των σοφων και	
	την συνεσιν των συνετων αθε	
	τησω που σοφος που γραμματευσ	1.20
15	που συνζητητης του αιωνος	
	τουτου ουχι εμωρανεν ο $\overline{\theta\varsigma}$ την	
	σοφian του κοσμου επειδη γαρ εν	1.21
	τη σοφια του κοσμου ουκ εγνω ο κοσ	
	μος δια της σοφιας τον $\overline{\theta\nu}$ ευδοκησε(ν)	
20	ο $\overline{\theta\varsigma}$ δια της μωριας του κηρυγματος	
	σωσαι τους πιστευοντας επειδη	1.22
	ἰουδαιοι σημεια αιτουςιν και ε[λ	
	ληνες σοφian ζητουςιν ημει[ς δε	1.23
	κ[η]ρυσσο[μεν]ν $\overline{\chi\rho\nu}$ $\overline{\epsilon\sigma\tau\nu}$ ἰ[ουδαιοις	
	[μεν σκανδαλον εθνecιν δε μωριαν]	

	αυτοις δε τοις κλητοις ἰουδαιοις τε	1.24
	και ελλησιν $\overline{\chi\rho\varsigma}$ $\overline{\theta\upsilon}$ δυναμις και	
	$\overline{\theta\upsilon}$ σοφια οτι το μωρον του $\overline{\theta\upsilon}$ σο	1.25
	φωτερον των ανθρωπων βλεπε	1.26
5	τε γαρ την κλησιν ὑμων αδελφοι	
	οτι ου πολλοι σοφοι κατα σαρκα	
	ου πολλοι δυνατοι ου πολλοι ευγε	
	νεις αλλα τα μωρα του κοσμου εξε	1.27
	λεξατο ο $\overline{\theta\varsigma}$ ἵνα καταισχυνη	
10	τους σοφους και τα ασθενη του	
	κοσμου εξελεξατο ο $\overline{\theta\varsigma}$ ἵνα κα	
	ταισχυνη τα ἱσχυρα και τα αγε	1.28
	νη του κοσμου και τα εξουθενη	
	μενα εξελεξατο ο $\overline{\theta\varsigma}$ τα μη ον	
15	τα ἵνα καταργησῃ τα οντα οπως	1.29
	μη καυχησῃται πασα σαρκὶς ενω	
	πιον του $\overline{\theta\upsilon}$ εξ αυτου δε ὑμεις εστε	1.30
	εν $\overline{\chi\omega}$ $\overline{\iota\eta\upsilon}$ ος εγενηθη σοφια ημει(ν)	
	απο $\overline{\theta\upsilon}$ δικαιοσυνη τε και αγ[ι]ας	
20	μος και απολυτρωσις ἵνα καθως	1.31
	γεγραπται ο καυχωμενος εν $\overline{\kappa\omega}$ και	
	χαρῶ καγω ελθων προς ὑμας αδ[ε]λ	2.1
	φο]ι ηλθον ου καθ ὑπεροχην λογω(ν)	
	η] σοφιας καταγγελων ὑμειν	
25	το μυς]τηριον του $\overline{\theta\upsilon}$ ου γαρ ε[κ]ρ[ε]ινα	2.2
	[τι ειδεναι εν υμιν ει μη $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\varsigma}$ ]	
	[και τουτον $\overline{\epsilon\sigma\tau\rho\omega\mu\epsilon\nu\omicron\nu}$ καγω]	2.3

	εν αθθενεια και εν φοβω και εν τρο	2.3
	μω εν πολλω εγενομην προς υμας	
	και ο λογος μου και το κηρυγμα μου ου	2.4
	κ εν πειθοις σοφιας αλλα εν απο	
5	δειξει π̄νς και δυναμεωσ ινα η πι	2.5
	στις υμων μη η εν σοφια ανθρωπω(ν)	
	αλλ' εν δυναμει θ̄υ σοφια δε	2.6
	λαλουμεν εν τοις τελειοις σοφια(ν)	
	δε ου του αιωνος τουτου ουδε των	
10	αρχοντων του αιωνος τουτου των	
	καταργουμενων αλλα λαλουμεν	2.7
	θ̄υ σοφιαν εν μυστηριω την	
	αποκεκρυμμενην ην προωρι	
	σεν ο θ̄ς προ των αιωνων εις δοξαν	
15	ημων ην ουδεις των αρχοντων	2.8
	του αιωνος τουτου εγνω ει γαρ εγνω	
	σαν ουκ αν τον κ̄ν της δοξ[ης] αυτω(ν)	
	εστραν αλλα καθως γεγραπται α ο	2.9
	φθαλμος ουχ ειδεν και ους ουκ η	
20	κουσεν και επι καρδιαν αν̄ου	
	ουκ ανεβη α ητοιμασεν ο θ̄ς τ[ο]ις	
	αγαπωσιν αυτον ημειν γαρ απ̄ε	2.10
	καλυψεν ο θ̄ς δια του πνευμ[α]τος	
	το] γαρ πνευμα παντα εραυν[α	
25	κ]αι τα βαθη του θ̄υ τι[ς γαρ οιδεν	2.11
	αν̄ων τα] τ[ο]υ [ᾱ]γ̄ο[υ] ει μη το	
	[π̄να του αν̄ου το εν αυτω ουτως]	

7 σοφια ℙ<sup>46\*</sup>vid | σοφιαν ℙ<sup>46c</sup> (M5)

	και τα του $\overline{\theta\upsilon}$ ουδεις εγνωκεν ει μη	2.11
	το $\overline{\pi\nu\alpha}$ του $\overline{\theta\upsilon}$ ημεις δε ου το $\overline{\pi\nu\alpha}$ του	2.12
	κοσμου ελαβομεν αλλα το $\overline{\pi\nu\alpha}$ το	
	εκ του $\overline{\theta\upsilon}$ ἵνα ἴδωμεν τα υπο του $\overline{\theta\upsilon}$	
5	χαρισθεντα ημειν α και λαλουμεν	2.13
	ουκ εν διδακτοις ανθρωπινης σοφι	
	ας λογοις αλλ εν διδακτοις $\overline{\pi\nu\varsigma}$ πνευ	
	ματικοις πνευματικα συνκρεινον	
	τες ψυχικος δε $\overline{\alpha\nu\omicron\varsigma}$ ου δεχεται τα του	2.14
10	$\overline{\pi\nu\varsigma}$ του $\overline{\theta\upsilon}$ μωρια γαρ αυτω εστιν	
	και ου δυναται γωνναι οτι $\overline{\pi\nu\varsigma}$ ανα	
	κρινεται ο δε $\overline{\pi\nu\varsigma}$ ανακρινει τα παν	2.15
	τα αυτος δε $\overline{\upsilon\pi}$ ουδενος ανακρεινε	
	ται τις γαρ εγνω νουν $\overline{\kappa\upsilon}$ ος συμβιβα	2.16
15	σει αυτον ημεις δε νουν $\overline{\chi\rho\upsilon}$ εχομεν	
	καγω αδελφοι ουκ ηδυνηθην λα	3.1
	λησαι $\overline{\upsilon\mu\epsilon\iota\nu}$ ως $\overline{\pi\nu\varsigma}$ αλλ ως σαρκι	
	νοις ως νηπιοις εν $\overline{\chi\rho\omega}$ γαλα $\overline{\upsilon\mu\alpha\varsigma}$	3.2
	εποτισα ου βρωμα ουπω γαρ εδυ	
20	νασθε αλλ ουδε νυν δυνασθε	
	ετι γαρ σαρκικοι εστε οπου γαρ εν	3.3
	υμειν ζηλος και ερις και διχοστασι	
	αι ουχι σαρκινοι εστε και κατα	
	$\overline{\alpha\nu\omicron\varsigma}$ περιπατειτε οταν γαρ λεγη	3.4
25	τ]ις εγω μεν ειμι παυλου ετερος	
	δε εγω α]πολλω ουκ ανθρωποι εστ[ε	
	τι ουν] εστιν απολλως τις δε ε[στι](ν)	3.5
	παυλος διακονοι δι ων] ε[πιστευ	
	[σατε και εκαστω ως ο $\overline{\kappa\varsigma}$ εδωκεν]	

12–13 ανακρινεται ℙ<sup>46\*</sup> ! ανακρινει τα παντα ℙ<sup>46c</sup> (M1)



	εγω εφυτευσα απολλως εποτισεν	3.6
	αλλα ο $\overline{\theta\varsigma}$ ηυξανεν ωστε ουτε ο φυ	3.7
	τευων εστιν τι ουτε ο ποτιζω(ν)	
	αλ ο αυξανων $\overline{\theta\varsigma}$ ο φυτευων δε	3.8
5	και ο ποτιζων εν εισιν εκαστος	
	δε τον ἴδιον μισθον λημψεται	
	κατα τον ἴδιον κοπον $\overline{\theta\upsilon}$ γαρ	3.9
	εσμεν συνεργοι $\overline{\theta\upsilon}$ γεωργιον $\overline{\theta\upsilon}$	
	οικοδομη εστε κατα την χαριν	3.10
10	την δοθεισαν μοι ως σοφος αρχι	
	τεκτων θεμελιον εθηκα αλ	
	λος εποικοδομει εκαστος δε βλε	
	πετω πως εποικοδομει θεμε	3.11
	λιον γαρ αλλον ουδεις δυναται	
15	θειναι παρα τον κειμενον ος	
	εστιν $\overline{\iota\eta\varsigma\ \chi\rho\varsigma}$ ει δε τις εποικοδο	3.12
	μει επι τον θεμελιον χρυσον και	
	αργυρον λιθους τιμιους ξυλα χορ	
	τογ καλαμην εκαστου το εργον φα	3.13
20	νερον γενησεται η γαρ ημερα δηλω	
	σει οτι εν πυρι αποκαλυπτεται και	
	εκαστου το εργον οποιον εστιν το	
	π]υρ δοκιμασει ει τινος το εργ[ον	3.14
	μενξει ο εποικοδομησεν [μισθον	
25	λη[μψ]ετα[ι ει τι]νος το ε[ργον κατα	3.15
	[καησεται ζημιωθεται αυτος δε]	
	[σωθεται ουτως δε ως δια πυρος]	

	ουκ οιδατε οτι ναος $\overline{\theta\upsilon}$ εστε και	3.16
	το $\overline{\pi\nu\alpha}$ του $\overline{\theta\upsilon}$ οικει εν υμειν ει τις	3.17
	τον ναον του $\overline{\theta\upsilon}$ φθειρει φθερει	
	τουτον ο $\overline{\theta\varsigma}$ ο γαρ ναος του $\overline{\theta\upsilon}$ αγιος	
5	εστιν οιτινες εστε υμεις μη	3.18
	δεις εαυτον εξαπατατω ει τις	
	δοκει σοφος ειναι εν υμειν	
	εν τω αιωνι τουτω μωρος γενεσ	
	θω ινα γενηται σοφος η γαρ σοφια	3.19
10	του κοσμου τουτου μωρια παρα τω $\overline{\theta\omega}$	
	εστιν γεγραπται γαρ ο δρασκομενος	
	τους σοφους εν τη πανουργια αυ	
	των και παλιν $\overline{\kappa\varsigma}$ γεινωσκει τους	3.20
	διαλογισμους των σοφων οτι	
15	εισιν ματαιιοι ωστε μηδεις καυ[ $\chi$ ]ας	3.21
	θω εν $\overline{\alpha\nu\omicron\iota\varsigma}$ παντα γαρ υμων εστι(ν)	
	ειτε παυλος ειτε απολλωσ ειτε κη	3.22
	φας ειτε κοσμος ειτε ζωη ειτε θα	
	νατος ειτε ενεστωτα ειτε μελ	
20	λοντα παντα υμων υμεις δε $\overline{\chi\rho\upsilon}$	3.23
	$\overline{\chi\rho\varsigma}$ δε $\overline{\theta\upsilon}$ ουτω ημας λογιζεσθω	4.1
	$\overline{\alpha\nu\omicron\varsigma}$ ως $\overline{\upsilon\pi\eta\rho\epsilon\tau\alpha\varsigma}$ $\overline{\chi\rho\upsilon}$ και οικο	
	νομους μυστηριων $\overline{\theta\upsilon}$ ωδε λοιπον	4.2
	ζ]ητειτε εν τοις οικονομοις ινα πι	
25	στος] τις ευρεθη εμοι δε ελαχιστον	4.3
	εστιν] ινα υφ υμων ανακριθω	
	η υπο ανθρ]ωπινης η[μερας] αλλ ο[υ	
	[δε εμαυτον ανακρινω ουδεν]	4.4
	[γαρ εμαυτω συνοιδα αλλ ουκ εν]	

<sup>14</sup> αυτων P<sup>46\*</sup> ! των P<sup>46c (M1)</sup>

<sup>15-16</sup> καυ[ ]αρθω P<sup>46\*</sup> ! καυχασθω P<sup>46c (M1)</sup>

	τουτω δεδικαιωμαι ο δε ανακρει	4.4
	νων με $\overline{\kappa\varsigma}$ εστιν ωστε μη προ και	4.5
	ρου τι κρεινετε εως αν ελθη ο $\overline{\kappa\varsigma}$	
	ος και φωτισει τα κρυπτα του σκοτους	
5	και φανερωσει τας βουλας των	
	καρδιων και τοτε ο επαινος γενη	
	σεται εκαστω απο του $\overline{\theta\upsilon}$ ταυτα δε	4.6
	αδελφοι μετεσχηματισα εις εμαυ	
	τον και απολλω δι $\overline{\upsilon\mu\alpha\varsigma}$ ινα εν	
10	ημειν μαθητε το μη $\overline{\upsilon\mu\epsilon\rho\ \alpha}$ γεγρα	
	πται ινα μη εις υπερ του ενος	
	φυσιουσθε κατα του ετερου τις γαρ	4.7
	σε διακρινει τι δε εχεις ο ουκ ε	
	λαβες ει δε και ελαβες τι καυχα	
15	σαι ως μη λαβων ηδη κεκο	4.8
	ρεςμενοι εστε ηδη επλουτη	
	σατε χωρις ημων εβασιλευσα	
	τε και οφελον γε εβασιλευσατε	
	ινα και ημεις υμειν συνβασι	
20	λευσωμεν δοκω γαρ ο $\overline{\theta\varsigma}$ ημας	4.9
	τους αποστολους εσχατους απε	
	δε[ιξ]εν ως επιθανατιους οτι	
	θε[ατ]ρον εγενηθημεν τω κοσ[μω]	
	κα[ι α]γγελοις και $\overline{\alpha\nu\omicron\iota\varsigma}$ ημ[εις μω]	4.10
25	ροι [δι]α $\overline{\chi\nu}$ [υ]μεις δε φ[ρϋνιμοι εν	
	$\overline{\chi\rho\omega}$ ημεις ας]θεγε[ις υμεις δε	
	[ις]χυροι υμεις ενδοξοι ημεις δε]	
	[ατιμοι αχρι της αρτι ωρας και πει]	4.11
	6–7 γε[ ]ησεται ℙ <sup>46*</sup> ! γενησεται ℙ <sup>46c</sup> (M1)	

	νωμεν και διψωμεν και γυμνη	4.11
	τευομεν και κολαφιζομεθα και	
	αστατουμεν και κοπιωμεν εργα	4.12
	ζομενοι ταις ιδιαις χερσιν λοι	
5	δορουμενοι ευλογουμεν διωκο	
	μενοι ανεχομεθα δυσφημουμενοι	4.13
	παρακαλουμεν ως περικαθαρμα	
	τα του κοσμου εγενηθημεν παν	
	των περιψημα εως αρτι ουκ εν	4.14
10	τρεπων υμας γραφω ταυτα αλλα	
	ως τεκνα μου αγαπητα νουθετη	
	εαν μυριους παιδαγωγους εχητε	4.15
	εν $\overline{\chi\rho\omega}$ αλλ ου πολλους πατερας	
	εν γαρ $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ δια του ευαγγελιου	
15	εγω υμας εγεννησα παρακαλω	4.16
	ουν υμας μειμηται μου γεινεσ	
	θε δια τουτο επεμψα υμειν τειμο	4.17
	θεον ος εστιν τεκνον μου αγα	
	πητον και πιστον εν $\overline{\kappa\omega}$ ος υμας	
20	αναμνησει τας οδους μου τας εν	
	$\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ καθως πανταχου εν παση	
	εκκλησια διδασκω ως μ[η ερ]χομε	4.18
	νου δε μου προς υμας εφ[υσι]ωθη	
	σα]ν τινες ελευσομαι δε τ[αχ]εως	4.19
25	προς] υμας εαν ο $\overline{\kappa\varsigma}$ [θ]ελησ[η κα]ι γνω	
	σομαι ου τ]ον λογον των πεφ[υσιω	
	[μενων αλλα την δυναμιν ου γαρ]	4.20
	[εν λογω η βασιλεια του $\overline{\theta\upsilon}$ αλλα]	

11 νουθετη ℙ<sup>46\*</sup> ! νουθετω ℙ<sup>46c</sup> (M1)

	εν δυναμει τι θελετε εν ραβδω	4.20–21
	ελθω προς υμας η εν αγαπη πνς	
	τε πραυτητος ολωσ ακουω εν	5.1
	υμειν πορνεια και τοιαυτη πορνεια	
5	ητις ουδε εν τοις εθνεσιν ωστε	
	την γυναικα τινα του πατρος εχει(ν)	
	και υμεις πεφυσιωμενοι εστε	5.2
	και ουχι μαλλον επενθησατε ινα	
	αρθη εκ μεσου υμων ο το εργον	
10	τουτο ποιησας εγω μεν γαρ απων	5.3
	τω σωματι παρων δε τω πνι ηδη	
	κεκρικα ως παρων τον ουτως του	
	το κατεργασαμενον εν τω ονομα	5.4
	τι του κυ ημων ιηυ χρυ συναχθεν	
15	των υμων και του εμου πνς συν	
	τη δυναμει του κυ ιηυ παραδου	5.5
	ναι τον τοιουτον τω σατανα	
	εις ολεθρον της σαρκος ινα το	
	πνα σωθη εν τη ημερα του κυ	
20	ου καλον το καυχημα υμων ου	5.6
	κ οιδατε οτι μεικρα ζυμη ολον	
	το φυραμα ζυμοι εκκαθαρατε	5.7
	την παλαιαν ζυμην ινα	
	ητε νεον φυραμα καθ[ως εστε	
25	αζυμοι και γαρ τ[ο πασχα ημων	
	ετ]υθη [χ]ρ[ω]στε εορταζωμεν	5.8
	[μη εν ζυμη παλαια μηδε εν ζυμη]	

<sup>18</sup> τ ℙ<sup>46\*</sup> | το ℙ<sup>46c</sup> (M2)

ℙ <sup>46</sup> f.43→	πε	1 Cor 5.8–6.4
κακίας και πονηρίας αλ εν αζυ		5.8
μοις ειλικρινειας και αληθειας		
εγραψα υμειν εν τη επιστολη		5.9
μη συναναμιγνυσθαι πορνοις		
5 ου παντως τοις πορνοις του κοσμου		5.10
τουτου η τοις πλεονεκταις η αρ		
παξιν η ειδωλολατραις επει		
ωφειλετε αρα εκ του κοσμου		
εξελθειν νυν δε εγραψα υμειν		5.11
10 μη συναναμιγνυσθαι εαν τις		
αδελφος ονομαζομενος η πορ		
νος η πλεονεκτης η ειδωλολα		
τρης η λοιδορος η μεθυκος η αρπαξ		
τω τοιουτω μηδε συνεσθειειν		
15 τι γαρ μοι τους εξω κρινειν τους		5.12
εσωθεν υμεις κρεινατε τους δε		5.13
εξωθεν ο θς κρινει εξαιρε		
τε τον πονηρον εξ υμων αυτων		
τολμα τις υμων πραγμα εχων προς		6.1
20 τον ετερον κρινεσθε επι των αδι		
κων και ουχι επι των αγιων η ου		6.2
χ οιδατε οτι οι αγιοι τον κοσμον		
κ]ρεινουσιν και εν υμειν κρενε		
ται ο] κοσμος αναξιοι εστε κριτη		
25 ριων ε]λαχιστων ουκ οιδατε οτι		6.3
αγγελους κρειν]γουμε[ν] μη[τι γε		
[βιωτικα βιωτικα μεν ουν κριτηρια]		6.4
23–24 κρενε [ται] ℙ <sup>46*</sup>   κρεινε [ται] ℙ <sup>46c</sup> (M2)		

	εαν εχητε τους εξουθενημενους	6.4
	εν τη εκκλησια τουτους καθιζετε	
	προς εντροπην υμειν λεγω ουτως	6.5
	ουκ ενι εν υμειν ουδεις σοφος ος	
5	δυνησεται διακρειναι ανα με	
	σον του αδελφου αυτου αλλα αδελ	6.6
	φος μετα αδελφου κρινεται και	
	τουτο επι απιστων ηδη μεν ολωσ	6.7
	ηττημα υμειν εστιν οτι κριματα	
10	εχετε μεθ εαυτων δια τι ουχι μαλλον	
	αδικεισθαι δια τι ουχι μαλλον απο	
	στερεισθαι αλλα υμεις αδικειτε	6.8
	και αποστερειτε και τουτο αδελφους	
	η ουκ οιδατε οτι αδικοι θυ βασιλει[α](ν)	6.9
15	ου κληρονομουςιν μη πλανασθε	
	ουτε πορνοι ουτε ειδωλογατραι ουτε	
	μοιχοι ουτε μαλακοι ουτε αρσενοκοιται	
	ουδε κλεπται ουδε πλεονεκται ου	6.10
	δε μεθυσοι ου λοιδοροι ουχ αρπαγες	
20	βασιλειαν θυ κληρονομουςιν και	6.11
	ταυτα τινες ητε αλλα απελουσας[θ]ε	
	αλλα ηγιασθητε αλλα εδικαιω[θητε	
	εν τω ονοματι του κυ ιηυ χρυ [και εν	
	τω πνι του θυ ημων πα[γα μοι εξε	6.12
25	στιν αλλ ουκ εγω [εξουσιασθησομαι	
	[υπο τινος τα βρωματα τη κοιλια]	6.13
	[και η κοιλια τοις βρωμασιν ο δε θς]	

	και ταυτην και ταυτα καταργησει	6.13
	το δε σωμα ου τη πορνεια αλλα τω	
	κ̄ω και ο κ̄ς τω σωματι ο δε θ̄ς και τον	6.14
	κ̄ν ηγειρεν και ημας εξεγειρει	
5	δια της δυναμεως αυτου ουκ οίδα	6.15
	τε οτι τα σωματα ῡμων μελη χ̄ρυ	
	εστιν αρas ουν τα μελη του χ̄ρυ	
	ποιησω πορνης μελη μη γενοιτο	
	ουκ οιδατε οτι ο κολλωμενος τη	6.16
10	πορνη εν σωμα εστιν εσονται	
	γαρ φησιν οι δυο εις σαρκα μιαν	
	ο δε κολλωμενος τω κ̄ω εν πνευ	6.17
	μα εστιν φυεγετε την πορνειαν	6.18
	παν αμαρτημα ο εαν ποιηση αν	
15	θρωπος εκτος του σωματος εστιν	
	ο δε πορνευων εις το ῑδιον σωμα	
	αμαρτανει η ουκ οιδατε οτι το σω	6.19
	μα ῡμων ναος του εν ῡμειν αγιου	
	π̄νς εστιν ου εχετε απο θ̄υ και ουκ ε	
20	στε εαυτων ηγορασθητε γαρ τειμης	6.20
	δοξακατε δη τον θ̄ν εν τω σωματι	
	ῡμων περι δε ων εγραψατε καλον	7.1
	ανθρωπω γυναικος μη απτεςθαι	
	δι]α δε τας πορνειας εκαστος την	7.2
25	εαυ]του γυναικα εχετω και εκαστη	
	τον ιδιον] ανδρα εχετω τη γυναι	7.3
	κι ο ανηρ την οφειλ]ην αποδιδω	
	[τω ομοιως δε και η γυνη τω ανδρι]	

4 εξεγειρει ℙ<sup>46\*</sup>vid | εξεγερει ℙ<sup>46ci</sup> (M1) | εξηγειρεν ℙ<sup>46c2</sup> (M2)



	η γυνή του ιδίου σώματος ουκ εξουσία	7.4
	ζει αλ' ο ανηρ ομοίως δε και ο ανηρ	
	του ἴδιου σώματος ουκ εξουσιάζει	
	αλλα η γυνή μη αποστερείτε	7.5
5	αλληλους ει μητι εκ συμφωνου	
	προς καιρον ἵνα σχολασθε τη	
	προσευχῃ και παλιν επι το αυτο	
	συνερχεσθε ἵνα μη πειραζῃ	
	ὑμας ο κατανας δια την ακρα	
10	σιαν ὑμων τουτο δε λεγω κατα συν	7.6
	γνωμην ου κατ επιταγην θελω	7.7
	δε παντας ανθρωπους ειναι ως	
	και εμαυτον αλλα εκαστος ἴδιον χα	
	ρισμα εχει εκ θῡ ος μεν ουτως	
15	ος δε ουτως λεγω δε τοις αγαμοις	7.8
	και ταις χηραις καλον αυτοις εαν	
	μεινωσιν ως και εγω ει δε ουκ εν	7.9
	κρατευονται γαμησατων κριτ	
	τον γαρ εστιν γαμησαι η πυρουσθαι	
20	τοις δε γεγαμηκοσι παραγγελλω	7.10
	ουκ εγω αλλ' ο κς̄ γυναικα απο ανδρος	
	μη χωριζεσθω εαν δε και χωριθ[η	7.11
	μενετω αγαμος η τω ανδρι κατ[αλ	
	λαγητω και ανδρα γυναι[κα μη	
25	αφειεναι τοις δε λοιποι[ς λεγω	7.12
	εγω ουχ ο κς̄ ει τις αδ[ελφος	
	[γυναικα εχει απιστον και αυτη]	

	συνευδοκία οικεῖν μετ αὐτοῦ	7.12
	μη ἀφιετω αὐτὴν καὶ γυνὴ εἰ	7.13
	τις ἐχει ἀνδρὰ ἀπιστὸν καὶ οὗτος	
	ευδοκεῖ οικεῖν μετ αὐτῆς μὴ	
5	ἀφιετω τὸν ἀνδρὰ ἡγιασται γὰρ	7.14
	ὁ ἀνὴρ ὁ ἀπιστὸς ἐν τῇ γυναικί	
	καὶ ἡγιασται ἡ γυνὴ ἡ ἀπιστὸς	
	ἐν τῷ ἀδελφῷ ἐπεὶ ἀρὰ τὰ τε	
	κνὰ ὑμῶν ἀκαθάρτα ἐστὶν	
10	νυν δὲ ἁγία ἐστὶν εἰ δὲ ὁ ἀπιστὸς	7.15
	χωρίζεται χωριζέσθω οὐ δὲ	
	δουλωταὶ ὁ ἀδελφὸς ἡ ἀδελφὴ	
	ἐν τοῖς τοιοῦτοις ἐν δὲ εἰρήνῃ	
	κεκληκεν ἡμᾶς ὁ $\overline{\theta\varsigma}$ τι γὰρ οἶδας	7.16
15	γυναι εἰ τὸν ἀνδρὰ σῶσεις	
	ἡ τι οἶδας ἀνὴρ εἰ τὴν γυναικα	
	σῶσεις εἰ μὴ ἐκαστῷ ὡς ἐμερίσεν	7.17
	ὁ $\overline{\kappa\varsigma}$ ἐκαστὸν ὡς κεκληκεν ὁ $\overline{\theta\varsigma}$	
	οὕτως περιπατεῖτω καὶ οὕτως ἐν	
20	ταῖς ἐκκλησιαῖς πασαις διατάς	
	σομαι περιτετμημένος τις	7.18
	ἐκληθῇ μὴ ἐπισπασθῶ ἐν ἀκρο	
	β]υστία κεκληταὶ τις μὴ περιτε	
	μνε]σθῶ ἡ περιτομὴ οὐδὲν	7.19
25	ἐστὶν] καὶ ἡ ἀκροβυστία οὐδὲν	
	ἐστὶν ἀλλὰ τηρησίς] ἐντολῶν	
	[ $\overline{\theta\varsigma}$ ἐκαστος ἐν τῇ κλησεὶ ἡ ἐκληθῇ]	

<sup>12</sup> ἡ P<sup>46\*</sup> ! ἡ P<sup>46c</sup> (M1)

<sup>17</sup> ἐμερίσεν P<sup>46\*</sup> ! ἐμερίκεν P<sup>46c</sup> (M1)

	εν ταυτη μενετω δουλος εκληθης	7.20–21
	μη κοι μελετω αλλ ει και δυνασαι	
	ελευθερος γενεσθαι μαλλον χρησαι	
	ο γαρ εν $\overline{\kappa\omega}$ κληθεις δουλος απε	7.22
5	λευθερος $\overline{\kappa\upsilon}$ εστιν ομοιως ελευ	
	θερος κληθεις δουλος $\overline{\chi\rho\upsilon}$ εστιν	
	τειμης ηγορασθητε μη γεινεςθε	7.23
	δουλοι ανθρωπων εκαστος εν ω	7.24
	εκληθη αδελφοι εν τουτω μενε	
10	τω παρα $\overline{\theta\omega}$ περι δε των παρθενω(ν)	7.25
	επιταγην $\overline{\kappa\upsilon}$ ουκ εχω γνωμην	
	δε διδωμι ως ηληεμενος υπο	
	$\overline{\kappa\upsilon}$ πιστος ειναι νομιζω ουν του	7.26
	το καλον $\overline{\upsilon}$ παρχειν δια την	
15	ενεστωσαν αναγκην οτι καλον	
	ανθρωπω το ουτως ειναι δε	7.27
	δεσαι γυναικι μη ζητει λυειν	
	λελυσαι απο γυναικος μη ζητει	
	γυναικα εαν δε και γαμης	7.28
20	ουχ ημαρτες και εαν γημη η παρ	
	θενος ουχ' ημαρτεν θλειψιν δε	
	τη σαρκι εξουσιν οι τοιουτοι εγω	
	δε $\overline{\upsilon}$ μων φειδομαι τουτο δε $\overline{\phi\eta}$ [μι	7.29
	αδελφοι ο καιρος συνεχ[ε]α[λμενος	
25	εστιν το λοιπον $\overline{[i]}$ γα[ και οι εχον	
	τες] $\overline{\gamma}$ [υγαικας ως μη εχοντες ως και	7.30
	[οι κλαιοντες ως μη κλαιοντες και]	

	οι χαιροντες ως μη χαιροντες	7:30
	οι αγοραζοντες ως μη κατεχον	
	τες και οι χρωμενοι τον κοσμον	7:31
	ως μη καταχρωμενοι παραγει	
5	γαρ το σχημα του κοσμου τουτου	
	θελω δε υμας αμεριμνους ειναι	7:32
	ο αγαμος μεριμνα τα του κυ πως	
	αρεση τω κω ο δε γαμησας μερι	7:33
	μνα τα του κοσμου πως αρεση	
10	τη γυναικι και μεμερισται και	7:34
	η γυνη η αγαμος και η παρθενος	
	η αγαμος μεριμνα τα του κυ ινα	
	η αγια τω σωματι και τω πνι	
	η δε γαμησασα μεριμνα τα του	
15	κοσμου πως αρεση τω ανδρι	
	τουτο δε προς το υμων αυτων	7:35
	συμφορον λεγω ουχ ινα βροχον	
	υμειν επιβαλω αλλα προς το ευ	
	σχημον και ευπαρεδρον τω κω	
20	απεριспаτωс ει δε τις ασχημο	7:36
	νειν επι την παρθενον αυτου	
	νομιζει εαν ην υπερακμος και	
	ουτως οφειλει γεινεσθαι ο θελει	
	π]οιειτω ουχ αμαρτανει γαμειτω	
25	σαν ο]с δε εστηκεν εν τη καρδια	7:37
	αυτου] μη εχων αναγκην εξουσι	
	αν δε εχει π]ερι [το]υ ιδιου θελη	
	[ματος και τουτο κεκρικεν εν τη]	
	[ιδια καρδια τηρειν την εαυτου]	

	παρθενον καλως ποιησει ωστε και ο γαμιζων την παρθενον αυτου καλως ποιησει και ο μη γαμιζων κρισσον ποιησει γυνη δεδεται	7.37–38   7.39
5	εφ οσον χρονον ζη ο ανηρ αυτης εαν δε κοιμηθη ο ανηρ ελευθερα εστιν ω θελει γαμηθηναι μονον εν κ̄ω μακαρια δε εστιν εαν ουτως	   7.40
10	μεινη κατα την εμην γνωμην δοκω δε καγω π̄να θ̄υ εχειν περι δε των ειδωλοθυτων οιδαμεν οτι παντες γνωσιν εχομεν η δε γνω σις φυσιοι η δε αγαπη οικοδομει ει τις δοκει εγνωκεναι ουπω εγνω	   8.1   8.2
15	καθως δει γνωσιναι ει δε τις αγα[π]α ουτος εγνωσται περι της βρωσεως ουν των ειδωλοθυτων οιδαμεν οτι ουδεν ειδωλον εν κοσμω και οτι ουδεις θ̄ς ει μη εις και γαρ	  8.3 8.4  8.5
20	ειπερ ειςιν λεγομενοι θεοι ειτε εν ουρανω ειτε επι γης ωσπερ πολλοι ειςιν θεοι και κυριοι πολλοι ημειν εις θ̄ς και ο π̄ρ εξ ου τα π[αν] τα και ημεις εις αυτον και [ει]̄ς	   8.6
25	κ̄ς ιης χ̄ρς δι ου τα παν[τα και ημεις δι αυτου αλλ̄ ου[κ εν πασιν η [γνωσις τινες δε τη συνηθεια εως [αρτι του ειδωλου ως ειδωλοθυτον]	  8.7

4 κρισων ℙ<sup>46\*</sup> | κρισσον ℙ<sup>46c</sup> (Mt)

ℙ <sup>46</sup> f.47→	9Υ	1 Cor 8.7–9.3
εσθιουσιν και η συνειδησις αυτων		8.7
ασθενουσα μολυνεται βρωμα δε		8.8
ημας ου παραστησει τω $\overline{\theta\omega}$ ουτε		
εαν μη φαγωμεν υστερουμεθα		
5 ουτε εαν φαγωμεν περισσευομεν		
βλεπετε μη πως εξουσια αυτη		8.9
προσκομμα γενηται τοις ασθενε		
σιν εαν γαρ τις ειδη τον εχοντα		8.10
γνωσιν εν ειδωλειω κατακειμε		
10 νον ουχ η συνειδησις αυτου ασθε		
νους οντος οικοδομηθησεται εις		
το τα ειδωλαθυτα εσθειειν απολ		8.11
λυται γαρ ο ασθενων εν τη ση γνω		
σει ο αδελφος δι ον $\overline{\chi\rho\varsigma}$ απεθανεν		
15 ουτως δε αμαρτανοντες εις τους		8.12
αδελφους και τυπτοντες αυτων τη(ν)		
συνειδησιν εις $\overline{\chi\rho\varsigma}$ αμαρτανετε		
διοπερ ει βρωμα σκανδαλιζει τον		8.13
αδελφον μου ου μη φαγω κρεας εις		
20 τον αιωνα ἵνα μη τον αδελφον μου		
σκανδαλισω ουκ ειμι ελευθερος		9.1
ουκ ειμι αποστολος ουχι $\overline{\iota\eta\varsigma}$ τον $\overline{\kappa\upsilon}$		
ημ]ων εωρακα ου το εργον μου υμεις		
εστε] εν $\overline{\kappa\omega}$ ει αλλοις ουκ ειμι απο		9.2
25 στολος α]λλα γε υμειν ειμι η γαρ		
σφραγίς της] εμης αποστο[λη]ς υμεις		
[εστε εν $\overline{\kappa\omega}$ η εμη απολογια τοις]		9.3
[εμε ανακρεινουσιν εστιν αυτη]		

1 εσθιουσιν ℙ<sup>46\*</sup> ! εσθιουσι ℙ<sup>46c</sup> (M1)

6 εξουσια ℙ<sup>46\*</sup> ! η εξουσια ℙ<sup>46c</sup> (M)

8 ειαη ℙ<sup>46\*vid</sup> ! ειδη ℙ<sup>46c</sup> (M1)

12 ειδωλαθυτα ℙ<sup>46\*</sup> ! ειδωλοθυτα ℙ<sup>46c</sup> (M1)

	μη ουκ εχομεν εξουσιαν φαγειν	9.4
	και πειν μη ουκ εχομεν εξουσιαν	9.5
	αδελφην γυναικα περιαγειν	
	ως και οι λοιποι αποστολοι και οι α	
5	δελφοι του κυ και κηφας η μονος	9.6
	εγω και βαρναβας ουκ εχομεν	
	εξουσιαν μη εργαζεσθαι τις στρα	9.7
	τευεται ιδιοις οψωνιοις ποτε τις	
	φυτευει αμπελωνα και εκ του καρ	
10	που αυτου ουκ εσθιει η τις ποιμαι	
	νει ποιμνην και εκ του γαλακτος	
	ουκ εσθιει μη κατ ανθρωπον λεγω	9.8
	η και ο νομος ταυτα ου λεγει εν γαρ	9.9
	τω νομω γεγραπται ου φειμωσεις	
15	βουν αλωντα μη των βοων	
	μελει τω θω η δι ημας παντως	9.10
	λεγει δι ημας γαρ εγραφη οτι	
	οφειλει εφ ελπιζει ο αροτριων	
	αροτριαν και ο αλων εφ ελπιζει	
20	του μετεχειν ει ημεις υμειν	9.11
	τα πνευματικα εσπειραμεν	
	μεγα ει ημεις υμων τα σαρκι	
	κα θερισομεν ει αλλοι της υμων	9.12
	εξουσιας μετεχουσιν [ου μαλλον	
25	ημεις αλλ ουκ εχρησαμεθα τη	
	εξουσια [ταυτη αλλα παντα	
	[στεγομεν ινα μη τινα ενκοπην]	

	δωμεν τω ευαγγελιω του $\overline{\chi\rho\upsilon}$ ουκ οι	9.12–13
	δατε οτι οι τα ἱερα εργαζομενοι	
	εκ του ἱερου εσθειουσιν οι τω θυ	
	σιαστηριω παρεδρευοντες τω	
5	θυσιαστηριω συνμεριζονται	
	ουτως και ο $\overline{\kappa\varsigma}$ διεταξεν τοις το	9.14
	ευαγγελιον καταγγελλουσιν εκ του	
	ευαγγελιου ζην εγω δε ου κεχρη	9.15
	μαι ουδενι τουτων ουκ εγραψα	
10	δε ταυτα ἵνα ουτως γενηται εν εμοι	
	καλον γαρ μοι αποθανειν η μαλ	
	λον η το καυχημα μου ουδεις κε	
	νωσει εαν ευαγγελιζωμαι ουκ ε	9.16
	στιν μοι καυχημα αναγκη γαρ	
15	μοι επικειται ουαι γαρ μοι εστιν	
	εαν μη ευαγγελιζωμαι ει γαρ εκω(ν)	9.17
	τουτο πρασσω μισθον εχω ει δε ακω(ν)	
	οικονομιαν πεπιστευμαι τις ουν	9.18
	μοι εστιν ο μισθος ἵνα ευαγγελι	
20	ζομενος αδαπανον θησω το ευ	
	αγγελιον εις το μη καταχρησασθαι	
	τ]η εξουσια μου εν τω ευαγγελιω	
	ελευ]θερος γαρ ων εκ παντων πα	9.19
	σιν εμ]αυτον εδουλωσα ἵνα τους	
25	πλειονας κ]ε[ρδῆ]σω τοις υπο νομον	9.20
	[ως υπο νομον μη ων αυτος υπο]	
	[νομον ινα τους υπο νομον]	



	κερδῆσω τοῖς ἀνομοῖς ὡς ἀνο-	9.20–21
	μος μὴ ὡν ἀνομος $\overline{\theta\upsilon}$ ἀλλ' ἐν	
	νόμος $\overline{\chi\rho\upsilon}$ ἵνα κερδῆσω τοὺς	
	ἀνομους ἐγενομένην τοῖς ἀσθε	9.22
5	νεσὶν ἀσθενῆς ἵνα τοὺς ἀσ-	
	θενεῖς κερδῆσω τοῖς πασὶν	
	γεγونا πάντα ἵνα παντὶ τι	
	νας ὥσω πάντα δὲ ποιῶ διὰ τὸ	9.23
	εὐαγγέλιον ἵνα συνκοινωνῶ	
10	αὐτοῦ γενώμαι οὐκ οἶδατε ὅτι	9.24
	οἱ ἐν σταδίῳ τρεχόντες πάντες	
	μὲν τρέχουσιν εἰς δὲ λαμβάνει	
	τὸ βραβεῖον οὕτως τρέχετε	
	ἵνα καταλάβητε πᾶς δὲ ὁ ἀγῶ	9.25
15	νιζόμενος πάντα ἐγκρατεῦω	
	ταὶ ἐκεῖνοι μὲν οὖν ἵνα φθαρτο(ν)	
	στεφανὸν λαβῶσιν ἡμεῖς δὲ	
	ἀφθαρτον ἐγὼ τοίνυν οὕτως τρε-	9.26
	χῶ ὥς οὐκ ἀδηλῶς οὕτως πυ-	
20	κτεῦω ὥς οὐκ ἀερά δερῶν ἀλλὰ	9.27
	ὑποπιάζω μου τὸ σῶμα καὶ	
	δουλαγωγῶ μὴ πῶς ἄλλοι[ς κη-	
	ρυξᾶς αὐτὸς ἀδοκιμὸς [γενώ-	
	μαι οὐ θέλω γὰρ ὑ[μᾶς ἀγνοεῖν	10.1
25	[ἀδελφοί ὅτι οἱ πατέρες ἡμῶν]	
	[πάντες ὑπὸ τὴν νεφέλην]	
	4–5 ἀσθε νεσὶν ἀσθενῆς ℙ <sup>46*</sup>   ἀσθενουσὶν ἀσθενῆς ℙ <sup>46c</sup> (M <sub>3</sub> )   - ℙ <sup>46cvid</sup> (M)	

	ησαν και παντες δια της θαλας	10.1
	σης διηλθον και παντες εις	10.2
	τον μωυσεα εβαπτιζοντο	
	εν τη νεφελη και εν τη θαλας	
5	ση και παντες το πνευματικον	10.3
	βρωμα εφαγον και παντες το πνευ	10.4
	ματικον επειον πομα επειον	
	γαρ εκ πνευματικης ακολουθουσης	
	πετρας η δε πετρα ην ο $\overline{\chi\rho\varsigma}$ αλλ ου	10.5
10	κ εν τοις πλειοσιν αυτων ευδοκη	
	σεν ο $\overline{\theta\varsigma}$ κατεστρωθησαν γαρ εν τη	
	ερημω ταυτα δε τυποι ημων	10.6
	εγενηθησαν εις το μη ειναι ημας	
	επιθυμητας κακων καθως και	
15	εκεινοις επεθυμησαν μηδε ει	10.7
	δωλολατραι γεινεςθε καθως τι	
	νες αυτων ωσπερ γεγραπται εκα	
	θισεν ο λαος φαγειν και πειν και	
	ανεστησαν παιζειν μηδε πορνευ	10.8
20	ωμεν καθως τινες αυτων επορ	
	νευσαν και επεσον μια ημερα	
	εικοσι τρεις χειλιαδες μηδε εκ	10.9
	πε]ιραζωμεν τον $\overline{\chi\rho\nu}$ καθως	
	τινε]ς αυτων εξεπειρασεν και	
25	υπο τω]ν οφεων απωλυντο μη	10.10
	δε γογγυζετ]ε καθαπερ τινες αυτω(ν)	
	[εγογγυσαν και απωλυντο υπο του]	
	[ολοθρευτου ταυτα δε τυπικως συν]	10.11
	3 εβαπτιζοντο ℙ <sup>46*</sup>   εβαπτισαντο ℙ <sup>46c</sup> (M1)	

	εβαινεν εκεινοις εγγραφη δε προς	10.11
	νουθεσιαν ημων εις ους τα τελη τω(ν)	
	αιωνων κατηντηκεν ωστε ο δο	10.12
	κων εσταναι βλεπετω μη πεση	
5	πειρασμος υμας ουκ ειληφεν ει μη	10.13
	ανθρωπινος πιστος δε ο $\overline{\theta\varsigma}$ ος ουκ ε	
	ασει υμας πειρασθηναι $\overline{\upsilon\pi\epsilon\rho}$ ο δυ	
	νασθε αλλα ποιησει συν τω πει	
	ρασμω και την εγβασιν του δυ	
10	νασθαι $\overline{\upsilon\pi\epsilon\nu\epsilon\gamma\kappa\epsilon\iota\nu}$ διοπερ αγα	10.14
	πητοι μου φευγετε απο της ειδω	
	λολατριας ως φρονιμοις λεγω	10.15
	κρεινατε υμεις ο φημι το ποτηριον	10.16
	της ευλογιας ο ευλογουμεν ουχι κοι	
15	νωνια εστιν του αιματος του $\overline{\chi\rho\upsilon}$	
	τον αρτον ον κλωμεν ουχι κοινω	
	νια του σωματος εστιν του $\overline{\chi\rho\upsilon}$ οτι	10.17
	εις αρτος εν σωμα οι πολλο[ι] εσμεν	
	οι γαρ παντες εκ του ενος αρτου με	
20	τεχομεν βλεπετε τον ισραηλ	10.18
	κατα σαρκα ουχι οι εκθε[ι]οντες	
	τας θυσιας κοινωνοι του θυσιαστ[η]	
	ριου εισιν τι ουν φημι οτι [ειδω	10.19
	λοθυτον τι εστιν αλλ' [οτι α θυ	10.20
25	ουσιν τα εθνη δα[ι]μογ[ιοις] θυουσιν	
	[και ου $\overline{\theta\omega}$ ου θελω δε υμας κοι]	
	[νωνους των δαιμονιων γινεσθαι]	

	ου δυνασθε το ποτηριον του $\overline{\kappa\upsilon}$	10.21
	πινειν και το ποτηριον δαιμονι	
	ων ου δυνασθε τραπεζης $\overline{\kappa\upsilon}$ μετε	
	χειν και τραπεζης δαιμονιων	
5	η παραζηλουμεν τον $\overline{\kappa\nu}$ μη	10.22
	ἰσχυροτεροι αυτου εσμεν παντα	10.23
	εξεστιν αλλ' ου παντα συμφερει	
	παντα εξεστιν αλλ' ου παντα	
	οικοδομει μηδεις το εαυτου ζη	10.24
10	τειτω αλλα το του ετερου παν το	10.25
	εν μακελλω πωλουμενον εσθιετε	
	μηδεν ανακρεινοντες δια την	
	συνειδησιν του γαρ $\overline{\kappa\upsilon}$ η γη και το	10.26
	πληρωμα αυτης ει τις καλει ὑμας	10.27
15	των απιστων και θελετε πορευεσθε	
	παν το παρατιθεμενον ὑμειν	
	φαγεσθε μηδεν ανακρεινοντες	
	δια την συνειδησιν εαν δε τις ὑμει(ν)	10.28
	ειπη τουτο ἱεροθυτον εστιν μη εκ	
20	θειετε δι εκεινον συνειδησιν	10.29
	δε λεγω ουχι την εαυτου αλλα	
	τ]ην του ετερου ἱνατι γαρ η λευθε	
	ρια] μου κρεινεται ὑπο αλλης συ	
	νειδη]σεως ει δε εγω χαριτι με	10.30
25	τεχω τι βλας]φ[ημ]ουμ[αι υπ]ερ [ο]υ	
	[εγω ευχαριστω ειτε ουν εσθει]	10.31
	[ετε ειτε πινετε ειτε τι ποιειτε]	

3 τραπεζης ℙ<sup>46\*</sup> ! τραπεζης ℙ<sup>46c</sup> (M1)

11 εσθιετε ℙ<sup>46\*</sup> ! εσθειετε ℙ<sup>46c</sup> (M1)

13 συνειδησιν ℙ<sup>46\*</sup> ! συνειδησιν ℙ<sup>46c</sup> (M2)

	παντα εις δοξαν $\overline{\theta\upsilon}$ απροσκοποι	10.31–32
	και ιουδαιοις γεινεςθε και ελλη	
	σιν και τη εκκλησια του $\overline{\theta\upsilon}$ καθως	10.33
	καγω παντα πασιν αρεσκω μη	
5	ζητων το εμαυτου συμφορον	
	αλλα το των πολλων ινα σωθω	
	σιν μειμηται μου γεινεςθε κα	11.1
	θως καγω $\overline{\chi\rho\upsilon}$ επαινω δε υμας	11.2
	οτι παντα μου μεμνησθε και κα	
10	θως παρεδωκα υμειν τας παρα	
	δοσεις κατεχετε θελω δε υμας	11.3
	ειδεναι οτι παντος ανδρος	
	η κεφαλν ο $\overline{\chi\varsigma}$ εστιν κεφαλη	
	δε γυναικος ο ανηρ κεφαλη δε	
15	$\overline{\chi\upsilon}$ ο $\overline{\theta\varsigma}$ πας ανηρ προσευχομενος	11.4
	η προφητευων κατα κεφαλης	
	εχων καταισχυει την κεφα	
	λην αυτου πασα δε γυνη προς	11.5
	ευχομενη η προφητευσουσα	
20	ακατακαλυπτω την κεφαλη κ[α	
	ταισχυει την κεφαλην α[υτης	
	εν γαρ εστιν και το αυ[το τη εξυ	
	ρημενη ει γαρ ου κ[ατακαλυπτε	11.6
	τι[αι] γυνη [κ]α[ι] κ[ειρα]σθω ει δε	
25	[αισχρον γυναικι το κειρασθαι η ξυ]	
	[ρασθαι κατακαλυπτεσθω ανηρ μεν]	11.7

<sup>20</sup> κεφαλν P<sup>46\*</sup> | κεφαλη P<sup>46c</sup> (M2)

<sup>20</sup> την P<sup>46\*</sup> | τη P<sup>46c</sup> (M2)

	γάρ ουκ οφειλει κατακαλυπτεσθαι	11.7
	την κεφαλην εικων και δοξαν	
	θῦ ὑπαρχων γυνη δε δοξα	
	ανδρος εστιν ου γαρ εστιν ανηρ	11.8
5	εκ γυναικος αλλα γυνη εξ ανδρος	
	και γαρ ουκ εκτισθη ανηρ δια την	11.9
	γυναικα αλλα γυνη δια τον αν	
	θρωπον δια τουτο οφειλει η γυνη	11.10
	εξουσιαν εχειν επι της κεφαλης	
10	δια τους αγγελους πλην ουτε γυνη	11.11
	χωρις ανδρος ουτε ανηρ χωρις	
	γυναικος εν κῶ ωσπερ γαρ η γυ	11.12
	νη εκ του ανδρος ουτως και ο ανηρ	
	δια της γυναικος τα δε π[α]ντα	
15	εκ του θῦ εν ὑμειν αυτοις κρινατε	11.13
	πρεπον εστιν γυναικα ακατακα	
	λυπτον τῷ θῶ προσευχεσθαι ουδε	11.14
	η φυσις αυτης διδασκει ὑμας οτι	
	ανηρ μεν εαν κομα ατιμια αυτω	
20	εστιν γυνη δε εαν κομα δοξα αυ	11.15
	τη εστιν οτι η κομη αντι περιβο	
	λ]αιου δεδοται ει δε τις δοκει φι	11.16
	λον]ικος ειναι ημεις τοιαυτην	
	συνηθ]ειαν ουκ εχομεν ουδε αι εκ	
25	κλησiai του] θῦ τουτο δε παραγγελ	11.17
	λων ουκ επαινω οτι ουκ] εἰ[ς το	
	[κρεισσον αλλ εις το ηccον συνερ]	
	[χεσθε πρωτον μεν γαρ συνερχομε]	11.18
	[νων υμων εν εκκλησια ακουω]	

	σχισματα εν υμειν υπαρχειν	11.18
	και μερος τι πιστευω δει γαρ και	11.19
	αιρεσεις εν υμειν ειναι ινα και	
	οι δ[ο]χιμοι φανεροι γενωνται συν	11.20
5	ερχομενων υμων επι το αυτο ου	
	κ εστιν κυριακον δειπνον φαγειν	
	εκαστος γαρ το ιδιον δειπνον προ	11.21
	λαμβάνει εν τω φαγειν και ος μεν	
	πεινα ος δε μεθυει μη γαρ οικιας	11.22
10	ουκ εχετε εις το εκθειειν και πει	
	νειν η της εκκλησιας του θυ κατα	
	φρονειτε και καταισχυνετε τους	
	μη εχοντας τι ειπω υμειν επαι	
	νω εν τουτω ουκ επαινω εγω	11.23
15	γαρ παρελαβον απο του κυ ο και	
	παρεδωκα υμειν οτι κς ιης	
	εν τη νυκτι η παρεδιδετο ελα	
	βεν αρτον και ευχαριστησας εκλα	11.24
	σεν και ειπεν τουτο εστιν μου το	
20	σωμα υπερ υμων τουτο ποιειτε	
	εις την εμην αναμνησιν ως	11.25
	αυτως και το ποτηριον με[τα το	
	δειπνησαι λεγων του[το το πο	
	τηριον η καινη δια[θηκη εστιν	
25	εν τω αιματι μου [τουτο ποιειτε	
	οσακ[ις] εξα[γ] πινητε εις την	
	[εμην αναμνησιν οσακις γαρ]	11.26
	[εαν εκθιητε τον αρτον τουτον]	

	και το ποτηριον τουτο τον θανατον	11.26
	του κυ καταγγελλετε αχρι ου ελθη	
	ωστε ος αν εσθειη τον αρτον	11.27
	η πεινη το ποτηριον του κυ ανα	
5	ξιως ενοχος εσται του σωματος	
	και του αιματος του κυ δοκιμαζε	11.28
	τω δε ανθρωπος εαυτον και ου	
	τως εκ του αρτου εσθειετω και	
	εκ του ποτηριου πεινετω ο γαρ εκ	11.29
10	θειων και πεινων κριμα εαυτω	
	εσθειει και πεινει μη διακρι	
	νων το σωμα δια τουτο εν υμειν	11.30
	πολλοι ασθενεις και αρρωστοι	
	και κοιμωνται ικανοι ει δε	11.31
15	εαυτους διεκρεινομεν ουκ αν	
	εκρεινομεθα κρεινομενοι δε	11.32
	υπο κυ παιδευο[μεθα] ινα μη συν	
	τω κοσμω κατακριθωμεν ωστε	11.33
	αδελφοι μου συνερχομενοι εις το	
20	φαγειν αλληλους εκδεχησθε ει	11.34
	τις πεινα εν οικω εσθειετω ινα	
	μη εις κριμα συνερχησθε τα δε	
	λοιπα ως εαν ελθω διατοξομαι	
	περι δε των πνευματικων αδελ	12.1
25	φοι ου θελω υμας αγνοειν οιδα	12.2
	τε οτι οτε εθνη ητε προς τα ξιδω	
	[λα τα αφωνα ως αν ηγεσθε α]	
	[παγομενοι διο γνωριζω υμειν]	12.3



	οτι ουδεις εν $\overline{\pi\nu\iota}$ $\overline{\theta\upsilon}$ λαλων λεγει	12.3
	αναθεμα $\overline{\iota\eta\nu}$ και ουδεις δυναται	
	ειπειν $\overline{\kappa\varsigma}$ $\overline{\iota\eta\varsigma}$ ει μη εν $\overline{\pi\nu\iota}$ αγιω δι	12.4
	αιρεσεις δε χαρισματων εισιν το	
5	δε αυτο $\overline{\pi\nu\alpha}$ και διαιρεσεις διακο	12.5
	νιων εισιν και ο αυτος $\overline{\kappa\varsigma}$ και δι	12.6
	αιρεσεις ενεργηματων εισιν και	
	ο αυτος $\overline{\theta\varsigma}$ ο ενεργων τα παντα	
	εν πασιν εκαστω δε διδοται η φα	12.7
10	νερωσις του $\overline{\pi\nu\varsigma}$ προς το συμφερον	
	ω μεν γαρ διδοται δια του $\overline{\pi\nu\varsigma}$	12.8
	λογος σοφιας αλλω δε λογος	
	γνωσεως κατα το αυτο $\overline{\pi\nu\alpha}$	
	ετερω δε πιστις εν τω αυτω	12.9
15	$\overline{\pi\nu\iota}$ αλλω δε χαρισματα $\overline{\iota\alpha\mu\alpha\tau\omega(\nu)}$	
	εν τω $\overline{\pi\nu\iota}$ αλλω δε ενεργηματα	12.10
	δυναμεως αλλω προφητεια	
	αλλω διακρισεις $\overline{\pi\nu\omega\acute{\nu}}$ ετερω	
	γενη γλωσσων ετερω δε ερμηνια	
20	γλωσσων παντα δε ταυτα ενερ	12.11
	γει το εν και το αυτο $\overline{\pi\nu\alpha}$ διαιρου(ν)	
	εκαστω καθως βουλεται καθα	12.12
	περ γαρ το σωμα εν εστι[ν] $\chi[αι]$	
	πολλα μελη εχει παντ[α] [δε τα	
25	μελη του σωματο[ς] πολλα οντα	
	εν εστιν σω[μα] ουτως και ο $\overline{\chi\rho\varsigma}$	
	[και γαρ εν ενι πνευματι ημεις]	12.13
	[παντες εις εν σωμα εβαπτισθη]	
	[μεν ειτε ιουδαιοι ειτε ελληνες]	

	ειτε δουλοι ειτε ελευθεροι και παν	12.13
	τες εν $\overline{\pi\nu\alpha}$ εποτισθημεν και γαρ	12.14
	το σωμα ουκ εστιν εν μελος αλλα	
	πολλα εαν ειπη ο πους οτι ουκ ει	12.15
5	μι χειρ ουκ ειμι εκ του σωματος	
	ου παρα τουτο ουκ εστιν εκ του σω	
	ματος και εαν ειπη ο πους οτι ου	12.16
	κ ειμι οφθαλμος ουκ ειμι εκ του σω	
	ματος ου παρα τουτο οτι ουκ εστιν	
10	εκ του σωματος ει ολον το σωμα οφθαλ	12.17
	μος που η ακοη ει ολον ακοη που	
	η οσφρησις νυνι δε εθετο ο $\overline{\theta\varsigma}$ τα	12.18
	μελη εν εκαστον αυτων εν τω	
	σωματι καθως ηθελησεν ει δε ην	12.19
15	τα παντα εν μελος που το σωμα νυν	12.20
	δε πολλα μελη εν δε σωμα ου δυ	12.21
	ναται δε ο οφθαλμος ειπεν τη χει	
	ρι χρειαν σου ουκ εχω η παλιν	
	η κεφαλη τοις ποσιν χρειαν ὑμων	
20	ουκ εχω αλλα πολλω μαλλον τα δο	12.22
	κουντα μελη του σωματος ασθε	
	νεστερα ὑπαρχειν αναγκαια εστι(ν)	
	και α δοκουμεν ατειμοτερα ειναι	12.23
	του $\varsigma$ ]ωματος τουτοις τειμην πε	
25	ρισσοτε]ραν περιτιθεμεν και τα ασ	
	χημονα ημ]ων ευσχημοσυνην	
	περισσοτεραν εχει] τα δε ευσχημο	12.24
	[να ημων ου χρειαν εχει αλλα ο]	
	[ $\overline{\theta\varsigma}$ συνεκερασεν το σωμα τω υστε]	

<sup>16</sup> μελη ℙ<sup>46\*</sup> | μεν μελη ℙ<sup>46c</sup> (M3)

	ρουντι περισσοτεραν δους τειμη(ν)	12.24
	ἵνα μη η σχισμα εν τω σωματι αλ	12.25
	λα το αυτο υπερ αλληλων μεριμνω	
	σι τα μελη και ετι πασχει εν μελος	12.26
5	συνπασχει παντα τα μελη ειτε	
	δοξαζεται μελος σνχαιρει πα(ν)	
	τα μελη ὑμεις δε εστε σωμα $\overline{\chi\rho\upsilon}$	12.27
	και μελη εκ μερους και ους μεν	12.28
	εθετο ο $\overline{\theta\varsigma}$ εν τη εκκλησια πρω	
10	τον αποστολους δευτερον προφη	
	τας τριτον διδασκαλους επειτα	
	δυναμις επειτα χαρισματα ἴα	
	ματων αντιλημψις κυβερ	
	νησεις γενη γλωσσων μη παντες	12.29
15	αποστολοι μη παντες προφηται	
	μη παντες διδασκαλοι μη παν	
	τες δυναμεις μη παντες χαρις	12.30
	ματα εχουσιν ἱαματων μη παν	
	τες γλωσσαις λαλουσιν μη παν	
20	τες διερμηνευουσιν ζηλου[τε	12.31
	δε τα χαρισματα τα μειζο[γα	
	και ει τι καθ υπερβολη[γ οδον	
	ὑμειν δεικνυ[μι εαν	13.1
	ταις γλωσσαις των ανθρωπων	
25	[λαλω και των αγγελων αγα]	
	[πην δε μη εχω γεγωνα χαλκος]	
	[ηχων η κυμβαλον αλαλαζον]	

6–7  $\overline{\pi\alpha}|τα$  (=παντα) ℙ<sup>46\*</sup> !  $\overline{\pi\alpha}|τα$  (=παντα) τα ℙ<sup>46c</sup> (M1)

	καν έχω προφητειαν και ειδω	13.2
	τα μυστηρια παντα και πασαν	
	την γνωσιν καν έχω πασαν τη(ν)	
	πιστιν ωστε ορη μεθισταναι	
5	αγαπην δε μη έχω ουθεν ειμι	
	καν ψωμίσω παντα τα ὑπαρχον	13.3
	τα μου και παραδω το σωμα μου	
	ἵνα καυχῶμαι αγαπην δε	
	μη έχω ουθεν ωφελουμαι η αγα	13.4
10	πη μακροθυμει χρηστευεται	
	η αγαπη ου ζηλοι ου περπερευ	
	εται η αγαπη ου φυσιουται ου	13.5
	κ ευσχημονει ου ζητει το εαυ	
	της ου παροξυνεται ου λογιζεται	
15	το κακον ου χαιρει επι τη αδικια	13.6
	συνχαιρει δε τη αληθεια παντα	13.7
	στεγει παντα πιστευει παντα ελπι	
	ζει παντα υπομενει η αγαπη	13.8
	ουδεποτε πιπτει ειτε προφητεια	
20	καταργηθῶσονται ειτε γλωσσαι	
	παυσονται ειτε γνωσις καταρ	
	γ]ηθησεται εκ μερους γαρ γεινωσ	13.9
	κομ]εν και εκ μερους προφητευο	
	μεν οτ]αν δε ελθῃ το τελειον το εκ	13.10
25	μερους κατ]αργηθησεται οτε ημην	13.11
	νηπιος ως νη]πι[ο]ς ελαλουν ως	
	[νηπιος εφρονουν ως νηπιος]	
	[ελογιζομην οτε γεγωνα ανηρ]	

13–14 το εαυ|της ℙ<sup>46\*</sup> ! το μη εαυ|της ℙ<sup>46c</sup> (M2)

	κατηργηκα τα του νηπιου βλεπο	13.11–12
	μεν γαρ δι εσοπτρου εν αινιγματι	
	τοτε δε προσοπον προς πρωσοπο(ν)	
	αρτι γεινωσκω εκ μερους τοτε δε	
5	επιγνωσμαι καθως και επεγνωσ	
	θην νυνι δε μενει τα τρια ταυτα	13.13
	πιστις ελπις αγαπη μειζων δε	
	τουτων η αγαπη διωκετε την αγα	14.1
	πην ζηλουτε δε τα πνευματικα	
10	μαλλον δε ινα προφητευητε	
	ο γαρ λαλων γλωσση ουκ ανθρωποις	14.2
	λαλει αλλα $\overline{\theta\omega}$ ουδεις γαρ ακουει $\overline{\pi\eta\iota}$	
	δε λαλει μυστηρια ο δε προφητευ	14.3
	ων ανθρωποις λαλει οικοδομην	
15	και παρακλησιν και παραμυθιαγ	
	ο λαλων γλωσση εαυτον οικοδο-	
	μει ο δε προφητευων εκκλησια[γ	
	οικοδομει θελω δε παντα υμας	14.5
	λαλειν γλωσσαις μαλλον δε ινα	
20	προφητευητε μειζων δε ο προ	
	φητευωγ η ο λαλων γλωσσαις ε[χτος	
	ει μη διερμηνευη ινα η εκ[κλη	
	σια οικοδομην λαβη νυ[ν δε αδελ	14.6
	φοι εαν ελθω προς υμ[ας γλωσ	
25	[σαις λαλων τι υμας ωφελησω]	
	[εαν μη υμιν λαλησω η εν απο]	
	[καλυψει η εν γνωσει η εν προφη]	

<sub>3</sub> προσοπον ℙ<sup>46\*</sup> ! προσωπον ℙ<sup>46c</sup> (M1)

	τεια η διδαχη ομως τα αψυχα	14.6–7
	φωνην διδοντα ειτε αυλος ειτε	
	κιθαρα εαν διαστολην τοις φθγ	
	γοις μη διδω πως γνωσθησε	
5	ται το αυλουμενον η το κιθαρι	
	ζομενον και γαρ εαν αδηλον	14.8
	καλπιξ φωνην δω τις παρα	
	σκευαζεται εις πολεμον ουτως	14.9
	και υμεις δια της γλωσσης εαν	
10	μη ευσημον λογον δωτε πως	
	γνωσθησεται το λαλουμενον	
	εισεσθε γαρ εις αερα λαλουντες	
	τοσαυτα ει τυχoi φωνων εισιν	14.10
	εν κοσμω και ουδεν αφωνον	
15	εαν μη ιδω την δυναμιν της	14.11
	φωνης εσομαι τω λαλουντι βαρ	
	βαρος και ο λαλων εμοι βαρβαρος	
	ουτως και υμεις επι ζηλωται	14.12
	εστε πνευματων προς την οικο	
20	δομην της εκκλησιας ζητειτε	
	ινα περισκευητε διο λαλων	14.13
	γ]λωσση προσευχεσθω ινα δι	
	ερμ]ηνευη εαν προσευχωμαι	14.14
	γλωσσ]η το πνευμα μου προσευχε	
25	ται ο δε ν]ους μου ακαρπος εστιν	
	τι ουν εστιν προσε]υ[ξομαι τω πνι	14.15
	[προσευξομαι δε και τω νοι ψαλω]	
	[τω πνι ψαλω δε και τω νοι]	

<sup>11</sup> αυλουμενον P<sup>46\*</sup> ! λαλουμενον P<sup>46c</sup> (M<sub>1</sub>)

<sup>13</sup> γενη om. P<sup>46\*</sup> ! γενη P<sup>46c</sup> (M<sub>3</sub>)

	επει εαν ευλογησης $\overline{\pi\eta\iota}$ ο ανα	14.16
	πληρων τον τοπον του ιδιωτου	
	πως ερει το αμην επει τη ση ευχα	
	ριστιᾱ επειδη τι λεγεις ουκ οι	
5	δεῖς συ μεν γαρ καλως ευχαρι	14.17
	στεεις αλ' ο ετερος ουκ οικοδομει	
	ταῖ ευχαριστω τῷ $\overline{\theta\omega}$ υπερ παν	14.18
	των ὑμων μαλλον γλωσσαις λα	
	λιν αλλα εν εκκλησια θελω πεν	14.19
10	τε λογους εν τῷ νοῖ μου λαλησαι ἵνα	
	και αλλους καθηχησῷ η μυριους	
	εν γλωσση αδελφοι μη παιδια γει	14.20
	νεσθε ται φρεσιῖν αλλα τη κακια	
	νηπιαζετῆ ταις δε φρεσιν τελειοι	
15	γεινεσθε εν τῷ νομῷ γεγραπται	14.21
	οτι εαν ετερογλωσσοις εν χειλεσι(ν)	
	ετεροις λαλησῶ τῷ λαῷ τουτω και ουδ'	
	ως εισακουσονται μου λεγει $\overline{\kappa\varsigma}$	
	ωστε αι γλωσσαι εις σημειον εις(ν)	14.22
20	ου τοις πιστευουσιν αλλα τοις απι	
	στοις η δε προφητεια ου τοις απι	
	στοις αλλα τοις πιστευουσιῖν εαν [ῥυ](ν)	14.23
	ελθη η εκκλησια ολη επι το αυτ[ο και	
	παντε[ς] λαλησῶσιν γλωσσ[αις] ει	
25	σελθῶσιν δε και ἱ[δ]ιωται ουκ ε	
	ρῶν[τες] ἵνα οτι μ[η] αἰν[ε]σθε εαν δε παν	14.24
	[τες προφητευωσιν εισελθη δε τις]	
	[απιστος η ιδιωτης ελεγχεται υπο]	

<sup>13</sup> ται ℙ<sup>46\*</sup> | ταις ℙ<sup>46c</sup> (M1)

	παντων ανακρεινατε υπο παντω(ν)	14.24
	τα κρυπτα της διανοιας αυτου φανε	14.25
	ρα γεινεται και ουτως πεσων επι προ	
	σωπον προσκυνησει τω θ̄ω απαγγελ	
5	λων οτι οντως εν ῡμειν εστιν ο θ̄ς	
	.τι ουν εστιν αδελφοι οταν συνερχης	14.26
	θε εκαστος ψαλμον εχει διδαχην	
	εχει αποκαλυψιν εχει γλωσσαν	
	εχει ερμηνειαν εχει παντα προς οι	
10	κοδομην γεινεσθω ειτε γλωσση τις	14.27
	λαλει κατα δυο η το πλειστον τρεις	
	και ανα μερος και εις διερμηνευετω	
	.εαν δε μη ην διερμηνευτης σει	14.28
	γατω εν εκκλησῑᾱ εαυτω δε λαλειτω	
15	και τω θ̄ω προφηται δυο η τρεις λαλει	14.29
	τωσαν οι αλλοι διακρεινετωσαν εαν	14.30
	αλλω αποκαλυφθη καθημενω ο πρω	
	.τος σειγατω δυνασθε γαρ καθ ενα	14.31
	παντες προφητευειν ῑνα παντες	
20	μανθανωσιν και παντες παρακα	
	λωνται και πνευματα προφητων	14.32
	π]ροφηταις ῡποτασσειται ου γαρ εστι(ν)	14.33
	ακατ]αστασιας θ̄ς αλ' ειρηνης ως	
	εν πασαις ταί]ς εκκλησιαις των αγιωγ	
25	αι γυναικες εν ταις ε]κκλησιαις σει-	14.34
	[γατωσαν ου γαρ επιτρεπεται αυταις]	
	[λαλειν αλλα ῡποτασσεισθωσαν]	

<sup>15</sup> προφηται P<sup>46\*</sup> ! προφηται δε P<sup>46c (M2)</sup>

<sup>15-16</sup> λαλει|τωσαν P<sup>46\*</sup> ! λαλει|τωσαν και P<sup>46c (M2)</sup>



	καθως και ο νομος λεγει · ει δε τι μα θειν θελουσιν εν οικω τους ἰδιους ανδρας επερωτατωσαν · αιςχρον γαρ γυναικι λαλειν εν εκκλησια ·	14.34–35
5	· η αφ υμων εξηλθεν ο λογος του $\overline{\theta\upsilon}$ η εις υμας μονους κατηντησεν · · ει τις δοκει προφητης ειναι η πνευ ματικος γεινωσκετω α γραφω $\ddot{\upsilon}$ μειν οτι $\overline{\kappa\upsilon}$ εστιν εντολη · ει δε τις αγνοει	14.36 14.37 14.38
10	αγνοειτω · ωστε αδελφοι ζηλουτε · το προφητευειν και λαλειν μη κω λυετε εν γλωσσαις παντα δε ευσχη μονως και κατα ταξιν γεινεσθω · · γνωριζω δε υμιν αδελφοι το ευαγ	14.39 14.40
15	γελιον ο ευηγγελισαμην $\ddot{\upsilon}$ μειν ο και παρελαβετε εν ω και εστηκατε δι ου και σωζεσθε τινι λογω ευηγ γελισαμην $\ddot{\upsilon}$ μειν ----- κατεχειν · ει κατεχετε εκτος ει μη	15.1 15.2
20	εικη επιστευσατε · παρεδωκα γαρ $\ddot{\upsilon}$ μειν εν πρωτοις ο και παρελαβον οτι $\overline{\chi\rho\varsigma}$ απεθανεν $\ddot{\upsilon}$ περ των αμαρ τιων ημων κατα τας γραφας κα[ι οτι εταφη και οτι εγηγερται τ[η ημε	15.3 15.4
25	ρα τη τριτη κατα τας [γραφας και οτι ωφθη $\chi\eta\phi\alpha$ ειτα [τ]ο[ις δωδεκα [επειτα ωφθη επανω πεντακοσιοις] [αδελφοις εφαπαξ εξ ων οι πλειονες]	15.5 15.6

<sup>19</sup> κατεχειν ει κατεχετε (et spatium ante κατεχειν) ℙ<sup>46\*</sup> | ει κατεχετε ℙ<sup>46c</sup> (M1)

	μενουσιν εως αρτι · τινες δε εχοι	15.6
	μηθησαν · επειτα ωφθη ἰακωβω	15.7
	επειτα τοις αποστολοις πασιν · εσχα	15.8
	τον δε παντων ωσπερι τω	
5	εκτρωματι ωφθη καμοι εγω	15.9
	γαρ ειμι ο ελαχιστος των αποστο	
	λων ος ουκ ειμι ἱκανος καλεις	
	θαι αποστολος · διοτι εδιωξα την	
	εκκλησιαν $\overline{\theta\upsilon}$ · χαριτι δε $\overline{\theta\upsilon}$ ειμι	15.10
10	ο ειμι και η χαρις αυτου η εις εμε	
	κενη ουκ εγενηθη αλλα περις	
	κοτερον αυτων παντων εκοπισα	
	ουκ εγω δε αλ η χαρις του $\overline{\theta\upsilon}$ η εις	
	εμε ειτε ουν εγω ειτε εκεινοι	15.11
15	ουτως κηρυσσομεν και ουτως επι	
	στευσατε · ει δε $\overline{\chi\rho\varsigma}$ κηρυσσεται	15.12
	εκ νεκρων οτι εγηγερται πως	
	λεγουσιν εν υμειν τινες αναστα	
	σις νεκρων ουκ εστιν · ει δε αναστα	15.13
20	σις νεκρων ουκ εστιν ουδε $\overline{\chi\varsigma}$ εγηγερ	
	ται · ει δε $\overline{\chi\varsigma}$ ουκ εγηγερται κενον αρα	15.14
	το] κηρυγμα ημων κενη και η πι	
	στις υ]μων · ευρισκομεθα δε και ψευ	15.15
	δομαρτυρ]ες του $\overline{\theta\upsilon}$ οτι εμαρτυρησαμε(ν)	
25	κατα του $\overline{\theta\upsilon}$ οτι η]γερεν $\overline{\chi[\rho]\nu}$ · ον ουκ	
	[ηγειρεν ειπερ αρα νεκροι ουκ εγει]	
	[ρονται ει γαρ νεκροι ουκ εγειρον]	15.16
	[ται ουδε $\overline{\chi\rho\varsigma}$ εγηγερται ει δε $\overline{\chi\rho\varsigma}$ ]	15.17
	[ουκ εγηγερται ματαια η πιστις]	

	ὑμῶν · εἰ ἐστὶ ἐν ταῖς ἁμαρτιαῖς	15.17
	υμῶν ἀρα καὶ οἱ κοιμηθέντες ἐν $\overline{\chi\omega}$	15.18
	ἀπωλοντο · εἰ ἐν τῇ ζωῇ ταύτῃ	15.19
	ἐν $\overline{\chi\rho\omega}$ ἡλπιότες · ἐσμεν · μόνον	
5	ἐλεεινότεροι πάντων ἀνθρώπων	
	ἐσμεν · νυνὶ δὲ $\overline{\chi\rho\varsigma}$ ἐγὴγερταὶ ἐκ νε	15.20
	κρῶν ἀπαρχῇ τῶν κεκοιμένων ·	
	· ἐπεὶ δὲ γὰρ διὰ ἀνθρώπου θάνατος	15.21
	καὶ διὰ ἀνθρώπου ἀναστάσις νεκρῶ(ν)	
10	· ὥσπερ γὰρ ἐν τῷ ἀδάμ πάντες ἀπο	15.22
	θνήσκουσιν οὕτως καὶ ἐν τῷ $\overline{\chi\rho\omega}$	
	πάντες ζωοποιήθονται · ἐκα	15.23
	στός δὲ ἐν τῷ ἴδιῳ ταγματὶ · ἀπαρ	
	χῇ $\overline{\chi\rho\varsigma}$ · ἐπεὶ τὰ οἱ τοῦ $\overline{\chi\rho\upsilon}$ ἐν τῇ πα	
15	ρουσίᾳ αὐτοῦ · εἰτὰ τὸ τέλος ὅταν πα	15.24
	ραδίασῃ τὴν βασιλείαν τῷ $\overline{\theta\omega}$	
	καὶ $\overline{\pi\alpha\rho\iota}$ · ὅταν καταργησῇ πασα(ν)	
	ἀρχὴν καὶ πασαν ἐξουσίαν καὶ δυ	
	ναμὶν δεῖ γὰρ αὐτὸν βασιλεῦειν ἀχρι	15.25
20	οῦ θῆ παντὰ τοὺς ἐχθροὺς ὑπὸ τοὺς	
	ποδας αὐτοῦ · ἐσχάτος ἐχθρὸς καταρ	15.26
	γεῖται ὁ θάνατος · πάντα γὰρ ὑπε	15.27
	τάξεν ὑπὸ τοὺς ποδας αὐτοῦ · ὅτ[α](ν)	
	δε εἰπῇ πάντα ὑποτακταὶ δ[η]	
25	λὸν ὅτι ἐκτὸς τοὺς ὑποτα[ξάν]	
	τος αὐτοῦ τ[α] παντὰ ρ[τ]α[ν] δε ὑποτα	15.28
	γῇ] α[ν]τῷ τὰ πάντα τότε αὐτὸς ὁ	
	[ $\overline{\upsilon\varsigma}$ ὑποταγέσεται τῷ ὑποταξαντί]	
	[αὐτῷ τὰ πάντα ἵνα ἡ ὁ $\overline{\theta\varsigma}$ πάντα]	
	<sup>1</sup> ἐστὶ $\mathbb{P}^{46*}$   ἐστε $\mathbb{P}^{46c} (M_1)$	
	<sup>15–16</sup> πα ραδίαω $\mathbb{P}^{46*}$   πα ραδιδω $\mathbb{P}^{46c} (M_1)$	
	<sup>17</sup> παρι $\mathbb{P}^{46*}$   παρ $\mathbb{P}^{46c} (M_1)$	

εν πασιν · τι ποιησουσιν οι βαπτι  
 ζομενοι ὑπερ των νεκρων ει ολωσ  
 νεκροι ουκ εγειρονται τι και βα  
 πτιζονται ὑπερ αυτων τι και 15.30  
 5 ημεις κινδυνευομεν πασαν ω  
 ραν καθ ημεραν αποθνησκων · 15.31  
 νη την υμετεραν καυχησιν ην  
 εχω  $\overline{\chi\rho\omega}$   $\overline{\iota\eta\upsilon}$  τω  $\overline{\kappa\omega}$  ει κατα ανθρω 15.32  
 πον εθηριομαχησα εν εφεσω τι  
 10 μοι το οφελος · ει νεκροι ουκ εγειρον  
 ται φαγωμεν και πειωμεν αυριο(ν)  
 γαρ αποθνησκομεν · μη πλανασθε 15.33  
 φθειρουσιν ηθη χρηστα ομειλιαι  
 κακαι · εκνηψατε δικαιοως και μη 15.34  
 15 αμαρτανητε · αγνωσιαν γαρ  $\overline{\theta\upsilon}$   
 τινες εχουσιν · προς εντροπην ὑμει(ν)  
 λαλω · αλλ' ερει τις πως εγειρον 15.35  
 ται οι νεκροι ποιω δε σωματι ερχον  
 ται · αφρων συ ο σπειρεις ου ζωοποι 15.36  
 20 ειται εαν μη αποθανη και ο σπειρεις 15.37  
 ου το σωμα το γεννησομενον σπει  
 ρεις αλλα γυμνον κοκκον ει τυ  
 χ]οι σειτου η τινος των λοιπων ·  
 ο δ]ε  $\overline{\theta\varsigma}$  διδωσιν αυτω σωμα καθως 15.38  
 25 ηθελη]σεν · και εκαστω των σπερ  
 ματων ιδ]ι!ο[γ] σωμα · ου πασα σαρξ 15.39  
 η αυτη σαρξ αλλα αλλη μεν α]νθρωπων  
 [αλλη δε σαρξ κτηνων αλλη δε]

15 αμαρτανητε ℙ<sup>46\*</sup> ! αμαρτανετε ℙ<sup>46c</sup> (Mi)

	σαρξ πετηνων αλλη δε ιχθυων	15.39
	και σωματα επουρανια και σωματα	15.40
	επιγεια αλλα ετερα μεν η των επι	
	γειων αλλη δοξη ηλιου αλλη δοξα	15.41
5	σεληνης και αλλη δοξα αστερων αστηρ	
	γαρ αστερος διαφερει εν δοξη ουτως	15.42
	και η αναστασις των νεκρων σπειρεται	
	εν φθορα εγειρεται εν αφθαρσια σπειρε	15.43
	ται εν ατειμια εγειρεται εν δοξη σπει	
10	ρεται εν ασθενεια εγειρεται εν	
	δυναμει σπειρεται σωμα ψυχικον	15.44
	εγειρεται σωμα πνευματικον ει	
	εστιν σωμα ψυχικον εστιν και πνευ	
	ματικον ουτως και γεγραπται εγε	15.45
15	νετο ο πρωτος ανθρωπος αδαμ εις	
	ψυχην ζωσαν ο εσχατος εις <u>πνα</u>	
	ζωοποιουν αλλ ου πρωτον το <u>πνκον</u>	15.46
	αλλα το ψυχικον επειτα το <u>πνικον</u>	
	ο πρωτος ανθρωπος εκ γης χοϊκος	15.47
20	ο δευτερος ανθρωπος <u>πνκος</u> εξ ουρανου	
	οιος ο χοϊκος τοιουτοι και οι χοϊκοι	15.48
	οιος ο ουρανιος τοιουτοι και ουρανιοι	
	και καθως εφορεσαμεν την εικο[γα	15.49
	του χοϊκου φορεσωμεν δη και [την	
25	εικονα του επουρανιου του[το δε φη	15.50
	μι αδελφοι οτι σαρξ και αι[μα βασι	
	λειαν <u>θυ</u> ] κ[λ]η[ρονομησαι ου δυναται	
	[ουδε η φθορα την αφθαρσιαν κλη]	
	[ρονομει ιδου μυστηριον υμιν λεγω]	15.51

	παντες ου κοιμηθησομεθα ου παν	15.51
	τες δε αλλαγησομεθα εν ατομω	15.52
	εν ροπη οφθαλμου εν τη εσχατη	
	καλπιγγι καλπισει γαρ και οι νεκροι	
5	εγερθησονται αφθαρτοι και ημεις	
	αλλαγησομεθα δει γαρ το φθαρτον	15.53
	τουτο ενδυσασθαι αφθαρσιαν και	
	το θνητον τουτο ενδυσασθαι αθανασια(ν)	
	οταν δε το θνητον τουτο ενδυσηται	15.54
10	αθανασιαν τοτε γενησεται ο λογος	
	ο γεγραμμενος κατεποθη ο θανατος	
	εις νεικος που σου θανατε το νεικος	15.55
	που σου θανατε το κεντρον το δε	15.56
	κεντρον του θανατου η αμαρτια	
15	η δε δυναμις της αμαρτιας ο νομος	
	τω δε $\overline{\theta\omega}$ χαρις τω δοντι ημειν	15.57
	το νεικος δια του $\overline{\kappa\upsilon}$ ημων $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$	
	ωστε αδελφοι μου αγαπητοι μου	15.58
	εδραιιοι γεινεςθε αμετακεινητοι	
20	περισσευοντες εν τω εργω του $\overline{\kappa\upsilon}$	
	παντοτε ειδοτες οτι ο κοπος $\overline{\upsilon\mu\omega\upsilon}$	
	ου]χ εστιν κενος εν $\overline{\kappa\omega}$ περι δε της	16.1
	λογεια]ς της ει τους αγιους ωπερ διε	
	ταξαται]ς εκκλησιας της γαλατιας	
25	ουτως και] $\overline{\upsilon[\mu]}$ εις ποιησατε κατα μιαν	16.2
	[καββατου εκαστος υμων παρ εαυ]	
	[τω τιθετω θησαυριζων ο τι εαν]	
	[ευοδωται ινα μη οταν ελθω τοτε]	

23 ει P<sup>46\*</sup> | εις P<sup>46c</sup> (M1)

	λογεiai γεινονται οταν δε παραγε	16.2–3
	νωμαι ους δοκιμαζετε δι επιστο	
	λων τουτους πεμφω απενεγκειν	
	την χαριν υμων εις ιερουσαλημ	
5	εαν δε αξιον η του καμε πορευεσθαι	16.4
	συν εμοι πορευονται ελευσομαι δε	16.5
	προς υμας οταν μακεδονιαν διελθω	
	μακεδονιαν γαρ παρερχομαι προς	16.6
	υμας τυχον παραμενω η παραχει	
10	μασ ινα υμεις με προπεμψητε	
	ου εαν πορευωμαι ου θελω γαρ αρ	16.7
	τι υμας εν παρδω ιδειν ελπι	
	ζω γαρ χρονον τινα επιμειναι	
	προς υμας εαν ο $\overline{\kappa\varsigma}$ επιτρεψη επι	16.8
15	μενω δε εν εφεσω εως της πεν	
	τηκοστης θυρα γαρ μοι ανεωγεν	16.9
	μεγαλη και ενεργης και αντικει	
	μενοι πολλοι εαν δε ελθη τειμο	16.10
	θεος βλεπετε ινα αφοβως γενη	
20	ται προς υμας το γαρ εργον $\overline{\kappa\upsilon}$ ερ	
	γαζεται ως εγω μη τις ουν αυτον	16.11
	εξουθενησῃ προπεμψατε δ[ε	
	αυτον εν ειρηνη ινα ελθη π[ρος	
	εμε εκδεχομαι γαρ αυτον [μετα	
25	των αδελφων περι [δε απολλω	16.12
	[του αδελφου πολλα παρεκαλε]	
	[σα αυτον ινα ελθη προς υμας]	
	[μετα των αδελφων και παντως]	

3 τους ℙ<sup>46\*</sup>vid | τουτους ℙ<sup>46c</sup> (M1)

6 πορευονται ℙ<sup>46\*</sup>vid | πορευονται ℙ<sup>46c</sup> (M1)

12 παρδω ℙ<sup>46\*</sup> | παροδω ℙ<sup>46c</sup> (M4)

	ουκ ην θελημα ἵνα νυν ελθῃ	16.12
	ελευσεται δε εαν ευκαιρησῃ	
	γρηγορειτε στηκετε εν τη πιστει	16.13
	ανδριζεσθε κραταιουσθε παντα	16.14
5	ὑμων εν αγαπη γεινεσθω παρα	16.15
	καλω δε ὑμας αδελφοι οιδατε την	
	οικιαν στεφανα οτι εστιν απαρχη	
	της ασιας και εις διακονιαν τοις	
	αγιοις εταξαν εαυτους ἵνα και ὑμεις	16.16
10	υποτασσησθε τοις τοιουτοις και παν	
	τι τω συνεργουντι και κοπιωντι	
	χαιρω δε επι τη παρουσια στεφανα	16.17
	και φορτουνατου και αχαικου οτι	
	το υμων υστερημα ουτοι ανεπλη	
15	ρωσαν ανεπαυσαν γαρ το εμον	16.18
	πνᾶ και το ὑμων επιγεινωσκετε	
	ουν τους τοιουτους ασπαζονται	16.19
	ὑμας εν κῶ πολλὰ ακυλας και	
	πρεϊσкас συν τη κατ οικον αυτων	
20	εκκλησια ασπαζονται ὑμας οι α	16.20
	δ]ελφοι παντες ασπασασθε αλλη	
	λους] εν φιληματι αγιω ο ασπασμος	16.21
	τη εμη χ]ει[ρ!] παυλου ει τις ου φ[ε]ιλει	16.22
	τον κν ητω] αν[αθ]εμα μαβανα[θ]α	
25	[η χαρις του κυ ιηυ μεθ υμων η]	16.23–24
	[αγαπη μου μετα παντων υμων]	
	[εν χρω ιηυ]	



	προς κορινθίους β	
	παυλος αποστολος $\overline{\chi\rho\upsilon}$ $\overline{\iota\eta\upsilon}$ δια θελη	1.1
	ματος $\overline{\theta\upsilon}$ και τειμοθεος ο αδελφος τη	
	εκκλησια του $\overline{\theta\upsilon}$ του ουση εν κορινθω	
5	συν τοις αγιοις πασιν τοις ουσιν εν ολη	
	τη αχαΐα χαρις και υμειν και ειρηνη	1.2
	απο $\overline{\theta\upsilon}$ πατρος ημων και $\overline{\kappa\upsilon}$ $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$	
	ευλογητος ο $\overline{\theta\varsigma}$ και πατηρ του $\overline{\kappa\upsilon}$ ημων	1.3
	$\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ ο πατηρ των οικτειρμων	
10	και $\overline{\theta\varsigma}$ πασης παρακλησεως ο παρα	1.4
	καλων ημας επι παση τη θλειψει	
	ημων εις το δυνασθαι ημας παρα	
	καλειν τους εν παση θλειψει δια	
	της παρακλησεως ης παρακαλου	
15	μεθα αυτοι υπο του $\overline{\theta\upsilon}$ καθως πε	1.5
	ριςσει τα παθηματα του $\overline{\chi\rho\upsilon}$ εις	
	ημας ουτως δια του $\overline{\chi\rho\upsilon}$ περιςσει	
	και η παρακλησις ειτε δε θλειβομε	1.6
	θα υπερ της υμων παρακλησεως και	
20	σωτηριας ειτε παρακαλουμεθα υπερ	
	της υμων παρακλησεως της ενεργ[ου	
	μενης εν υπομονη των αυτω[γ πα	
	θηματων ουτως και της παρ[ακλη	1.7
	σεως ου γαρ θελομεν $\ddot{\upsilon}$ μας [αγνοειν	1.8
25	$\ddot{\upsilon}$ [περ της] θ[λειψε]ως [ημων της	
	[γενομενης εν τη ασια οτι καθ υπερ]	
	[βολην υπερ δυναμιν εβαρηθημεν]	

4 του P<sup>46\*</sup> | τη P<sup>46c</sup> (M1)

	ωστε εξαπορηθηναι ημας και του	1.8
	ζην αλλα αυτοι εν εαυτοις το απο	1.9
	κριμα του θανατου εσχηκαμεν	
	ἵνα πεποιθοτες ωμεν εφ εαυτοις	
5	αλλα επι τω $\overline{\theta\omega}$ τω εγειραντι τους	
	νεκρους ος εκ τηλικουτων θανα	1.10
	των ερρυσατο ημας και ρυσεται	
	εις ον ηλπικαμεν και ετι ρυσεται	
	συνυπουργουντων ὑμων ὑπερ	1.11
10	ημων τη δεησει ἵνα εν πολλω	
	προσωπω το εις ημας χαρισμα δια	
	πολλων ευχαριστηθη ὑπερ υμων	
	η γαρ καυχησις ημων αυτη εστιν	1.12
	το μαρτυριον της συνιδησεως ημων	
15	οτι εν αγιοτητι και ειλικρινεια	
	του $\overline{\theta\upsilon}$ και ουκ εν σοφια σαρκικη αλλα	
	εν χαριτι $\overline{\theta\upsilon}$ ανεστραφημεν εν	
	τω κοσμω περισσοτερω δε προς ὑμας	
	ου γαρ αλλα γραφομεν ὑμειν αλλ α	1.13
20	αναγεινωσκετε ελπιζω δε οτι	
	εως τελους επιγνωσεσθε καθως	1.14
	και ειπενγνωτε ημας απο μερους	
	οτ]ι καυχημα υμων εσμεν καθαπερ	
	και] ὑμεις ημων εν τη ημερα του $\overline{\kappa\upsilon}$	
25	$\overline{\iota\eta\upsilon}$ και] ταυτη τη πεποιηθησει εβου	1.15
	λομην προτερον προ]ς ὑμας ε[λθξ]ιν	
	[ινα δευτεραν χαριν cχητε και δι]	1.16
	[υμων διελθειν εις μακεδονιαν]	

12 υμων ℙ<sup>46\*</sup> | ημων ℙ<sup>46c</sup> (M1)

22 ειπενγνωτε ℙ<sup>46\*</sup> | επεγνωτε ℙ<sup>46c</sup> (M1)

	και παλιν απο μακεδονιας ελθειν	1.16
	προς υμας και αφ υμων προπεμφθη	
	ναι εις την ιουδαιαν τουτο ουν βου	1.17
	λομενος μητι αρα τη ελαφρια εχρη	
5	σαμην η α βουλευομαι κατα σαρκα	
	βουλευομαι ἵνα η παρ εμοι το ναι και	
	το ου πιστος δε ο $\overline{\theta\varsigma}$ οτι ο λογος ημων	1.18
	προς ὑμας ουκ εστιν ναι και ου ο του	1.19
	γαρ $\overline{\theta\upsilon}$ $\overline{\upsilon\iota\varsigma}$ $\overline{\iota\eta\varsigma}$ $\overline{\chi\rho\varsigma}$ ο εν ὑμειν δι η	
10	μων κηρυχθεις δι εμου και قيلθανου	
	και τειμοθεου ουκ εγενετο ναι και ου	
	αλλα ναι εν αυτω γεγονεν οσαι γαρ	1.20
	επαγγελιαι $\overline{\theta\upsilon}$ εν αυτω ναι και δι αυ	
	του το αμην τω $\overline{\theta\omega}$ προς δοξαν δι	
15	ημων ο δε βεβαιων ημας συν υμειν	1.21
	εις $\overline{\chi\rho\eta}$ και χριστας ημας $\overline{\theta\varsigma}$ ο και σφρα	1.22
	γισαμενος ημας και δους τον αρραβω	
	να του $\overline{\pi\alpha\tau\epsilon\rho\varsigma}$ εν ταις καρδιαις ημων	
	εγω δε μαρτυρα τον $\overline{\theta\upsilon}$ επικαλουμαι	1.23
20	επι την εμην ψυχην οτι φειδομενος	
	υμων ουκετι ηλθον εις κορινθον	
	ουχ οτι κυριευομεν υμων της [πισ	1.24
	τεως αλλα συνεργοι εσμεν τ[ης χαρας	
	ὑμων τη γαρ πιστει εστηκ[ατε εκρει	2.1
25	να γαρ εμαυτω τουτ[ο τ]ο μη [παλιν εν	
	λυπ[η] ε[λθ]ε[ιν π]ρος ὑμ[ας ει γαρ εγω	2.2
	[λυπω υμας και τις ο ευφραινων]	
	[με ει μη ο λυπουμενος εξ εμου]	

10 قيلθανου ℙ<sup>46\*</sup> ! قيلουανου ℙ<sup>46c</sup> (M5)

	και εγραψα τουτο αυτο ἵνα μη ελθων	2.3
	λυπην σχω αφ ων εδει με χαιρειν	
	πεποιθως επι παντας υμας οτι εμη	
	χαρα παντων υμων εστιν εκ γαρ πολ	2.4
5	λης θλειψεως και συνοχης καρδιας	
	εγραψα ὑμειν δια πολλων δακρυ	
	ων ουχ ινα λυπηθητε αλλα την	
	αγαπην ἵνα γνωτε ην εχω περισσο	
	τερως εις υμας ει δε τις λελυπηκεν	2.5
10	ουκ εμε λελυπηκεν αλλα απο μερους	
	ἵνα μη επιβαρω παντας ὑμας ἵκα	2.6
	νον τω τοιουτω η επιτιμια αυτη	
	η υπο των πλειονων ωστε τουναν	2.7
	τιον μαλλον υμας χαρισασθαι και	
15	παρακαλεσαι μη πως τη περισσοτε	
	ρα λυπη καταποθη ο τοιουτος διο	2.8
	παρακαλω ὑμας κυρωσαι εις αυτον	
	αγαπην εις τουτο γαρ και εγραψα ἵνα	2.9
	γν]ω την δοκιμην υμων εις παν	
20	τ]αξ υπηκοοι εστε ω δε τι χαριζεσθαι	2.10
	κ]αγω κα[ι] γαρ εγω ο κεχαρισμαι ει τι	
	κεχ]αρισμαι δι ὑμας εν προσωπω χρυ	
	ινα μ]η πλεονεκτηθωμεν ὑπο του	2.11
	σατανᾶ] ο[υ γ]αρ αυτου τα νοηματα	
25	αγνωουμ]εν ελθων δε εις την τρωαδα	2.12
	εις το ευαγγ]ε[λιον του χρυ και θυ]ρας	
	[μοι ανεωγμενης εν κω ουκ εσχηκα]	2.13
	[ανεσιν τω πνευματι μου τω μη]	

	ευρειν τιτον τον αδελφον μου αλλα	2.13
	αποταξαμενος αυτοις εξηλθον εις	
	μακεδονιαν τω $\overline{\theta\omega}$ χαρις τω παν	2.14
	τοτε θριαμβευοντι ημας εν τω $\overline{\chi\omega}$	
5	$\overline{\iota\eta\upsilon}$ και την οσμην της γνωσεως αυ	
	του φανερουντι δι ημων εν παντι	
	τοπω οτι $\overline{\chi\upsilon}$ ευωδια εσμεν τω $\overline{\theta\omega}$ εν	2.15
	τοις ωζομενοις και εν τοις απολλυ	
	μενοις οις μεν οσμη εκ θανατου	2.16
10	εις θανατον οις δε οσμη εκ ζωης	
	εις ζωνην και προς ταυτα τις ικανος	
	ου γαρ εσμεν ως οι λοιποι καπηλευον	2.17
	τες τον λογον του $\overline{\theta\upsilon}$ αλλ ως εξ ιλεικρι	
	νιας αλλ ως εκ $\overline{\theta\upsilon}$ κατεναντι $\overline{\theta\upsilon}$	
15	εν $\overline{\chi\omega}$ λαλουμεν αρχομεθα παλιν	3.1
	αυτους συνιςταν η μη χρηζομεν	
	ως τινες συστατικων επιστολων	
	προς υμας εξ υμων η επιστολη	3.2
	ημων υμεις εστε ενγεγραμμενη	
20	εν ταις καρδιαις ημων γεινωσκομε	
	νη και αναγεινωσκομενη υπο παν	
	των ανθρωπων φανερουμενοι ο[τι	3.3
	εστε επιστολη $\overline{\chi\rho\upsilon}$ διακονηθε[ισα	
	υφ ημων και ενγεγραμμεν[η ου	
25	μελανι αλλα $\overline{\pi\eta\iota}$ $\overline{\theta\upsilon}$ ζω[ντος ουκ εν	
	πλαξ[ιν λι]θιναις α[λλ εν πλαξιν	
	κ[αρδαις σαρκι]ναι[ς πεποιθησιν	3.4
	[δε τοιαυτην εχομεν δια του $\overline{\chi\rho\upsilon}$ ]	
	[προς τον $\overline{\theta\eta\iota}$ ουχ οτι αφ εαυτων]	3.5

	ικανοι εσμεν λογισασθε ως	3.5
	εξ εαυτων αλλ η ἱκανοτης ημω(ν)	
	εκ του $\overline{\theta\upsilon}$ ως και ἱκανωσεν ημας	3.6
	διακονους καινης διαθηκης ου	
5	γραμματος αλλα πνευματος το γαρ	
	γραμμα αποκτενει το δε $\overline{\pi\nu\alpha}$ ζω	
	οποiei ει δε η διακονια του θανα	3.7
	του εν γραμμασιν εντετυπωμενη	
	λιθοις εγενηθη εν δοξη ωστε μη ατε	
10	νισαι τους υιους ισραηλ εις το προ	
	σωπον μωυσεως δια την δοξαν	
	του προσωπου αυτου την καταργου	
	μενην πως ουχι μαλλον η διακονια	3.8
	του $\overline{\pi\nu\varsigma}$ εσται εν δοξη ει γαρ τη δια	3.9
15	κονια της κατακρισεως δοξα πολ	
	λω μαλλον περισσευει η διακονια	
	της δικαιοσυνης δοξη και γαρ	3.10
	ου δεδοξασται το δεδοξασμενον	
	εν τουτω τω μερει εινεκεν της	
20	υπερβαλλουσης δοξης ει γαρ το	3.11
	το καταργουμενον δια δοξης	
	πο]λλω μαλλον το μενον εν δοξη	
	εχοντ]εσ ουν τοιαυτην ελπιδα πολλη	3.12
	παρρησι]α χρωμεθα και ου καθαπερ	3.13
25	μωυσης ε]τιθει καλυμμα επι το προ	
	σωπον αυτου] προς [τ]ο [μη ατε]ν[ι]σαι	
	[τους υιους ισραηλ εις το τελος του]	
	[καταργουμενου αλλα επωρωθη τα]	3.14

6 αποκτενει ℙ<sup>46\*</sup> ! αποκτεννει ℙ<sup>46c</sup> (M1)

19–20 το ! το ℙ<sup>46\*</sup> ! το ! ℙ<sup>46c</sup> (M1)

	νοήματα αὐτῶν ἀχρι γὰρ τῆς σημ[ε ρον ἡμερας το αὐτο καλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιας διαθήκης μένει μὴ ἀνακαλυπτομενον οἱ ἐν	3.14
5	χρῶ καταργεῖται ἀλλὰ ἐως σήμερον ἡνικα εἰαν ἀναγείνωσκηται μωυσης καλυμμα ἐπὶ τὴν καρδιαν αὐτῶν κεῖται ἡνικα δὲ εἰαν ἐπιστρέψῃ πρὸς κν περιαιρεῖται τὸ καλυμμα ὁ δὲ κς	3.15
	το πνα ἐστὶν οὐ δὲ το πνα κν ἐλευθε ρια ἡμεῖς δὲ ἀνακεκαλυμμενω πρὸ σωπῶ τὴν δοξάν τοῦ κν κατοπτρι ζομεθα οἱ τὴν αὐτὴν εἰκονα μεταμορ φουμενοι ἀπο δοξῆς εἰς δοξάν κα	3.16
10	θαπερ ἀπο κν πνς διὰ τοῦτο ἐχόντες τὴν διακονίαν ταυτὴν καθὼς ἤλε ῆθημεν οὐκ ἐνκακουμέν ἀλλὰ ἀπει	3.17
15	παμεθα τὰ κρυπτα τῆς αἰσχυνῆς μὴ περιπατοῦντες ἐν πανουργείᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θυ	3.18
20	ἀλλὰ τὴ φανερώσει τῆς ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς πας[αν συνειδήσιν ἀνθρώπων ἐνω[πίον τοῦ θυ εἰ δὲ ἐστὶν κεκαλυμ[μενον	4.1
25	το εὐαγγέλιον ἡμῶν ἐν τ[οῖς ἀπολ λυμένοις] ἐστὶν κεκ[αλυμμενον [ἐν οἷς ὁ θς τοῦ αἰῶνος τοῦτο ἐτυ]	4.2
	[φλώσεν τὰ νοήματα τῶν ἀπιστῶν]	4.3
		4.4

9 καλυμα ℙ<sup>46\*</sup> | καλυμμα ℙ<sup>46c</sup> (M1)

17–18 ἀπει|παμεθα ℙ<sup>46\*</sup> | ἀπει|πομεθα ℙ<sup>46c1</sup> (M4)

	εις το μη αυγασαι τον φωτισμον του ευαγγελιου της δοξης του $\overline{\chi\rho\upsilon}$ ος εστι(ν)	4.4
	εικων $\overline{\theta\upsilon}$ ου γαρ εαυτους κηρυτσκομεν αλλα $\overline{\iota\eta\nu}$ $\overline{\chi\rho\nu}$ $\overline{\kappa\nu}$ εαυτους δε δου	4.5
5	λους υμων δια $\overline{\iota\eta\upsilon}$ οτι ο $\overline{\theta\varsigma}$ ο ειπων εκ σκοτοτους φως λαμψει ος ελαμ ψεν εν ταις καρδιαις ημων προς φωτισμον της γνωσεως της δοξης αυτου εν προσωπω $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ εχο	4.6
10	μεν δε τον θησαυρον τουτον εν οστρακινοις σκευεσιν υπερβολη της δυναμεως η του $\overline{\theta\upsilon}$ και μη εξ ημων εν παντι θλειβομενοι	4.7
15	και μη στενοχωρουμενοι απορου μενοι αλλ ουκ εξαπορουμενοι διω κομενοι αλ ουκ ενκαταλειπομενοι καταβαλλομενοι αλλ ουκ απολλυ μενοι παντοτε την νεκρωσιν	4.8
20	του $\overline{\iota\eta\upsilon}$ εν τω σωματι περιφερων τες $\overline{\iota\eta\upsilon}$ και η ζωη του $\overline{\iota\eta\upsilon}$ $\overline{\chi\upsilon}$ εν τω σωματι φανερωθη ει γαρ ημεις οι ζ]ωντες εις θανατον παραδιδομεθα δια $\overline{\iota\eta\upsilon}$ $\overline{\iota\eta\upsilon}$ και η ζωη η του $\overline{\upsilon\iota\upsilon}$ φανερ]ωθη εν τη θνητη σαρκι	4.9
25	ημων ως]τε ο θανατος εν ημειν ενεργειται] η δε [ζ]ω[η εν] $\overline{\upsilon}$ [μει]ν [εχοντες δε το αυτο πνα της πικ] [τεως κατα το γεγραμμενον επι]	4.10
		4.11
		4.12
		4.13

<sup>16</sup> ενκαταλειπο[ ]ενοι P<sup>46\*</sup> ! ενκαταλειπομενοι P<sup>46c</sup> (M1)



	στευσα διο ελαλησα και ημεις πιστευ	4.13
	ομεν διο και λαλουμεν ειδοτες οτι	4.14
	ο εγειρας τον ιην και ημας συν ιηυ	
	εγερει και παραστησει συν υμειν	
5	τα γαρ παντα δι υμας ινα η χαρις πλεο	4.15
	νασασα δια των πλειονων την ευχα	
	ριστιαν περισσευση εις την δοξαν του	
	θυ διο και ουκ ενκακουμεν αλλ ει	4.16
	και ο εξω ημων ανθρωπος διαφθει	
10	ρεται αλλ ο εσω ημων ανακαινιουται	
	ημερα και ημερα το γαρ παραυτικα	4.17
	ελαφρον της θλειψεως καθ υπερβολη(ν)	
	εις υπερβολην αιωνιον βαρος δο	
	ξης κατεργαζεται ημειν μη σκο	4.18
15	πουντων ημων τα βλεπομενα αλλα	
	τα μη βλεπομενα τα γαρ βλεπομε	
	να προσκαιρα τα μη βλεπομενα	
	αιωνια οιδαμεν γαρ οτι εαν η επι	5.1
	γειος ημων οικια του σκηνους κατα	
20	λυθη οτι εκ θυ οικοδομην εχομεν	
	οικιαν αχειροποιητον αιωνιον εν	
	τοις ουρανοις και γαρ εν τουτω στενα	5.2
	ζομεν το οικητηριον ημων το ε[ξ ου	
	ρανου επενδυσασθαι επιπ[οθουν	
25	τες ειπερ και ενδυσαμεν[ρι ου γυ	5.3
	μνοι ευρεθησομεθα κα[ι γαρ οι οντες	5.4
	εν τ[ω σκηνει ς]τ[ε]ν[αζομεν βαρου	
	[μενοι εφ ω ου θελομεν εκδυσας]	
	[θαι αλλ επενδυσασθαι ινα καταπο]	
30	[θη το θνητον υπο της ζωης ο δε]	5.5

	κατεργασαμενος ημας εις αυτο τουτο	5.5
	θς ο δους ημειν τον αρραβωνα του	
	πνς θαρrouντες ουν παντοτε και	5.6
	ειδοτες οτι εν τω σωματι ενδημουν	
5	τες εκδημουμεν απο του κυ δια πισ	5.7
	τεως γαρ περιπατουμεν ου δια ει	
	δους θαρρωμεν δε ευδοκουντες	5.8
	μαλλον εκδημησαι εκ του σωμα	
	τος και ενδημησαι προς κν διο	5.9
10	φειλοτειμωμεθα ειτε ενδημουν	
	τες ειτε εκδημουντες ευαρεστοι	
	αυτω ειναι τους γαρ παντας ημας	5.10
	φανερωθηναι δει εμπροσθεν του	
	βηματος του χρυ ινα κομισηται	
15	εκαστος τα ιδια του σωματος προς	
	α επραξεν ειτε αγαθον ειτε κακον	
	ειδοτες ουν τον φοβον του κυ αν	5.11
	θρωπους πειθωμεν θω δε πεφα	
	νερωμεθα ελπιζω δε και εν ταις	
20	συνιδησειςιν υμων πεφανερωσθαι	
	ου παλιν εαυτους συνιςτανομεν	5.12
	υ]μειν αλλα αφορμην διδοντες	
	υμει]ν καυχηματος υπερ υμων	
	ινα ε]χητε προς τους εν προσωπω	
25	καυχωμε]γους και μη εν καρδια	
	ειτε γαρ εξε]στημεν θω ειτε σω	5.13
	[φρονουμεν υμειν η γαρ αγαπη]	5.14
	[του χρυ συνεχει ημας κρειναντας]	

	τουτο οτι εις ὑπερ παντων απεθανεν	5.14
	ἵνα οι ζωντες μηκετι εαυτοις ζωσιν	5.15
	αλλα τω ὑπερ αυτων αποθανοντι και	
	εγερθεντι ωστε ημεις απο του νυν	5.16
5	ουδενα οιδαμεν κατα σαρκα ει και εγνω	
	καμεν κατα σαρκα $\overline{\chi\rho\bar{\nu}}$ αλλα νυν ουκε	
	τι γεινωσκομεν ωστε ει τις εν $\overline{\chi\omega}$	5.17
	καινη κτισις τα αρχαια παρηλθεν	
	ἴδου γεγονεν καινα τα δε παντα	5.18
10	εκ του $\overline{\theta\upsilon}$ του καταλλαξαντος ημας	
	εαυτω δια $\overline{\chi\upsilon}$ και δοντος ημειν την	
	διακονιαν της καταλλαγης ως οτι	5.19
	ο $\overline{\theta\varsigma}$ ην εν $\overline{\chi\omega}$ κοσμον καταλλασσω(ν)	
	εαυτω μη λογιζομενος αυτοις	
15	τα παραπτωματα αυτων και θεμε	
	νος εν ημειν το ευαγγελιον της κα	
	ταλλαγης ὑπερ $\overline{\chi\rho\upsilon}$ πρεσβευομεν	5.20
	ως του $\overline{\theta\upsilon}$ παρακαλουτος δι ημων	
	δεομεθα υπερ $\overline{\chi\rho\upsilon}$ καταλλαγητε	
20	τω $\overline{\theta\omega}$ τον μη γνοντα αμαρτιαν	5.21
	υπερ ημων αμαρτιαν εποιησεν	
	ἵνα ημεις γενωμεθα δικαιοσυνη	
	$\overline{\theta\upsilon}$ εν αυτω συνεργουντες δε κ[αι	6.1
	παρακαλουντες μη εις κενον [την	
25	χαριν του $\overline{\theta\upsilon}$ δεξασθαι ὑ[μας καιρω	6.2
	γαρ λεγει δεκτω [επηκουσα σου	
	κ[αι εν ημερα σωτηριας εβοηθησα	
	[κοι ιδου νυν καιρος ευπροσδεκ]	
	[τος ιδου νυν ημερα σωτηριας]	



	γάρ μετοχή δικαιοσύνης και ανομία	6.14
	ἡ τις κοινωνία φωτι πρὸς σκοτος τις	6.15
	δε συμφωνησὶς $\overline{\chi\rho\upsilon}$ πρὸς βελιάρ ἡ τις	
	μερίς πιστῶ μετὰ ἀπιστοῦ τις δε συν	6.16
5	καταθεσὶς νῶ $\overline{\theta\upsilon}$ μετὰ εἰδωλῶν	
	ὕμεις γὰρ νᾶος $\overline{\theta\upsilon}$ ἐστε ζωντος καθως	
	καὶ εἶπεν ὁ $\overline{\theta\varsigma}$ ἐνοικησῶ ἐν αὐτοῖς	
	καὶ ἐνπεριπατήσω καὶ ἐσομαι αὐτῶν	
	$\overline{\theta\varsigma}$ καὶ αὐτοὶ ἐσονται μου λαὸς διὸ ἐξέλ	6.17
10	θατέ ἐκ μέσου αὐτῶν καὶ ἀφωρισθῇ	
	τε λέγει $\overline{\kappa\varsigma}$ καὶ ἀκαθάρτου μὴ ἀπτεσθε	
	καγὼ εἰσδεξομαι ὑμᾶς καὶ ἐσομαι	6.18
	ὑμῖν εἰς πατέρα καὶ ἐσεσθε μοι εἰς	
	υἱοὺς καὶ θυγατέρας λέγει $\overline{\kappa\varsigma}$ παντοκ[ρ]ᾶτωρ	
15	ταύτας οὖν ἐχόντες τὰς ἐπαγγελίας	7.1
	ἀγαπητοὶ καθαρῶμεν ἑαυτοὺς	
	ἀπὸ παντός μολυσμοῦ σαρκὸς καὶ $\overline{\pi\nu\iota}$	
	ἐπιτελοῦντες ἀγιωσύνης ἐν ἀγάπῃ	
	$\overline{\theta\upsilon}$ χωρησατέ ἡμᾶς οὐδενὰ ἡδίκη	7.2
20	σαμέν οὐδενὰ ἐφθείραμέν ου[δὲ]	
	νὰ ἐπλεονεκτήσαμεν πρὸς κατὰ	7.3
	κρίσιν ου λέγω προειρηκά γὰρ [ὅτι]	
	ἐστε ἐν ταῖς καρδίαις ἡμῶν εἰς τὸ	
	συναποθανεῖν καὶ συνζ[ῆ]ν πολ	7.4
25	λῇ παρρησία πρὸς ὑμᾶς [πολλῇ μοι]	
	καυ[χῆ]σιν ὑπ[ε]ρ [ὑμῶν] πεπληρωμαι	
	[τῇ παρακλῆσει ὑπερπερισσεύομαι τῇ]	
	[χαρὰ ἐπὶ πασὴ τῇ θλίψει ἡμῶν καὶ]	7.5
	[γὰρ ἐλθόντων ἡμῶν εἰς μακεδονίαν]	

1 δικαιοσύνης ℙ<sup>46\*</sup> ! δικαιοσύνη ℙ<sup>46c</sup> (M1)

	ουδεμιαν ανεσιν εσχεν η καρξ ημων	7.5
	αλ εν παντι θλειβομενοι εξωθεν μαχαι	
	εσωθεν φοβος αλλα ο παρακαλων τους	7.6
	ταπεινους παρεκαλεσεν ημας ο $\overline{\theta\varsigma}$	
5	εν τη παρουσια τιτου ου μονον δε εν	7.7
	τη παρουσια αυτου αλλα και εν τη παρα	
	κλησει η παρεκληθη εφ υμειν αναγ	
	γελλων ημειν την υμων επ[ι]ποθηςιν	
	τον $\overline{\upsilon\mu\omega\nu}$ οδυρμον τον $\overline{\upsilon\mu\omega\nu}$ ζηλον	
10	$\overline{\upsilon\mu\epsilon\rho}$ ημων ωστε με μαλλον χαρηναι	
	οτι ει και ελυπησα $\overline{\upsilon\mu\alpha\varsigma}$ εν τη επιστο	7.8
	λη ου μεταμελομαι ει και μετεμελο	
	μην βλεπων οτι η επιστολη εκεινη	
	ει και προς ωρας ελυπησεν $\overline{\upsilon\mu\alpha\varsigma}$ νυν	7.9
15	χαιρω ουχ οτι ελυπηθητε αλ οτι ελυ	
	πηθητε εις μετανοιαν ελυπηθητε	
	γαρ κατα $\overline{\theta\nu}$ $\overline{\iota\nu\alpha}$ εν μηδενι ζημιω	
	θητε εξ ημων η γαρ κατα $\overline{\theta\nu}$ λυπη	7.10
	μετανοιαν εις σωτηριαν αμεταμελη	
20	τον εργαζεται η δε του κοσμου λυπη	
	θανατον κατεργαζεται $\overline{\iota\delta\omicron\upsilon}$ γαρ αυτο	7.11
	τ]ουτο το κατα $\overline{\theta\nu}$ λυπηθηναι ποσην	
	κα]τηργασατο ημειν σπουδην αλλα	
	απολο]γίαν αλλα αγανακτησιν αλλα	
25	φοβον αλλα] επιποθιαν αλλα ζηλος	
	αλλα εκδικησιν] εν π[α]ντι συνεστη	
	[σατε εαυτους αγνοους ειναι τω πραγ]	
	[ματι αρα ει και εγραψα υμειν ουχ]	7.12
	[ενεκεν του αδικησαντος ουδε ενεκεν]	

<sup>18</sup> καρ ℙ<sup>46\*</sup> ! γαρ ℙ<sup>46c</sup> (M1)

	του αδικηθεντος αλλ ενεκεν του φα	7.12
	νερωθηναι την σπουδην υμων	
	την υπερ ημων προς υμας ενωπιον	
	του θῡ δια τουτο παρακεκλημεθα επι	7.13
5	τη παρακλησει ημων περισσοτερως	
	μαλλον εχαρημεν επι τη χαριτι	
	του οτι αναπεπαυται το πνευμα αυτου	
	απο παντων υμων οτι ει τι αυτω	7.14
	υπερ υμων κεκαυχημαι ου κατη	
10	σχυνθην αλλ ως παντα εν αληθεια	
	ελαλησαμεν υμειν ουτως και η	
	καυχησις ημων η επι τιτου αληθεια	
	εγενηθη και τα σπλαγχνα αυτου περισ	7.15
	σοτερως εις ημας εστιν αναμιμνης	
15	κομενου την παντων υμων υπακοην	
	ος μετα φοβου και τρομου εδεξασθε	
	αυτον χαιρω οτι εν παντι θαρρω	7.16
	εν υμειν γνωριζομεν δε υμειν	8.1
	αδελφοι την χαριν του θῡ την δεδο	
20	μενην εν ταις εκκλησιας της μακε	
	δονιας οτι εν πολλη δοκιμη θλειψε	8.2
	ως η περισσια της χαρας αυτων η [χατα	
	βαθος πτωχεια αυτων επ[ερισceu	
	cen εις το πλουτος της απ[λοτητος	
25	αυτων οτ[ι χατα] δυναμ[ιν μαρτυρω	8.3
	[και παρα δυναμιν αυθαιρετοι μετα]	8.4
	[πολλης παρακλησεως δεομενοι ημων]	
	[την χαριν και την κοινωνιαν της]	

6–7 χαριτι | του ℙ<sup>46\*</sup> | χαρα τι|του ℙ<sup>46c</sup> (M2)

17 επ ℙ<sup>46\*</sup> | εν ℙ<sup>46c</sup> (M1)

	διακονίας της εις τους αγιους και	8.4–5
	ου καθως ηλπισαμεν αλλα εαυτους	
	εδωκαμεν πρωτον τω $\overline{\theta\omega}$ και ημει(ν)	
	δια θεληματος $\overline{\theta\upsilon}$ εις το παρακαλε	8.6
5	και ημας τιτον ἵνα καθως προενηρ	
	ξατο ουτως και επιτελεση εις ὑμας	
	και την χαριν ταυτην αλ ωσπερ	8.7
	περισσευετε εν παντι πιστει και λογω	
	και γνωσει και παση σπουδη και τη	
10	εξ ημων εν ὑμειν αγαπη ἵνα και	
	εν ταυτη τη χαριτι περισσευητε	
	ου κατ επιταγην λεγω αλλα δια της	8.8
	ετερων σπουδης και το της ημε	
	τερας αγαπης γνησιον δοκιμαζων	
15	γεινωσκετε γαρ την χαριν του $\overline{\kappa\upsilon}$	8.9
	ημων $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ οτι δι υμας επτω	
	χευσεν πλουσιος ων ἵνα ὑμεις	
	τη εκεινου πτωχεια πλουτησητε	
	και γνωμην εν τουτω διδωμι του	8.10
20	το γαρ ὑμειν συμφερει οτινες ου μο	
	γον το ποιησαι αλλα και το θελειν προ	
	ενη]ρξαςθε απο περυσι νυνι δε	8.11
	και το πο]ιησαι επιτελεσατε οπως κα	
	θαπερ η προ]θυμια του θελειν ουτως	
25	και το επιτελ]ησαι ε[κ] το[υ] εχειν ει γαρ	8.12
	[η προθυμια προκειται καθο εαν εχη]	
	[ευπροσδεκτος ου καθο ουκ εχει]	
	[ου γαρ ινα αλλοις ανεσις υμειν]	8.13



	θλειψεις αλλ εξ ισοτητος εν τω νυν	8.13–14
	καιρω το υμων περισσευμα εις το εκει	
	νων υστερημα ινα και το εκεινων πε	
	ρισσευμα εις το υμων υστερηκα οπως	
5	γενηται ισοτης καθως γεγραπται ο το πο	8.15
	λυ ουκ επλεονασεν και ο το ολιγον ου	
	κ ηλαττονησεν χαρις δε τω $\overline{\theta\omega}$ τω δον	8.16
	τι την αυτην σπουδην υπερ υμων	
	εν τη καρδια τιτου οτι την μεν πα	8.17
10	ρακλησιν εδεξατο σπουδαιοτερος	
	δε υπαρχων αυθαιρετος εξηλθεν προς	
	υμας συνεπεμψαμεν δε μετ αυτου	8.18
	τον αδελφον ου ο επαινος εν τω ευαγ	
	γελιω δια πασων των εκκλησιων	
15	συνεκδημος ημων συν τη χαριτι ταυ	8.19
	τη διακονουμενη υφ ημων προνο	8.20–21
	ουμεν γαρ καλα ου μονον ενωπιον	
	του $\overline{\theta\upsilon}$ αλλα και ενωπιον $\overline{\alpha\nu\omega\nu}$ συν	8.22
	επεμψαμεν δε αυτοις τον αδελφον	
20	ημων ον εδοκιμασαμεν εν πολλ[οις	
	πολλακις σπουδαιον οντα νυνι δ[ε	
	σπουδαιοτερον πεποιθησει πολλη	
	τη εις υμας ειτε υπερ τιτου κοιν[ω	8.23
	νος εμοις και εις υμας συνεργος ει[τε α	
25	δελφοι ημων αποστολοι εκ[κλησιων	
	δοξα $\overline{\chi\upsilon}$ την ουν ενδειξ[ιν της αγα	8.24
	π[ης υμ]ω[ν και ημων καυχησης	
	[υπερ υμων εις αυτους ενδεικνυμε]	
	[νοι εις προσωπον των εκκλησιων]	

4 υστερηκα ℙ<sup>46\*</sup> ! υστερημα ℙ<sup>46c</sup> (M1)

	περι μεν γαρ της διακονιας της εις	9.1
	τους αγιους περισσοτερον μοι εστιν	
	το γραφειν υμειν οτι οйда γαρ την	9.2
	προθυμιαν υμων ην υπερ υμων	
5	καυχωμαι εν μακεδοσιν οτι αχα	
	ινα παρεσκευασται απο περυσι	
	και το υμων ζηλος ηρεθισε τους	
	πλειονας επεμψα δε τους αδελ	9.3
	φους ινα μη το καυχημα ημων το υπερ	
10	υμων κενωθη εν τω μερει τουτω	
	ινα καθως ελεγον παρεσκευασμε	
	νοι ητε μη πως αν ελθωσιν συν εμοι	9.4
	μακεδονες και ευρωσιν υμας απα	
	ρασκευαστους καταισχυνωμεν	
15	ημεις ινα μη λεγω υμεις εν τη	
	υποστασει ταυτη αναγκαιον ουν	9.5
	ηγησαμην παρακαλεσαι τους αδελ	
	φους ινα προελθωσιν εις υμας και	
	προκαταρτισωσιν την προεπηγ	
20	γ]ελμενην ευλογιαν υμων ταυτην	
	ε]τοιμην ειναι ουτως ως ευλογιαν	
	μη] ως πλεονεξιαν τουτο δε ο σπει	9.6
	ρων φ]ειδομενως φειδομενως και	
	θερισει κα]! ο σπειρων επ ευλογια	
25	επ ευλογια και θ]ε[ρις]ε[ι] εκ[α]στος	9.7
	[καθως προηρηται τη καρδια μη]	
	[εκ λυπης η εξ αναγκης ιλαρον]	

	γαρ δοτην αγαπα ο $\overline{\theta\varsigma}$ δυνατει δε ο $\overline{\theta\varsigma}$	9.7–8
	πασαν χαριν περισσευσαι εις υμας	
	ινα εν παντι παντοτε πασαν αυταρκει	
	αν εχοντες περισσευητε εις παν εργον	
5	αγαθον καθως γεγραπται εσκορπισεν	9.9
	εδωκεν τοις πενεσιν η δικαιοσυνη αυτου	
	μενει εις τον αιωνα ο δε επιχορηγων	9.10
	σπορον τω σπειροντι και αρτον εις βρω	
	σιν χορηγησει και πληθυνει τον σπορον	
10	υμων και αυξησαι τα γεννηματα της	
	δικαιοσυνης υμων εν παντι πλουτιζο	9.11
	μενοι εις πασαν απλοτητα ει τις κατεργα	
	ζεται δι ημων ευχαριστιαν τω $\overline{\theta\omega}$ τι η	9.12
	διακονια της λειτουργιας ταυτης ου μονον	
15	εστιν προσαναπληρουσα τα υστερηματα των	
	αγιων αλλα και περισσευουσα δια πολλων	
	ευχαριστιαν τω $\overline{\theta\omega}$ δια της δοκιμης της	9.13
	διακονιας ταυτης δοξαζοντες τον $\overline{\theta\nu}$	
	επι υποταγη της ομολογιας υμων εις το	
20	ευαγγελιον του $\overline{\chi\rho\upsilon}$ και απλοτητι της	
	κοινωνιας εις αυτους και εις παντας και	9.14
	αυτων δεησει υπερ υμων επιποθουντων	
	ημας δια την υπερβαλλουσαν χαριν	
	του $\overline{\theta\upsilon}$ εφ ημειν χαρις τ[ω] $\overline{\theta\omega}$ επι [τη ανεκ	9.15
25	διηγητω αυτου δωρεα α[υτο]ς [δε εγω	10.1
	παυ[λο]ς π[αρακαλ]ω υμ[α]ς δι[α της πραυτητος	
	[και επιεικειας του $\overline{\chi\rho\upsilon}$ ος κατα προσωπον]	
	[μεν ταπεινος εν υμειν απων δε θαρρω]	

<sup>13</sup> τι P<sup>46\*</sup> ! οτι P<sup>46c</sup> (M<sub>4</sub>)

<sup>23</sup> ημας P<sup>46\*</sup> ! υμας P<sup>46c</sup> (M<sub>4</sub>)

	εις υμας δεομαι δε το μη παρων θαρ	10.1–2
	ρησαι τε πεποιθησει η λογιζομαι τολ	
	μησαι επι τινας τους λογιζομενους	
	ημας ως κατα σαρκα περιπατουντας	
5	εν σαρκι γαρ περιπατουτας ου κατα	10.3
	σαρκα στρατευομεθα τα γαρ οπλα της στρα	10.4
	τειας ημων ου σαρκικα αλλα δυνατα	
	τω $\overline{\theta\omega}$ προς καθαιρεσιν οχυρωματων	
	λογισμους καθαιροντες και παν υψω	10.5
10	μα επαιρομενον κατα της γνωσεως	
	του $\overline{\theta\upsilon}$ και αιχμαλωτιζοντες παν νο	
	ημα εις την $\overline{\upsilon\pi\alpha\kappa\omicron\eta\eta\varsigma}$ του $\overline{\chi\rho\upsilon}$ και εν ε	10.6
	τοιμω εχοντες εκδικησαι πασαν παρα	
	κοην οταν πληρωθη $\overline{\upsilon\mu\omega\eta\varsigma}$ υπακοη	
15	τα κατα προσωπον βλεπετε ει τις	10.7
	πεποιθεν εαυτων $\overline{\chi\rho\upsilon}$ ειναι τουτο	
	λογιζεσθω παλιν εφ εαυτου οτι κα	
	θως αυτος ο $\overline{\chi\rho\varsigma}$ ουτως και ημεις εαν	10.8
	γαρ περισσοτερον τι καυχωμαι	
20	καυχωμαι περι της εξουσιας ημων(ν)	
	ης εδωκεν ο $\overline{\kappa\varsigma}$ εις οικοδομην και	
	ουκ εις καθαιρεσιν $\overline{\upsilon\mu\omega\eta\varsigma}$ ουκ αισχυν	
	θης]ο[μ]αι ἵνα μη δοξω ως αν εκφοβειν	10.9
	υμας] δια [τ]ων επιστολων οτι αι επι	10.10
25	στολαι] μ[ε]ν] βαρειαι και ἰσχυραι η δε	
	παρουσια] του $\overline{\zeta\omega\mu\alpha[\tau\omicron]\varsigma}$ ασθενης και	
	ο λογος εξουθενημενος] $\overline{\tau[\omicron\upsilon\tau\omicron]\lambda[\omicron]}$	10.11
	[γιζεσθω ο τοιουτος οτι οιοι εσμεν]	
	[τω λογω δι επιστολων αποντες]	
5	περιπατουτας ℙ <sup>46*</sup>   περιπατουτες ℙ <sup>46c (M1)</sup>	
7	δυνατην ℙ <sup>46*</sup>   δυνατα ℙ <sup>46c (M1)</sup>	
14	υπακοη ℙ <sup>46*</sup>   η υπακοη ℙ <sup>46c (M1)</sup>	

	τοιουτοι και παροντες τω εργω ου γαρ τολ	10.11–12
	μωμεν ενκρειναι εαυτους τισι των	
	εαυτους συνϊσταντων αλλα αυτοι	
	εν εαυτοις εαυτους νεκρουντες εαυ	
5	τους εαυτοις ου συνιασιν ημεις δε	10.13
	ουκ εις τα αμετρα καυχησομεθα αλλα	
	κατα το μετρον του κανονος ου εμε	
	ρισεν ημειν ο $\overline{\theta\varsigma}$ μετρου εφεικεσθαι	
	αχρι και $\overline{\upsilon\mu\omega\upsilon\varsigma}$ ου γαρ μη ως εφεικνου	10.14
10	μενοι εις $\overline{\upsilon\mu\alpha\varsigma}$ $\overline{\upsilon\pi\epsilon\rho\epsilon\kappa\tau\epsilon\iota\upsilon\omicron\mu\epsilon\upsilon\iota\varsigma}$ εαυτους	
	αχρι γαρ και $\overline{\upsilon\mu\omega\upsilon\varsigma}$ εφθασαμεν εν τω	
	ευαγγελιω του $\overline{\chi\rho\upsilon}$ ουκ εις τα μετρα	10.15
	καυχωμενοι εν αλλοτριοις κοποις	
	ελπιδα δε εχοντες αυξανομενης	
15	της πιστεως $\overline{\upsilon\mu\omega\upsilon\varsigma}$ εν $\overline{\upsilon\mu\epsilon\iota\iota\varsigma}$ μεγαλυν	
	θηναι κατα τον κανονα ημων εις πε	
	ρισσειαν εις τα $\overline{\upsilon\pi\epsilon\rho\epsilon\kappa\epsilon\iota\iota\alpha}$ $\overline{\upsilon\mu\omega\upsilon\varsigma}$	10.16
	ευαγγελισασθαι ουκ εν αλλοτριω κα	
	νονι εις τα ετοιμα καυχησασθαι ο δε	10.17
20	καυχωμενος εν $\overline{\kappa\omega}$ καυχασθω ου	10.18
	γαρ ο εαυτον συνιστανων εκεινος	
	δοκιμος εστιν αλλα ον $\overline{\kappa\varsigma}$ συνις[τη	
	ειν οφελον ανειχεσθ[ε $\mu$ ]ειχρον τι α[φρο	11.1
	συνης αλλα και ανεχεσθε $\mu$ [ου ζηλω	11.2
25	γαρ $\overline{\upsilon\mu\alpha\varsigma}$ $\overline{\theta\upsilon}$ ζηλω ηρμοσαμην γαρ	
	$\overline{\upsilon\mu\alpha\varsigma}$ ενι ανδρι παρθενον αγνην	
	[παραστησαι τω $\overline{\chi\rho\omega}$ φοβουμαι δε]	11.3
	[μη πως ως ο οφικ εξηπατησεν ευαν]	

<sup>3</sup> αλλ ℙ<sup>46\*</sup> ! αλλα ℙ<sup>46c</sup> (M)

<sup>12</sup> μετρα ℙ<sup>46\*</sup> ! αμετρα ℙ<sup>46c</sup> (M1)

	εν τη πανουργια αυτου φθαρη τα νο	11.3
	ηματα υμων απο της απλοτητος	
	και της αγν[ο]τητος της εις τον $\overline{\chi\rho\nu}$	
	ει μεν γαρ ο ερχομενος αλλον $\overline{\iota\eta\nu}$	11.4
5	κηρυσσει ον ουκ εκηρυξαμεν	
	η πνευμα ετερον λαμβανετε ο ου	
	κ ελαβετε η ευαγγελιον ετερον	
	ο ουκ εδεξασθε καλως ανεχεσθε	
	λογιζομαι γαρ μηδεν υστερηκε	11.5
10	ναι των υπερλειαν αποστολων	
	ει δε και ιδιωτης τω λογω αλλ ου	11.6
	τη γνωσει η αμαρτιαν εποιησα	11.7
	εμαυτον ταπεινων $\overline{\iota\eta\alpha}$ υμεις	
	υψωθητε οτι δωρεαν το του $\overline{\theta\upsilon}$	
15	ευαγγελιον ευηγγελισαμην	
	υμειν αλλας εκκλησιας εσυλησα	11.8
	λαβων οψωνιον προς την υμων	
	διακονιαν και παρων προς υμας	11.9
	υστερηθεις ου κατεναρχησα	
20	ουδενος το γαρ υστερημα μου	
	προσανεπληρωσαν οι αδελφοι	
	ελθοντες απο μακεδονιας και εν	
	πα]ν[τ]ι α[βαρ]η εμαυτον υμειν ετη	
	ρησα και τηρ]η[ς]ω εστιν αληθεια $\overline{\chi\upsilon}$	11.10
25	εν εμοι οτι η καυχησι]ς [αυτη] ου φρα	
	[γησεται εις εμε εν τοις κλιμασιν της]	
	[αχαιας δια τι οτι ουκ αγαπω υμας]	11.11
	[ο $\overline{\theta\varsigma}$ οιδεν ο δε ποιω και ποιησω]	11.12

	ἵνα ἐκκοψῶ τὴν ἀφορμὴν ἵνα ἐν ὧ	11.12
	καυχῶνται εὐρεθῶσιν καθὼς καὶ	
	ἡμεῖς οἱ γὰρ τοιοῦτοι ψευδαποστολοὶ	11.13
	ἐργαταὶ δόλιοι μετασχηματιζόμενοι	
5	εἰς ἀποστόλους $\overline{\chi\rho\upsilon}$ καὶ οὐ θαυμά αὐτός	11.14
	γὰρ ὁ σατανᾶς μετασχηματίζεται	
	εἰς ἀγγέλον φωτός οὐ μέγα οὖν εἰ	11.15
	καὶ οἱ διάκονοι αὐτοῦ μετασχηματι	
	ζοῦνται ὡς διάκονοι δικαιοσύνης	
10	ὧν τὸ τέλος ἐστὶ κατὰ τὰ ἔργα αὐτῶ(ν)	
	πάλιν λέγω μὴ τις με δοξῇ ἀφρονα	11.16
	εἶναι εἰ δὲ μὴ γέ και ὡς ἀφρονα δε	
	ξασθε με ἵνα καγὼ μείκρον τι καυ	
	χῆσμαι ὁ λαλῶ οὐ κατὰ $\overline{\kappa\upsilon\lambda\omega}$ λαλῶ	11.17
15	ἀλλ ὡς ἐν ἀφροσύνῃ ἐν ταύτῃ τῇ	
	ὑποστάσει τῆς καυχῆσεως ἐπεὶ πολλοὶ	11.18
	καυχῶνται κατὰ σὰρκα καγὼ καυ	
	χῆσομαι ἡδέως γὰρ ἀνεχέσθε τῶν	11.19
	ἀφρονῶν φρονιμοὶ ὄντες ἀνεχέτε	11.20
20	θε γὰρ εἰ τις ὑμᾶς καταδούλοι εἰ τις	
	κατεσθεῖει εἰ τις λαμβάνει εἰ τις	
	ἐπαιρεται εἰ τις εἰς πρόσωπον ὑ[μᾶς]	
	δέρει κατὰ ἀτιμίαν λέγω ὥς [ὅτι	11.21
	ἡμεῖς ἠσθένηκαμεν ἐ[γὼ ὡς δὲ] ἀν τις	
25	τ[ολμ]α [ἐ]γ[ὼ] [ἀφρ]οσύνη λέγω τολμῶ	
	κ[αγὼ] ἐβραῖοι εἰσὶν καγὼ ἰσραῆλ	11.22
	[ταὶ] εἰσὶν καγὼ σπέρμα ἀβραάμ]	
	[εἰσὶν καγὼ διάκονοι $\overline{\chi\rho\upsilon}$ εἰσὶν]	11.23

<sup>25</sup> The fragment of papyrus hanging off below this line has been flipped. When viewed with f.72↓, I believe the ink is the bottom portion of the letters λ and μ in τολμα. The side visible in this image presents no useful data for the other side.

	παραφρονων λαλω ὑπερ εγω εν κο	11.23
	ποις περισσοτερως εν φυλακαις	
	περισσοτερως εν πληγαις ὑπερ	
	βαλλοντως εν θανατοις πολλακις υπο	11.24
5	ιουδαιων πεντακις τεσσερακοντα	
	παρα μιαν ελαβον τρις εραβδισθην	11.25
	τρις εναυγησα νυχθημερον εν τω	
	βυθω πεποιηκα οδοιποριας πολλα	11.26
	κις κινδυνοις ποταμων κινδυνοις	
10	ληστων κινδυνοις εκ γενους κιν	
	δυνοις εξ εθνων κινδυνοις εν πο	
	λει κινδυνοις εν ερημια κινδυ	
	νοις εν θαλασση κινδυνοις εν	
	ψευδαδελφοις κοπω και μοχθω εν	11.27
15	αγρυπνιαις πολλακις εν λειμω	
	και δειψη εν νηστειαις πολλακις	
	ψυχει και γυμνοτητι χωρις των	11.28
	παρεκτος η επιστασις μοι η καθ η	
	μεραν η μεριμνα πασων των εκ	
20	κλησιων τις ασθενει και ουκ ασθενω	11.29
	τις σκανδαλιζεται και ουκ εγω πυρου	
	μα]! ει καυχασθαι δει τα της ασθενειας	11.30
	καυ]χη[ς]ομαι ο $\overline{\theta\varsigma}$ και $\overline{\pi\eta\rho}$ του $\overline{\kappa\upsilon}$	11.31
	$\overline{\iota\eta\upsilon}$ οι]δξεν ο ων ευλογητος εις τους	
25	αιωνας οτι ο]υ ψευδομαι εν δαμας	11.32
	κω ο εθναρχης αρετα το]υ β[ασιλ]εως	
	[εφρουρει την πολιν δαμασκηνων]	
	[πιασαι με θελων και δια θυριδος]	11.33

<sup>26</sup> The fragment visible here belongs with L25 of f.72→; see note there.



[illegible]

15 αθηνιαϊς  $\mathbb{P}^{46*}$  | αθηνειαϊς  $\mathbb{P}^{46c}(\text{Mn})$

<sup>25-26</sup> My reconstruction of these two lines is vastly different from INTF and Kenyon. As with the reverse, there has been significant deterioration since Kenyon's transcription.

	ασθενειαις εν υβρεσιν και αναγκαις	12.10
	εν διωγμοις και στενοχωριας υπερ χυ	
	οταν γαρ ασθενω τοτε δυνατος ειμι	
	γεγονα αφρων υμεις με αναγκαζετε	12.11
5	εγω γαρ ωφειλον υφ υμων συνι̃στας	
	θαι ουδεν γαρ τι υστερηκα των υπερ	
	λειαν αποστολων ει και ουδεν ειμι	
	τα μεν σημεια του αποστολου κατηρ	12.12
	γασθη εν υμειν εν παση υπομονη	
10	σημειοις τε και τερασιν και δυναμεσιν	
	τι γαρ εστιν ο ηςωθητε υπερ τας λοι	12.13
	πας εκκλησιας ει μη οτι αυτος εγω	
	ου κατεναρκησα υμων χαρισασθαι	
	μοι την αδικιαν ταυτην ιδου τρι	12.14
15	τον τουτο ετοιμως εχω ελθειν προς	
	υμας και ου καταναρκησω ου γαρ ζητω	
	τα υμων αλλα υμας ου γαρ οφειλει τα τε	
	κνα θησαυριζειν τοις γονευσιν αλλα	
	οι γονεις τοις τεκνοις εγω δε ηδιστα	12.15
20	δαπανησω και εκδαπανηθωμαι	
	υ̃περ των ψυχων υμων ει περισσοτερω	
	υμ]ας αγαπων ηςσον αγαπωμαι εστω δε	12.16
	εγω] ο[υ]κ εβαρησα υμας αλλα υπαρχων	
	πανουργο]ς δολω υμας ελαβον μη τινα	12.17
25	ων απεσταλκα̃ π]ρο[ς] υμας δι αυτου επλε	
	ονεκτησα υμας παρεκαλ]ε[ς[α̃ τ]ι̃τον και	12.18
	[cυναπεστειλα τον αδελφον μητι επλε]	
	[ονεκτησεν υμας τιτος ου τω αυτω]	

22–26 As with the reverse, significant deterioration to the bottom of this leaf prevents identifying as much text as contained in Kenyon's transcriptions.

	πνι περιεπατησαμεν ου τοις αυτοις ἵχνεσι(ν)	12.18
	ου παλαι δοκειτε οτι ὑμειν απολογουμεθα	12.19
	κατεναντι θυ λαλουμεν τα δε παντα αγα	
	πητοι ὑπερ της ὑμων οικοδομης φοβου	12.20
5	μαι γαρ μη πως ελθων ουχ οious θελω	
	ευρω ὑμας καγω ευρεθω ὑμειν οιον ου	
	θελετε μη πως ερις ζηλος θυμοι ερειθιαι	
	καταλαλιαι ψιθυρισμοι φυσιωσεις ακα	
	τασταςιαι μη παλιν ελθοντος μου ταπει	12.21
10	νωσει με ο θς μου προς υμας και πενθησω	
	πολλους των προημαρτηκοτων και μη	
	μετανοησαντων επι τη ακαθαρσια και	
	πορνεια και ασελγεια η επραξαν τριτον	13.1
	τουτο ερχομαι προς ὑμας επι στοματος	
15	δυο μαρτυρων και τριων σταθησεται	
	παν ρημα προειρηκα και προλεγω ως	13.2
	παρων το δευτερον και απων νυν	
	τοις προημαρτηκοσι και τοις λοιποισ	
	πασι οτι εαν ελθω παλιν ου φεισομ[α]ι	
20	επει δοκιμην ζητειτε του εν εμοι λα	13.3
	λουντος χρῡ ος ουκ εις ὑμας ουκ αςθε[νει	
	αλλα δυνατει εν ὑμειν και γ[α]ρ [εστρωθη̄	13.4
	εξ αςθενειας αλλα ζη εκ δ[υναμεως	
	θῡ και γαρ ημεις αςθεν[ομεν εν αυτω	
25	αλλα ζωμεν εν [αυ]τω εκ [δυναμεως θῡ	
	εις υμας] εαυτου[ς πειραζετε ει εστε	13.5
	[εν τη πιστει εαυτους δοκιμαζετε η]	
	[ουκ επιγινωσκετε εαυτους οτι ιης χρ̄ς]	
	2 ου παλαι ℙ <sup>46*</sup> ! παλαι ℙ <sup>46c</sup> (M)	

	εν υμειν ει μητι αδοκιμοι εστε ελπιζω	13.5-6
	δε οτι γνωσεσθε οτι ημεις ουκ εσμεν αδο	
	κιμοι ευχομεθα προς τον $\overline{\theta\nu}$ μη ποιησαι	13.7
	υμας κακον μηδεν ουχ ινα ημεις δοκιμοι	
5	φανωμεν αλλα ινα υμεις το καλον ποιητε	
	ημεις δε ως αδοκιμοι ωμεν ου γαρ δυ	13.8
	ναμεθα τι κατα της αληθειας αλλα υπερ της	
	αληθειας χαιρομεν γαρ οταν ημεις ac	13.9
	θενωμεν υμεις δε δυνατοι ητε τουτο	
10	και ευχομεθα την υμων καταρτισιν	
	δια τουτο απων ταυτα γραφω ινα παρω(ν)	13.10
	μη αποτομωσ χρησωμαι κατα την εξου	
	σιαν ην ο $\overline{\kappa\varsigma}$ εδωκεν μοι εις οικοδομην	
	και ουκ εις καθαιρεσιν λοιπον αδελφοι	13.11
15	χαιρετε και καταρτιζεσθε παρακαλεισθε	
	το αυτο φρονειτε ειρηνευετε και ο $\overline{\theta\varsigma}$	
	της αγαπης και ειρηνης εσται μεθ υ	
	μων ασπασασθε αλληλους εν φιληματι	13.12
	αγιω ασπαζονται υμας οι αγιοι παντες	
20	η] χαρις του $\overline{\kappa\upsilon}$ $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ και η αγαπη	13.13
	τ]ου $\overline{\theta\upsilon}$ και η κοινωνια του πνευματος	
	μετα] παντων υμων	
	π]ρος κορινθιους	
	$\overline{\beta}$	

προς εφεσιους

- παυλος αποστολος  $\overline{\chi\rho\upsilon}$   $\overline{\iota\eta\upsilon}$  δια θεληματος 1.1
- $\overline{\theta\upsilon}$  τοις αγιοις ουσιν και πιστοις εν  $\overline{\chi\rho\omega}$
- $\overline{\iota\eta\upsilon}$  χαρις υμειν και ειρηνη απο  $\overline{\theta\upsilon}$   $\overline{\pi\rho\varsigma}$  1.2
- 5  $\overline{\eta\mu\omega\upsilon\iota\varsigma}$  και  $\overline{\kappa\upsilon}$   $\overline{\iota\eta\upsilon}$   $\overline{\chi\rho\upsilon}$  ο ευλογησας ημας 1.3
- εν παση ευλογια πνευματικη εν τοις
- επουρανιοις εν  $\overline{\chi\rho\omega}$  καθως εξελεξατο 1.4
- ημας εν αυτω προ καταβολης κοσμου ειναι
- ημας αγιους και αμωμους κατενωπι
- 10 ον αυτου εν αγαπη προορισας ημας εις 1.5
- υιοθεσιαν  $\overline{\iota\eta\upsilon}$   $\overline{\chi\rho\upsilon}$  εις αυτον κατα την
- ευδοκιαν του θεληματος αυτου εις επα
- 15 νον δοξης της χαριτος αυτου ης εχαρι 1.6
- στωσεν ημας εν τω ηγαπημενω εν ω 1.7
- εχομεν την απολυτρωσιν δια του αιματος
- αυτου την αφεσιν των παραπτωματων
- κατα το πλουτος της χαριτος αυτου ης επε 1.8
- ρισσευσεν εις ημας εν παση σοφια και
- φρονησει γνωρισας ημειν το μυστηριον 1.9
- 20 του θεληματος κατα την ευδοκιαν αυτου
- ην προεθετο εν αυτω εις οικονομι[α]ν του 1.10
- πληρωματος των καιρων ανακεφ[αλαιω
- σασθαι τα παντα εν τω  $\overline{\chi\rho\omega}$  [τ]α επ[ι] τοις ου
- 25 ρανοις και τ[α] ε[πι] [π]ι [τ]ης γη[ς] εν αυτω εν ω 1.11
- και εκληρωθ[η]μεν προορισθεντες κατα
- π[ρ]οθεσιν τ[ου] τα παντα ενεργουντος κατα
- [την βουλην του θεληματος αυτου εις το] 1.12
- [ειναι ημας εις επαινον δοξης αυτου τους]

προηλπικοτας εν τω  $\overline{\chi\rho\omega}$  εν ω και  
 υμεις ακουσαντες τον λογον της αλη  
 θειας το ευαγγελιον της σωτηριας  
 ὑμων εν ω και πιστευσαντες εσφρα  
 5 γισθητε τω  $\overline{\pi\nu\iota}$  της επαγγελιας τω  
 αγιω ο εστιν αραβων της κληρονομι  
 1.14  
 ας ημων εις απολυτρωσιν της περι  
 ποιησεως εις επαινον της δοξης αυ  
 του δια τουτο καγω ακουσας την καθ υ  
 1.15  
 10 μας πιστιν εν τω  $\overline{\kappa\omega}$  ημων  $\overline{\iota\eta\upsilon}$  και  
 την εις παντας τους αγιους οὐ παυο  
 1.16  
 μαι ευχαριστων ὑπερ ὑμων μνειαν  
 ποιουμενος επι των προσευχων μου  
 ἵνα ο  $\overline{\theta\varsigma}$  του  $\overline{\kappa\upsilon}$  ημων  $\overline{\chi\rho\upsilon}$   $\overline{\iota\eta\upsilon}$  ο πατηρ  
 1.17  
 15 της δοξης δωη ὑμειν  $\overline{\pi\nu\alpha}$  σοφιας  
 και αποκαλυψεως εν επιγνωσει αυτου  
 πεφωτισμενους τους οφθαλμους της  
 1.18  
 καρδιας εις το ειδεναι ημας τις εστιν  
 η ελπις της κλησεως αυτου τις ο πλουτος  
 20 τη[ς] δοξης της κληρονομιας αυτου εν  
 τῶ[ς] αγιοις και τι το ὑπερβαλλον μεγα  
 1.19  
 θος] της δυναμεως αυτου εις ημας τους  
 πιστε]υο[ν]τας κατα την ενεργειαν του  
 κρατους της] ἰς[χυ[ρος αυτου] ην ενεργη  
 1.20  
 25 σεν εν τω  $\overline{\chi\rho\omega}$  εγειρας αυ]τον εκ των  
 [νεκρων και καθισας εν δεξιᾷ αυτου]  
 [εν τοις επουρανιοις υπερανω πασης]  
 1.21  
 [αρχης και εξουσιας και δυναμεως]

18 ημας ℙ<sup>46\*</sup> | υμας ℙ<sup>46c</sup> (M1)

	και κυριοτητος και παντος ονοματος ονο	1.21
	μαζομενου ου μονον εν τω αιωνι τουτω	
	αλλα και εν τω μελλοντι και παντα υπε	1.22
	ταξεν υπο τους ποδας αυτου και αυτον	
5	εδωκεν κεφαλην υπερ παντα τη εκ	
	κλησια ητις εστιν το σωμα αυτου το πλη	1.23
	ρωμα του τα παντα εν πασιν πληρουμε	
	νου και υμας οντας νεκρους τοις παρα	2.1
	πτωμασιν υμων και ταις αμαρτιας υμων	
10	εν αις ποτε επερεπατησατε κατα τον αιω	2.2
	να του κοσμου τουτου κατα τον αρχοντα της	
	εξουσιας του αερος του $\overline{\pi\nu\varsigma}$ του νυν εργουν	
	τος εν τοις υίοις της απειθειας εν οις και	2.3
	ημεις παντες ανεστραφημεν ποτε εν ταις	
15	επιθυμιας της σαρκος ημων ποιουντες τα	
	θεληματα της σαρκος και των διανοιων και	
	ημεθα τεκνα φυσει οργης ως και οι λοιποι	
	ο δε $\overline{\theta\varsigma}$ πλουσιος ων εν ελεει δια την πρ[λ	2.4
	λην αγαπην ηλεησεν ημας και ον[τ]α[ς η]μ[α	2.5
20	νεκρους τοις σωμασιν συνεζωποισεν	
	εν τω $\overline{\chi\rho\omega}$ χαριτι εστε σεσωσμενοι και [ς]υ[γ	2.6
	ηγειρεν και συνεκαθισεν εν τοις επο[υρα	
	νιοις εν τω $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ ἵνα ενδειξηται ε[ν	2.7
	τοις αιωσι τοις επερχομενοις το ὑπε[ρβαλ	
25	λον πλουτος της χαριτος αυ[του εν χρης	
	τοτη]τι εφ ημας εν τω $\overline{\chi\omega}$ $\overline{\iota\eta}$ $\overline{\upsilon}$ τη γαρ χαριτι	2.8
	[εστε σεσωσμενοι δια πιστεως και τουτο]	
	[ουκ εξ υμων $\overline{\theta\upsilon}$ το δωρον ουκ εξ εργων]	2.9
	[ινα μη τις καυχησηται αυτου γαρ εσμεν]	2.10

<sup>15</sup> επιθυμιας ℙ<sup>46\*</sup> ! επιθυμιας ℙ<sup>46c</sup> (M1)

	ποίημα κτισθεντες εν $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ επι ερ	2.10
	γοις αγαθοις οἱς προητοιμασεν ο $\overline{\theta\varsigma}$ ἵνα	
	εν αυτοις περιπατησωμεν διο μνημο	2.11
	νευετε οτι ποτε ὑμεις τα εθνη εν σαρκι	
5	οι λεγομενοι ακροβυστια υπο της λεγο	
	μενης περιτομης εν σαρκι χειροποιητου	
	οτι ητε εν τω καιρω εκεινω χωρις $\overline{\chi\rho\upsilon}$	2.12
	απηλλοτριωμενοι της πολιτειας του	
	ισραηλ και ξενοι των διαθηκων της	
10	επαγγελιας ελπιδα μη εχοντες και αθεοι	
	εν τω κοσμω νυνι δε εν $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ ὑμεις	2.13
	οι ποτε οντες μακραν εγενηθητε ενγυς	
	εν τω αιματι $\overline{\chi\rho\upsilon}$ αυτος γαρ εστιν η ει	2.14
	ρηνη ημων ο ποιησας τα αμφοτερα εν	
15	και το μεσοτοιχον του φραγμου λυσας	
	την εχθραν εν τη σαρκι αυτου τον νομο(ν)	2.15
	των εντολων καταργησας ἵνα τους δυο	
	κτιση εν αυτω εις ενα κοινον $\overline{\alpha\nu\omicron\nu}$	
	ποιων ειρηνην α και αποκαταλλα	2.16
20	ξη τους αμφοτερους εν ενι σωματι	
	τω $\overline{\theta\omega}$ δια του $\overline{\sigma\tau\rho\upsilon}$ αποκτεινας την	
	ε]χθραν εν αυτω και ελθων ευηγγελισατο	2.17
	ειρ]ηνην ὑμειν τοις μακραν και ειρηνη(ν)	
	τοι]ς ενγυς οτι δι αυτου εχομεν την προς	2.18
25	αγω]γ[ην] οι αμφοτεροι εν ενι $\overline{\pi\nu\iota}$ προς τον	
	$\overline{\pi\rho\alpha}$ αρα ουκ]ετι εστε ξενοι και παροικοι αλ'	2.19
	εστε συνπολ]ε[ιτᾱι] των αγιων και ριχ[ει]οι	
	του $\overline{\theta\upsilon}$ εποικοδομηθεντες] ε[π]ι τω [θεμελιω	2.20
	[των αποστολων και προφητων οντος ακρο]	
30	[γωνιαιου αυτου $\overline{\chi\rho\upsilon}$ $\overline{\iota\eta\upsilon}$ εν ω πασα οικοδομη]	2.21

7 εν (ante τω) ℙ<sup>46\*</sup> ! om. ℙ<sup>46c</sup> (M1)

8 πολιτειας ℙ<sup>46\*</sup> ! πολιειτιας ℙ<sup>46c</sup> (M1)



	συναρμολογουμένη αὐξεί εἰς ναὸν ἅγιον ἐν $\overline{\kappa\omega}$	2.21
	ἐν ὧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικη	2.22
	τήριον τοῦ $\overline{\theta\upsilon}$ ἐν $\overline{\pi\nu\iota}$ τοῦτο χάριν ἐγὼ παῦλος	3.1
	ὁ δεσμιὸς τοῦ $\overline{\chi\rho\upsilon}$ ἰη̅ϣ̅ ὑπὲρ ὑμῶν τῶν ἐθνῶν	
5	εἰ γέ η̅κουσατε τὴν οἰκονομίαν τῆς χάρι	3.2
	τος τοῦ $\overline{\theta\upsilon}$ τῆς δοθείσης μοι εἰς ὑμᾶς κατὰ	3.3
	ἀποκαλύψιν ἐγνωρίσθη μοι τὸ μυστήριον	
	καθὼς προεγράψα ἐν ὀλίγῳ πρὸς ὁ δυνά	3.4
	θε ἀναγείνωσκοντες νοησαὶ τὴν συνέσι(ν)	
10	μου ἐν τῷ μυστηρίῳ τοῦ $\overline{\chi\rho\upsilon}$ ὁ ἑτεराῖς γενε	3.5
	αῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν $\overline{\alpha\nu\omega\nu}$	
	ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις	
	αὐτοῦ καὶ προφηταῖς ἐν $\overline{\pi\nu\iota}$ εἶναι τὰ ἔθνη	3.6
	συνκληρονομα καὶ συνσωμα καὶ σὺν με	
15	τοχα τῆς ἐπαγγελίας ἐν $\overline{\chi\rho\omega}$ ἰη̅ϣ̅ διὰ τοῦ εὐ	
	αγγελίου οὗ ἐγενήθη διάκονος κατὰ τη(ν)	3.7
	δωρεάν τῆς χάριτος τοῦ $\overline{\theta\upsilon}$ τῆς δοθεί	
	σης μοι κατὰ τὴν ἐνεργεῖαν τῆς δυνά	
	μεως τοῦ $\overline{\theta\upsilon}$ ἔμοι τῷ ἐλαχίστῳ πάν	3.8
20	των ἐδόθη ἡ χάρις αὕτη τοῖς ἐθνέσιν εὐ	
	αγγελισασθαι τὸ ἀνεξιχνίαστον πλοῦ	
	τος τοῦ $\overline{\chi\rho\upsilon}$ καὶ φωτισαὶ πάντας τὰς ἡ [οἱ	3.9
	κονομία τοῦ μυστηρίου τοῦ ἀποκεκρυ[μ	
	μένου ἀπὸ τῶν αἰῶνων ε[ν] τ[ῷ] $\overline{\theta\omega}$ τ[ῷ] τα	
25	παγτ]α κτισάντι ἵνα γνῶρ[ις] θη νῦν ταῖς	3.10
	[ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρα]	
	[νίοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος]	
	[σοφία τοῦ $\overline{\theta\upsilon}$ κατὰ προθέσιν τῶν αἰῶνων]	3.11

	ην εποιησεν εν τω $\overline{\kappa\omega}$ $\overline{\iota\eta\upsilon}$ τω $\overline{\kappa\omega}$ ημων	3.11
	εν ω εχομεν την παρρησιαν και προς	3.12
	αγωγην εν πεποιθησει δια της πιστεως	
	αυτου διο αιτουμαι μη ενκακειν εν	3.13
5	ταις θλειψειν μου $\overline{\upsilon\pi\epsilon\rho}$ ημων ητις	
	εστιν δοξα ημων τουτου χαριν καμ	3.14
	πτω τα γονατα μου προς τον $\overline{\pi\rho\alpha}$ εξ ου	3.15
	πασα πατρια εν ουρανοις και επι γης ονο	
	μαζεται $\overline{\iota\grave{\nu}\alpha}$ δω $\overline{\upsilon\mu\epsilon\iota\upsilon\iota\varsigma}$ κατα το πλουτος	3.16
10	της δοξης αυτου δυναμει κραταιω	
	θηναι δια του $\overline{\pi\acute{\nu}\varsigma}$ αυτου εις τον εσω αν	
	θρωπον κατοικησαι τον $\overline{\chi\acute{\nu}}$ δια της	3.17
	πιστεως εν ταις καρδιαις $\overline{\upsilon\mu\omega\iota\varsigma}$ εν αγα	
	πη ερριζωμενοι και τεθεμελιωμε	
15	νοι $\overline{\iota\grave{\nu}\alpha}$ εξιχυσητε καταλαμβανες	3.18
	θαι συν πασιν τοις αγιοις τι ο πλατος και	
	μηκος και υψος και βαθος γνωναι τε την	3.19
	$\overline{\upsilon\pi\epsilon\rho\beta\alpha\lambda\lambda\omicron\upsilon\varsigma\alpha\iota\varsigma}$ της γνωσεως αγαπην	
	του $\overline{\chi\rho\upsilon}$ $\overline{\iota\grave{\nu}\alpha}$ πληρωθη παν το πληρωμα	
20	του $\overline{\theta\upsilon}$ τω $\overline{\delta\epsilon}$ δυναμενω παντα ποιησαι	3.20
	υ]περεκπερισσου ων αιτουμεθα η νοουμεν	
	κ]ατα την δυναμιν την ενεργουμενην	
	εν η]μειν αυτω η δοξα εν τη εκκλησια και	3.21
	εν $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ εις πασας τας γενεας του αιωνος	
25	των αιωνω]ν αμην παρακαλω [ο]υν $\overline{\upsilon\mu\alpha\varsigma}$	4.1
	εγω ο δεσμιος εν $\overline{\kappa\omega}$ αξιω]ς [περιπατης]α[ι	
	[της κλησεως ης εκληθητε μετα πασης]	4.2
	[ταπεινοφροσυνης και πραυτητος μετα]	
	[μακροθυμιας ανεχομενοι αλληλων]	

	εν αγαπη σπουδαζοντες τηρειν την	4.2–3
	ενοτητα του π̄νς εν τω συνδεσμω της	
	ειρηνης εν σωμα και εν π̄να καθως	4.4
	και εκληθη εν μια ελπιδι της κλησεως	
5	ὑμων εις κ̄ς μια πιστις εν βαπτισμα	4.5
	εις θ̄ς και π̄ηρ παντων ο επι παντων	4.6
	και δια παντων και εν πασιν ενι δε εκα	4.7
	στω ημων εδοθη η χαρις κατα το	
	μετρον της δωρεας του χ̄ρῦ διο λεγει	4.8
10	αναβας εις υψος ηχμαλωτευσεν αιχμα	
	λωσιαν εδωκεν δομα τοις ανθρωποις	
	το δε ανεβη τι εστιν ει μη οντι και κα	4.9
	τεβη εις κατωτερα της γης ο καταβας αυ	4.10
	τος εστιν και ο ναβας ὑπερανω παντω(ν)	
15	των ουρανων ἵνα πληρωσῃ τα παντα	
	και αυτος δεδωκεν τους μεν αποστολους	4.11
	τους δε προφητας τους δε ευαγγελιστας τους	
	δε ποιμενας και διδασκαλους προς τον	4.12
	καταρτισμον των αγιων εις εργον διακο	
20	νιαις εις οικοδομην του σωματος του χ̄ρῦ με	4.13
	χρι κατακτησμεν οι παντες εις την εν[ο	
	τητα της πιστεως και της επιγνωσεως του ὑ[ιῦ	
	του θ̄ῦ εις ανδρα τελειον εις μετρον ηλι[χιας	
	του πληρωματος του χ̄ῦ ἵνα μηκ[ετι ωμεν	4.14
25	ν[η]πιοι κλυδωνιζομενοι κ[α]ι περιφερο	
	μενοι παντι α]ν[ε]μῳ της διδασκαλιας εν	
	[τη κυβεια των ανθρωπων εν πανουργια]	
	[προς την μεθοδειαν της πλανης αληθευ]	4.15
	[οντες δε εν αγαπη αυξησμεν εις αυτον]	

	τα παντα ο εστιν η κεφαλη του $\overline{\chi\rho\upsilon}$	4.15
	εξ ου παν το σωμα συναρμολογουμενον	4.16
	και συνβιβαζομενον δια πασης αφης	
	της επιχορηγιας και ενεργειας εν μετρω	
5	ενος εκαστου μερους την αυξησιν του	
	σώματος ποιειται εις οικοδομην εαυτου	
	εν αγαπη τουτο ουν λεγω και μαρτυρομαι	4.17
	εν $\overline{\kappa\omega}$ μηκετι υμας περιπατειν καθως	
	και τα εθνη περιπατει εν ματαιοτητι	
10	του νοος αυτων εκκοτωμενοι τη δια	4.18
	νοια οντες απηλλοτριωμενοι της ζωης	
	του $\overline{\theta\upsilon}$ δια την αγνοιαν την ουσαν εν	
	αυτοις δια την πορρωσιν της καρδιας	
	αυτων οτινες απηλγηκοτες εαυτους	4.19
15	παρεδωκαν τη ασελγεια εις εργασιαν	
	ακαθαρσιας πασης εν πλεονεξια υμεις	4.20
	δε ουχ ουτως εμαθετε τον $\overline{\chi\rho\nu}$ ει γε αυτον	4.21
	ηκουσατε και εν αυτω εδιδαχθητε κα	
	θως εστιν αληθεια εν τω $\overline{\iota\eta\upsilon}$ αποθεσθαι	4.22
20	υμας κατα την προτεραν αναστροφην	
	τον παλαιον ανθρωπον τον φθειρομε	
	νον κατα τας επιθυμιας της απατης	
	ανανεουσθε δε τω $\overline{\pi\nu\iota}$ του νοος υμων	4.23
	κ]αι ενδυσασθε τον καινον ανθρωπον	4.24
25	τον κ]τα $\overline{\theta\nu}$ κτισθεντα εν δικαιοσυνη	
	και οσιοτη]τι της αληθειας αποθεμ[ε]ν[ε]ν[ο]	4.25
	το ψευδος λ]αλειτε αληθειαν ε[κ]ακτο]ς	
	μετα του πλησιον αυτου οτ]ι ες[μεν αλληλων	
	[μελη οργιζεσθε και μη αμαρτανετε ο]	4.26
30	[ηλιος μη επιδυετω επι παροργισμω]	

1 ο ℙ<sup>46\*</sup> ! ος ℙ<sup>46c</sup> (M1)

	ὑμῶν μηδε διδοτε τοπον τῷ διαβολῷ	4.26–27
	ο κλεπτῶν μηκετι κλεπτετω μαλλον	4.28
	δε κοπιατω εργαζομενος ταῖς χερσιν	
	το αγαθον ἵνα ἐχῇ μεταδιδοναι τῷ χρεϊαν	
5	εχοντι πας λογος σαπρος εκ του στοματος ὑμῶν(ν)	4.29
	μη εκπορευεσθω αλ εἰ τις αγαθος προς οικοδομη(ν)	
	της χρεϊας ἵνα δῷ χαριν τοις ακουουσιν και λυ	4.30
	πειτε το πᾶν το αγιον του θ̅υ εν ω εσφραγισ	
	θητε εἰς ημεραν απολυτρωσεως πασα πικρια	4.31
10	και θυμος και οργη και κραυγη και βλασφημια	
	αρθητω αφ ὑμῶν συν παση κακια γεινεσθε	4.32
	εἰς ἀλληλους χρηστοι ευπλαγχοι χαριζομε	
	νοι εαυτοις καθως και ο θ̅ς εν χ̅ρῳ εχαρισατο	
	ὑμῖν γεινεσθε ουν μειμηται του θ̅υ ως τεκνα	5.1
15	αγαπητα και περιπατεῖτε εν αγαπη καθως	5.2
	και ο χ̅ς ἡγαπησεν ἡμας και παρεδωκεν	
	εαυτον ὑπερ ἡμῶν προσφοραν και οσμην τῷ	
	θ̅ῳ εἰς οσμην ευωδίας πορνεία δε και ακα	5.3
	θαρσία πασα ἡ πλεονεξία μηδε ονομαζες	
20	θῷ εν ὑμῖν καθως πρεπει ἀγίοις και αἰσχρο	5.4
	της και μωρολογία και ευτραπelia α ουκ αν[η	
	κεν αλλα μαλλον ευχαριςτεια τουτο γαρ ἵ[στε	5.5
	γεινωσκοντες οτι πας πορνος ἡ καθαρθ[ος ἡ πλε	
	ονεκτης ο εστιν ειδωλολατρης ουκ εχ[ει κλη	
25	ρονομίαν εν τη βασιλεια του θ̅υ μηδ[εἰς υμας	5.6
	απατα]τ[ῶ] κε[νο]ις λογοις διὰ [ταυτα γαρ ερχεται	
	ἡ οργη του θ̅υ ἐπὶ τ[ο]υς υιο[υς] της απειθειας	
	[μη ουν γεινεσθε συνμετοχοι αυτων ἡτε γαρ]	5.7–8
	[ποτε σκοτος νυν δε φως εν κ̅ῳ ως τεκνα φωτος]	

<sup>23</sup> καθαρτος P<sup>46\*</sup> ! ακαθαρτος P<sup>46c</sup> (Mn)

	περιπατεῖτε ὁ γὰρ καρπὸς τοῦ πν̄ς ἐν παση ἀγαθῶσυνῃ καὶ δικαιοσυνῇ καὶ ἀληθείᾳ	5.8–9
	δοκιμάζοντες τί ἐστὶν εὐαρεστον τῷ κ̄ω	5.10
	μὴ συνκοινωνεῖτε τοῖς ἐργοῖς τοῖς ἀκαρ	5.11
5	ποῖς τοῦ σκοτοῦς μάλλον δὲ ἐλλεγχετε τὰ γὰρ κρυβῆ γεινομένα ὑπ' αὐτῶν αἰσχρον	5.12
	ἐστὶν καὶ λεγείν τὰ δὲ πάντα ἐλεγχόμενα	5.13
	ὑπο τοῦ φωτός φανεροῦνται πάν γὰρ τὸ φα	5.14
	νερούμενον φῶς ἐστὶν διὸ λέγει ἐγείρε	
10	ὁ καθευδὼν καὶ ἀναστὰ ἐκ νεκρῶν καὶ ἐπὶ φαυσεῖ σοι ὁ χ̄ρς βλέπετε οὖν ἀκρειβῶς πῶς	5.15
	περιπατῆτε μὴ ὡς ἀσχοφοὶ ἀλλὰ ὡς σοφοὶ	
	ἐξαγοραζόμενοι τὸν καιρὸν ὅτι αἱ ἡμέραι	5.16
	πονηραὶ εἰσὶν διὰ τοῦτο μὴ γεινεσθε	5.17
15	ἀφρονες ἀλλὰ συνειετέ τί τὸ θέλημα τοῦ χ̄ρυ καὶ μὴ μεθύσκεσθε οἴνῳ ἐν ᾧ ἐστὶν	5.18
	ἀσωτία ἀλλὰ πληρουσθε ἐν πν̄ι λαλουντες	5.19
	ἐαυτοῖς ἐν ψ[α]λμοῖς καὶ ὕμνοις καὶ ᾠδαῖς	
	ἀδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὕμνων	
20	τῷ κ̄ω εὐχα[ρ]ιστοῦντες πάντοτε ὑπὲρ πάν	5.20
	τῶν ἐν ὀνοματί τοῦ κ̄υ ἡμῶν ἰη̄υ χ̄υ τῷ	
	π̄ρι καὶ θ̄ω ὑποτασσόμενοι ἀλλήλοις ἐν	5.21
	φο]βῷ χ̄ρυ αἱ γυναῖκες τοῖς ἴδιοις ἀνδράσιν	5.22
	ὡς] τῷ κ̄ω ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναι	5.23
25	κος] ὡς καὶ ὁ χ̄ρς κεφαλὴ τῆς ἐκκλησίας αὐτός	
	σωτ]ήρ τοῦ σώματος ἀλλ' ὅτι ἡ ἐκκλησία ὑπο	5.24
	τάσσεται] χ̄ρῳ οὕτως καὶ αἱ γ[υ]ναικες τοῖς ἀν	
	δράσιν ἐν π]α[ντι] οἱ ἄνδρες ἀ[γ]απάτε τ[ᾶς	5.25
	[γυναίκας καθὼς καὶ ὁ χ̄ρς ἡγάπησεν τὴν ἐκ]	
30	[κλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς]	
	[ἵνα αὐτὴν ἀγιάσῃ καθάρισας τῷ λουτρῷ]	5.26

	του ὕδατος ἐν ῥηματι ἵνα παραστησῇ αὐτός	
	ἐαυτῷ ἐνδοξὸν τὴν ἐκκλησίαν μὴ ἔχου	
	σὰ σπιλὸν ἢ ρυτίδα ἢ τί τῶν τοιούτων ἀλλ	
	ἵνα ἡ ἀγία καὶ ἀμώμος οὕτως ὀφείλουσιν καὶ	5.28
5	οἱ ἄνδρες ἀγαπᾶτε τὰς ἑαυτῶν γυναῖκας ὡς τὰ	
	ἑαυτῶν σώματα ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα	
	ἑαυτὸν ἀγαπᾷ οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα	5.29
	ἐμείσθη ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν	
	καθὼς καὶ ὁ $\overline{\chi\rho\varsigma}$ τὴν ἐκκλησίαν ὅτι μέλη ἐς	5.30
10	μὲν τοῦ σώματος αὐτοῦ ἀντὶ τοῦτο καταλείψει	5.31
	ἄνθρωπος τὸν $\overline{\pi\rho\alpha}$ καὶ τὴν μητέρα καὶ πρὸς	
	κολληθήσεται τῇ γυναικὶ αὐτοῦ καὶ ἐσονται	
	οἱ δύο εἰς σάρκα μίαν τὸ μυστήριον τοῦτο	5.32
	μεγά ἐστὶν ἐγὼ δὲ λέγω εἰς $\overline{\chi\rho\nu}$ καὶ εἰς τὴ(ν)	
15	ἐκκλησίαν πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος	5.33
	τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτὸν	
	ἢ δὲ γυνὴ ἵνα φοβηται τὸν ἄνδρα τὰ τέκνα	6.1
	ὑπακούετε τοῖς γονευσὶν ὑμῶν ἐν $\overline{\kappa\omega}$ τοῦτο	
	γὰρ ἐστὶν δίκαιον τείμα τὸν πατέρα σου καὶ	6.2
20	τὴν μητέρα ἡτις ἐστὶν ἐντολὴ πρώτη ἐν	
	ἐπαγγελίᾳ ἵνα εὖ σοὶ γενηται καὶ ἐσὴ μακ[ρο	6.3
	χρόνιος ἐπὶ τῆς γῆς καὶ οἱ πατέρες μὴ παρ[ορ	6.4
	γίζετε τὰ τέκνα ὑμῶν ἀλλὰ ἐκτρέφετε αὐ	
	τὰ ἐν παιδείᾳ καὶ νοθεσίᾳ $\overline{\kappa\upsilon}$ οἱ δ[οῦ]λ[οι]	6.5
25	ὑπακούετε τοῖς κυρίοις κατὰ σαρξ[α μετὰ	
	φο]βου καὶ τρομου ἐν ἀπλοτητί τ[ῆς καρδίας	
	ὑμῶν ὡς] τ[ὼ $\overline{\chi\rho\omega}$ ] μὴ [χατ] ὀφθ[αλμοδουλείαν	6.6
	ὡς ἀνθρ]ῶ[ παρεσκοι ἀλλ ὡς δούλοι $\overline{\chi\rho\upsilon}$	
	[ποιούντες τὸ θέλημα τοῦ $\overline{\theta\upsilon}$ ἐκ ψυχῆς]	
30	[μετ' εὐνοίας δουλεύοντες ὡς τῷ $\overline{\kappa\omega}$ καὶ]	6.7
	[οὐκ ἄνθρωποις εἰδοτες ὅτι ἕκαστος]	6.8

27–28 There has been significant deterioration to these lines since Kenyon's plates.

P <sup>46</sup> f.80↓	ρνζ	Eph 6.8–20
	εαν τι ποιη αγαθον τουτο κομισεται πα	6.8
	ρα κυ̅ ειτε δουλος ειτε ελευθερος και οι κυ	6.9
	ριοι τα αυτα ποιειτε προς αυτους αν̅ιεντες	
	την απειλην ειδοτες οτι και αυτων και	
5	υμων ο κυ̅ εστιν εν ουρανοις και προσωπο	
	λημψια ουκ εστιν παρ αυτω του λοιπου δυ	6.10
	ναμουςθε εν κυ̅ και εν τω κρατει της ι̅ςχυος	
	αυτου ενδυσασθε την πανοπλιαν του θυ̅	6.11
	προς το δυνασθαι στηναι προς τας μεθοδιας	
10	του διαβολου οτι ουκ εστιν υ̅μειν η παλη	6.12
	προς αιμα και σαρκα αλλα προς τας μεθοδιας	
	πρους τους κοσμοκρατορας του σκοτους	
	τουτου προς τα πνευματικα της πονηριας	
	δια τουτο αναλαβετε την πανοπλιαν του θυ̅	6.13
15	ι̅να δυνητε αντιστηναι εν τη ημερα	
	τη πονηρα και απαντα κατεργασαμενοι	
	στηναι στητε ουν περιζωσασαμενοι την ος	6.14
	φυν υ̅μων εν αληθεια και ενδυσασαμενοι	
	τον θωρακα της δικαιοσυνης και υποδησα	6.15
20	μενοι τους ποδας εν ετοιμασια του ευαγγε	
	λιου της ειρηνης εν πασιν αναλαβοντες τον	6.16
	θυρεον της πιστεως εν ω δυνησεσθε παντα	
	τ]α βελη του πονηρου πεπυρωμενα σβεσαι	
	κ]αι την περικεφαλαιαν του σωτηριου δε	6.17
25	ξσ]α και την μαχαιραν του π̅νς ο εστιν	
	ρημα θυ̅ δια πασης προσευχης και δεησεως	6.18
	προσευχ]ομενοι εν παντι καιρω εν π̅νι και ε[ι]ς	
	αυτο αγρυπ]νουγτες εν πας[η π]ρος[καρτερη	
	σει και δεησει περι παντων τω]ν αγ[ιων και	6.19
30	[υπερ εμου ινα μοι δοθη λογος εν ανοιξει]	
	[του στοματος μου εν παρρησια γνωρισαι]	
	[το μυστηριον υπερ ου πρεσβευω εν αλυσει]	6.20

<sup>12</sup> πρους P<sup>46\*</sup> ! προς P<sup>46c</sup> (M1)

<sup>29</sup> I believe the fragment that has been misplaced in plate 78 belongs here.



ℙ<sup>46</sup> f.81→

ρνη

Eph 6.20–Gal 1.10

Eph 6.20–21

ινα αυτο παρησιασμαι ως δει με λαλησαι ἵνα

δε ειδητε τα κατ εμε τι πρασσω παντα γνω

ρισει ὑμειν τυχικος ο αγαπητος αδελφος και

πιστος διακονος εν κω̄ ον επεμψα προς ὑμας

6.22

5

εις αυτο τουτο ἵνα γνωτε τα περι ημων και πα

ρακαλεση τας καρδιας ημων ειρηνη τοις αγιοις

6.23

και αγαπη μετα πιστεως απο θῡ πρς̄ και κῡ ιη̄υ

χρῡ η χαρις μετα παντων των αγαπωντων

6.24

τον κῡ ημων ιην̄ χρ̄ν̄ εν αφθαρσια

10

στι<sup>χ</sup> τις

προς γαλατας

παυλος αποστολος ουκ απ ανθρωπων ουδε

Gal 1.1

δι ανθρωπου αλλα δια ιη̄ῡ χρ̄ῡ και θῡ πατρος

του εγειραντος αυτον εκ νεκρων και οι συν εμοι

1.2

15

παντες αδελφοι ταις εκκλησιαις της γαλα

τιας χαρις υμειν και ειρηνη απο θῡ πατρος

1.3

και κῡ ημων ιη̄ῡ χρ̄ῡ του δοντος αυτον περι

1.4

αμαρτιων ημων οπως εξεληται ημας εκ τ[ου

αιωνος του ενεστωτος πονηρου κατα το θε[λημα

20

του θῡ και πρς̄ ημων ω η δοξα εις τους αιων[ας των

1.5

αιωνων αμην θαυμαζω οτι ουτω [ταχεως

1.6

μετατιθεσθε απο του καλεσαντος ημας ε[ν χαριτι

εις ετερον ευαγγελιον ο ουκ εστιν αλλ[ο ει μη τι

1.7

νες εισιν οι ταρασσοντες ὑμας και [θελοντες μετα

25

στρεψαι το ευ[αγγ]ελιον του χρ̄ῡ [αλλα και εαν ημεις

1.8

[η αγγελος εξ ουρανου υμιν ευαγγελιζεται παρ ο]

[ευηγγελισαμεθα υμιν αναθεμα εστω ως προειρηκ]

1.9

[αμεν και αρτι παλιν λεγω ει τις υμας ευαγγελιζεται]

[παρ ο παρελαβετε αναθεμα εστω αρτι γαρ ανθρω]

1.10

30

[πους πειθω η τον θῡ η ζητω ανθρωποις αρεσκειν]

6 ημων ℙ<sup>46\*</sup> ! υμων ℙ<sup>46c</sup> (M1)

22 ημας ℙ<sup>46\*</sup> ! υμας ℙ<sup>46c</sup> (M1)

<p> <math>\mathfrak{P}^{46}</math> f.81↓ </p>	<p> ρνθ </p>	<p> Gal 1.10–23 </p>
	<p> ει ετι ανθρωποις ηρεσκον <math>\overline{\chi\rho\upsilon}</math> δουλος </p>	<p> 1.10 </p>
	<p> ουκ αν ημην γνωριζω δε υμειν αδελφοι </p>	<p> 1.11 </p>
	<p> το ευαγγελιον οθεν υπ εμου οτι ουκ εστι(ν) κατ ανθρωπον ουδε γαρ εγω παρ ανθρω </p>	<p> 1.12 </p>
<p> 5 </p>	<p> που παρελαβον αυτο ουτε εδιδαχθην αλλα δι αποκαλυψεως <math>\overline{\iota\eta\upsilon}</math> <math>\overline{\chi\rho\upsilon}</math> ηκουσατε γαρ την εμην αναστροφην ποτε εν τω ιουδασμω οτι καθ' υπερβολην εδιωκον την εκκλησιαν του <math>\overline{\theta\upsilon}</math> και επορθουν αυ </p>	<p> 1.13 </p>
<p> 10 </p>	<p> την και επροεκοπτον εν τω ιουδαισμω υπερ πολλους συνηλικιωτας εν τω γενει μου περισσοτερωσ ζηλωτης υπαρχων των πατρικων μου παραδοσεων οτε δε ευδοκ </p>	<p> 1.14 </p>
	<p> σεν ο αφορισας με εκ κοιλιας μητρος μου </p>	<p> 1.15 </p>
<p> 15 </p>	<p> αποκαλυψαι τον <math>\overline{\upsilon\kappa}</math> αυτου εν εμοι ινα ευαγ γελισωμαι αυτον εν τοις εθνεσιν ευθεωσ ου προσανεθεμην σαρκι και αιματι ουδε </p>	<p> 1.16 </p>
	<p> η]λθον εις ιεροσολυμα προς τους προ εμου απο στ]ολους αλλα απηλθα εις αραβιαν και παλιν </p>	<p> 1.17 </p>
<p> 20 </p>	<p> υπ]εστρεψα εις δαμασκον επειτα μετα ετη τρι]α ανηλθον εις ιεροσολυμα ιστορησαι κη φα]γ και εμεινα προς αυτον ημερας δεκαπεντε </p>	<p> 1.18 </p>
	<p> ετερον δ]ε των αποστολων ουχ ειδον ει μη </p>	<p> 1.19 </p>
	<p> ιακωβο]ν τον αδελφον του <math>\overline{\kappa\upsilon}</math> α δε γραφω </p>	<p> 1.20 </p>
<p> 25 </p>	<p> υμιν ιδ]ου ενωπιον του <math>\overline{\theta\upsilon}</math> οτι ου ψευδο μαι επειτα η]λθ[ο]ν ξ[ι]ς [τ]α κ[λιμ]α[τ]α της κυριας [και της κιλικιας ημην δε αγνοουμενος τω] [προσωπω ταις εκκλησιαις της ιουδαιας] [ταις εν <math>\overline{\chi\rho\omega}</math> μονον δε ακουοντες ησαν] </p>	<p> 1.21 1.22 </p>
<p> 30 </p>	<p> [οτι ο διωκων ημας ποτε νυν ευαγγελι] </p>	<p> 1.23 </p>

8 ιουδασμω  $\mathfrak{P}^{46*}$  ! ιουδαισμω  $\mathfrak{P}^{46c}$  (M1)

12 περισσοτερον  $\mathfrak{P}^{46*}$  ! περισσοτερωσ  $\mathfrak{P}^{46c}$  (M1)

	ζεται την πιστιν ην ποτε επορθει και εδο	1.23–24
	ξαζον εν εμοι τον θ̄ν επειτα δια δεκατες	2.1
	σαρων ετων παλιν ανεβην εις ιεροσολυ	
	μα μετα βαρναβας συνπαραλαβων και τιτο(ν)	
5	ανεβην δε κατα αποκαλυψιν και ανεθε	2.2
	μην αυτοις το ευαγγελιον ο κηρυσσω εν τοις	
	εθνεσιν καθ ιδιαν δε τοις δοκουσιν μη πως εις	
	κενον τρεχω η εδραμον αλλ ουδε τιτος ελληνων	2.3
	ηναγκασθη περιτμηθηναι δια δε τους παρεισα	2.4
10	κτους ψευδαδελφους οιτινες παρεισηλθον κατα	
	σκοπησαι την ελευθεριαν ημων ην εχομεν εν τω	
	χρ̄ω ιη̄υ ινα ημας καταδουλωσωσιν ος ουδε προς	2.5
	ωραν ειξαμεν ινα η αληθεια του θυ διαμεινη	
	προς υμας απο δε των δοκουντων ειναι τι οποιοι	2.6
15	ποτ' ησαν ουδεν μοι διαφερει προσωπον ο θ̄ς	
	ανθρωπου ου λαμβανει εμοι γαρ οι δοκουν	
	τες ουδεν προσανεθεντο αλλα τουναντι	2.7
	ον ειδοτες οτι πεπιστευμαι το ευαγγελι[ον]	
	της ακροβυστιας καθως πετρος της περιτομη[ς]	
20	ο γαρ ενεργησας πετρω εις αποστολην τη[ς] πε	2.8
	ριτομης ενεργησεν καμοι εις τα εθνη κ[αι]	2.9
	γοντες την χαριν την δοθειςαν μοι ια[κω]	
	βος και πετρος και ιωαννης οι δοκουντ[ες] στυ	
	λοι ειναι δεξιας εδωκαν εμοι και [βαρναβα	
25	κοινωνιας ινα ημ[εις] εις τα εθνη αυτοι δε	
	ει[ς] τ[η]ν περ[ιτομην] μονον των πτωχων ινα	2.10
	[μνημονευωμεν ο και εσπουδασα αυτο του]	
	[το ποιησαι οτε δε ηλθεν πετρος εις αντιοχ]	2.11
	[ειαν κατα προσωπον αυτω αντεστην οτι]	
30	[κατεγνωσμενος ην προ του γαρ ελθειν]	2.12
	11 τω ℙ <sup>46*</sup> ! om. ℙ <sup>46c</sup> (M1)	

	τινα απο ἱακωβου μετα των εθνων συνη	2.12
	θειον οτε δε ηλθεν υπεστελεν και αφωριζε(ν)	
	εαυτον φοβουμενος τους εκ περιτομης και	2.13
	συνυπεκριθησαν αυτω οι λοιποι ἱουδαιοι ωστε	
5	και βαρναβας απηχθη αυτων τη ὑποκρισει	
	αλλ οτε ειδον οτι ουκ ορθοδοδουσιν προς	2.14
	την αληθειαν του ευαγγελιου ειπον τω κηφα	
	εμπροσθεν παντων ει συ ἱουδαιος υπαρχων	
	εθνικως ζης πως τα εθνη αναγκαζεις	
10	ἱουδαῖζειν ημεις φυσει ἱουδαιοι οντες	2.15
	και ουκ εξ εθνων αμαρτωλοι ειδοτες οτι	2.16
	ου δικαιουται ανθρωπος εξ εργων νομου	
	εαν μη δια πιστεως $\overline{\tau\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ και ημεις εις $\overline{\tau\eta\upsilon\eta\varsigma}$	
	$\overline{\chi\rho\eta\varsigma}$ επιστευσαμεν ἵνα δικαιωθωμεν	
15	εκ πιστεως $\overline{\chi\upsilon}$ και ουκ εξ εργων νομου οτι	
	εξ εργων νομου ου δικαιωθησεται πασα	
	σαρξ ει δε ζητουντες δικαιωθηναι εν	2.17
	$\overline{\chi\rho\omega}$ ευρεθωμεν και αυτοι αμαρτωλοι αρα $\overline{\chi\varsigma}$	
	αμαρτίας διακονος μη γενοιτο ει γαρ	2.18
20	α κατελυσα ταυτα παλιν οικοδομω παρα	
	β]ατην εμαυτον συνίστανω εγω γαρ δια	2.19
	γ]ομου νομω απεθανον ἵνα $\overline{\theta\omega}$ ζησω	
	$\overline{\chi\rho\bar{\omega}}$ συνεστραι ζω δε ουκετι εγω	2.20
	ζη δ]ε εν εμοι $\overline{\chi\varsigma}$ ο δε νυν ζω εν σαρκι εν	
25	πιστει] ζω τη του $\overline{\theta\upsilon}$ και $\overline{\chi\rho\upsilon}$ του αγαπησαν	
	τος με και] π[αραδ]ο[γ]τος εαυτον ὑπερ εμου	
	ουκ αθετω την χαριν το]υ $\overline{\theta\bar{\iota}\bar{\upsilon}\bar{\epsilon}}$ ι γαρ δια νομου	2.21
	δικαιοσυνη αρα $\overline{\chi\rho\varsigma}$ δωρε]αν απε[θ]αγεν	
	[ω ανοητοι γαλαται τις υμας εβασκανεν]	3.1
30	[οις κατ οφθαλμους $\overline{\tau\eta\varsigma}$ $\overline{\chi\rho\varsigma}$ προεγραφη]	
	[εστς τουτο μονον θελω μαθειν αφ υμων]	3.2
	<sup>2</sup> υπεστελεν ℙ <sup>46*</sup> ; υπεστελλεν ℙ <sup>46c</sup> (M1)	

℘ <sup>46</sup> f.83→	ρξβ	Gal 3.2–16
	ἐξ ἐργων ομου το $\overline{\pi\nu\alpha}$ ἐλάβετε ἡ ἐξ ἀκοῆς πιστεῖ	3.2
	ὡς οὕτως ἀνοῆτοι ἐστε ἐναρξάμενοι $\overline{\pi\nu\iota}$ νυν	3.3
	σαρκὶ ἐπιτελείσθε τοσαῦτα ἐπάθετε εἰκὴ εἰ γέ εἰκὴ	3.4
	ὁ οὖν ἐπιχορηγῶν ὑμῖν το $\overline{\pi\nu\alpha}$ καὶ ἐνεργῶν	3.5
5	δυναμεις ἐν ὑμῖν ἐξ ἐργων νομοῦ ἡ ἐξ ἀκοῆς	
	πιστεως καθὼς ἀβραὰμ ἐπιστεύσεν τῷ $\overline{\theta\omega}$ καὶ	3.6
	ἐλογίσθη αὐτῷ εἰς δικαιοσύνην γεινώσκετε ἀρα	3.7
	ὅτι οἱ ἐκ πιστεως οὗτοι υἱοὶ εἰσὶν ἀβραὰμ προ	3.8
	ἰδούσα δὲ ἡ γραφὴ ὅτι ἐκ πιστεως τὰ ἔθνη δι	
10	καὶ οἱ ὁ $\overline{\theta\varsigma}$ προεὐηγγελισατο τῷ ἀβραὰμ ὅτι ἐν	
	εὐλογηθῶσονται ἐν σοὶ πάντα τὰ ἔθνη ὥστε	3.9
	οἱ ἐκ πιστεως εὐλογοῦνται σὺν τῷ πιστῷ ἀβραὰμ	
	οσοὶ γὰρ ἐξ ἐργων νομοῦ εἰσὶν ὑπο καταραν	3.10
	εἰσὶν γεγραπται γὰρ τί ἐπικαταράτος πας	
15	ὅς οὐκ ἐμμένει πασὶν τοῖς γεγραμμένοις ἐν	
	τῷ βιβλῷ τοῦ νομοῦ τοῦ ποιῆσαι αὐτὰ ὅτι δὲ ἐν	3.11
	νόμῳ οὐδεὶς δικαιούται παρα τῷ $\overline{\theta\omega}$ δὴλον	
	ὅτι ὁ δίκαιος ἐκ πιστεως ζήσεται ὁ νόμος οὐκ ἐ	3.12
	στὶν ἐκ πιστεως ἀλλὰ ὁ ποιήσας αὐτὰ ζήσεται[ι	
20	ἐν αὐτοῖς $\overline{\chi\rho\varsigma}$ ἡμᾶς ἐξηγόρασεν ἐκ τῆς [κα	3.13
	ταρας τοῦ νομοῦ γενομένος ὑπὲρ ἡμῶν κα[ταρα	
	ὅτι γεγραπται ἐπικαταράτος πας ὁ κρεμαμ[ενος	
	ἐπὶ ξύλου ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τ[οῦ ἀβραὰμ	3.14
	γενῆται ἐν $\overline{\chi\omega}$ $\overline{\iota\eta\upsilon}$ ἵνα τὴν εὐλογία[ν τοῦ $\overline{\pi\nu\varsigma}$	
25	λάβωμεν διὰ τῆς πιστεως ἀδελφοὶ [κατὰ ἀν	3.15
	θρώπον λέγω ὁμῶς ἀ[νθρώπου] ἡ[ἐκ]κυρωμένην	
	δι[ι]α[θ]ῆ[κ]η[ν] ο[υ]δ[ὲ]ς ἀθετεῖ ἡ ἐπιδιатассεται	
	[τῷ δὲ ἀβραὰμ ἐρρεθίσαν αἱ ἐπαγγελίαι καὶ τῷ]	3.16
	[σπέρματι αὐτοῦ οὐ λέγει καὶ τοῖς σπέρμασιν]	
30	[ὡς ἐπὶ πολλῶν ἀλλ ὡς ἐφ' ἑνὸς καὶ τῷ σπέρμα]	

	τι σου ος εστιν $\overline{\chi\rho\varsigma}$ τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του $\overline{\theta\upsilon}$ ο μετα τετρα κοσια και τριακοντα ετη γεγονως νομος ου κ ακυροι εις το καταργησαι την επαγγελιαν	3.16–17
5	ει γαρ δια νομου η κληρονομια ουκετι εξ ε παγγελιας τω δε αβρααμ δι επαγγελιας κεχαρισται ο $\overline{\theta\varsigma}$ τι ουν ο νομος των πραξε ων αχρις ου ελθη το σπερμα ω επηγγελται διαταγεις αγγελων εν χειρι μεσειτου ο δε μεσειτης ενος ουκ εστιν ο δε $\overline{\theta\varsigma}$ εις εστιν	3.18
10	ο ουν νομος κατα των επαγγελιων μη γε νοιτο ει γαρ εδοθη νομος ο δυναμενος ζωοποιηθησεται οντως εν νομω ην αν δικαιοσυνη αλλα συνεκλεισεν η γραφη τα παντα $\overline{\upsilon\pi\omicron}$ πο αμαρτιαν $\overline{\iota\upsilon\alpha}$ η επαγγελια εκ πιστεως $\overline{\iota\eta\upsilon}$ $\overline{\chi\upsilon}$ δοθη τοις πιστευουσιν προ του δε ελθειν την πιστιν υπο νομον εφρου ρουμεθα συνκλειομενοι εις την μελλουσαν πιστιν αποκαλυφθηναι ωστε ο νομος παιδα γ]ωγος ημων εγενετο εις $\overline{\chi\rho\varsigma\eta\iota\alpha}$ $\overline{\iota\upsilon\alpha}$ εκ πιστεως δι]καιωθωμεν ελθουσης δε της πιστεως ουκε τι $\overline{\upsilon\pi\epsilon\sigma\tau\epsilon}$ ο παιδα[γ]ωγον εσμεν παντες γαρ υιοι $\overline{\theta\upsilon}$ εστε] δια πιστεως $\overline{\chi\rho\upsilon}$ $\overline{\iota\eta\upsilon}$ οσοι γαρ εις $\overline{\chi\rho\varsigma\eta\iota\alpha}$ εβα πτισθ]ημεν $\overline{\chi\eta\iota}$ ενεδυσας[θ]ε ουκετι $\overline{\iota\omicron\upsilon\delta\alpha\iota\omicron\varsigma}$ ουδε ελλ]ην [ο]υκετι δουλός ουδε ελευθερός ουκετι αρσεν και θηλ]υ π[α]ντες $\overline{\upsilon\mu\epsilon\iota\varsigma}$ εστε $\overline{\chi\rho\upsilon}$ $\overline{\iota\eta\upsilon}$ ει δε υμεις $\overline{\chi\rho\upsilon}$ αρα του] αβρα[αμ] σπερ[μα] εστε [κατ επαγγελιαν κληρονομοι λεγω δε εφ] [οσον χρονον ο κληρονομος νηπιος εστιν] [ουδεν διαφερει δουλου $\overline{\kappa\varsigma}$ παντων ων αλλα]	3.19 3.20 3.21 3.22
15		
20		
25		
		3.23
		3.24
		3.25
		3.26
		3.27
		3.28
		3.29
		4.1
		4.2

ℙ <sup>46</sup> f.84→	ρξδ	Gal 4.2–19
	υπο επιτροπους εστιν και οικονομους αχρι	4.2
	της προθεσμιας του πρς ουτως και ημεις οτε ημε(ν)	4.3
	νηπιοι υπο τα στοιχεια του κοσμου ημεθα δεδου	
	λωμενοι οτε δε ηλθεν το πληρωμα του χρονου	4.4
5	εξαπεστειλεν ο θς τον υιν αυτου γενομενον	
	εκ γυναικος γενομενον υπο νομον ινα τους υπο	4.5
	νομον εξαγοραση ινα την υιοθεσιαν απολαβω	
	μεν οτι δε εστε υιοι εξαπεστειλεν ο θς το πνα	4.6
	αυτου εις τας καρδιας ημων κραζον αββα ο πρ ως	4.7
10	τε ουκετι ει δουλος αλλα υις ει δε υις και κληρονο	
	μος δια θυ αλλα τοτε μεν ουκ ειδοτες θν εδουλευ	4.8
	σατε τοις φυσει μη ουσι θεοις νυν δε γνοντες θν	4.9
	μαλλον δε γνωσθεντες υπο θυ πως επιστρεφετε	
	παλιν επι τα αθენη και πτωχια ος παλιν ανωθε(ν)	
15	δουλευειν θελετε ημερας παρατηρουντες και μη	4.10
	νας και καιρους και ενιαυτους φοβουμαι υμας μη	4.11
	πως εικη εκοπισα εις υμας γεινεσθε ως εγω οτι	4.12
	καγω ως υμεις αδελφοι δεομαι υμων ουδεν με	
	ηδικησατε οιδατε δε οτι δι αθθενειαν τ[ης] ςα[ρ	4.13
20	κος ευηγγελισαμην υμειν το προτερον και τρ[ν	4.14
	πειρασμον μου εν τη σαρκι μου ουκ εξουθε[νησα	
	τε αλλα ως αγγελον θυ εδεξασθε με ως χ[ρ]ν ιην	
	που ουν ο μακαρισμος υμων μαρτυρω γ[αρ] υμιν	4.15
	οτι ει δυνατον τους οφθαλμους υμ[ω]ν ε[ξορυξαν	
25	τε εδωκατε μοι ωστε εχθρος υ[μ]ω[ν] γεγωνα αλη	4.16
	θευω[ν] υμεν ζη[λο]υσι υ[μ]ας ου καλως αλλα εκκλει	4.17
	ς[αι] υμας] θε[λ]ου[σιν] ινα αυτους ζηλουτε καλον	4.18
	[δε ζηλουσθαι εν καλω παντοτε και μη μονον]	
	[εν τω παρειναι με προς υμας τεκνα μου ους]	4.19
30	[παλιν ωδινω μεχρις ου μορφωθη χρς εν υμειν]	

17 εκοπισα ℙ<sup>46\*</sup> | εκοπιασα ℙ<sup>46c</sup> (M1)

26 υμεν ℙ<sup>46\*</sup> | υμειν ℙ<sup>46c</sup> (M1)

	ηθελον δε παρειναι προς υμας αρτι και αλ	4.20
	λαξαι την φωνην μου οτι απορουμαι εν	
	υμειν λεγετε μοι οι υπο νομον θελοντες ει	4.21
	ναι τον νομον ουκ ακουετε γεγραπται γαρ	4.22
5	οτι αβρααμ δυο υιους εσχεν ενα εκ της	
	παιδικης και ενα εκ της λευθερας αλλ'	4.23
	ο εκ της παιδικης κατα σαρκα γεγενηται	
	ο δε της ελευθερας δι επαγγελιας ατινα	4.24
	εστιν αληγορουμενα αυται γαρ εισιν δυο	
10	διαθηκαι μια μεν απο ορους σεινα εις δου	
	λειαν γεννωσα ητις εστιν αγαρ το δε σεινα	4.25
	ορος εστιν εν τη αραβια συνστοιχει δε τη	
	νυν ιερουσαλημ δουλευει γαρ μετα των	
	τεκνων αυτης η δε ανω ιερουσαλημ	4.26
15	ελευθερα εστιν ητις εστιν μητηρ ημων	
	γεγραπται γαρ ευφρανθητι στειρα η ουκ τι	4.27
	κτουσα ρηξον και βοησον η ουκ ωδεινου	
	σα οτι πολλα τα τεκνα της ερημου μαλλον	
	η της εχουσης τον ανδρα υμεις δε αδελφοι	4.28
20	κα]τα ισακ επαγγελιας τεκνα εστε αλ' ως	4.29
	περ] τοτε ο κατα σαρκα γεννηθεις εδιωκε	
	τον] κατ[α] π̄να ουτως και νυν αλλα τει λεγει	4.30
	η γρα]φη εκβαλε την παιδικην και τον	
	υιον αυτ]ης ου γαρ κληρονομησει ο υιος της	
25	παιδικης μετ]α του υιου [τ]ης ελευθερας αρα	4.31
	αδελφοι ουκ εσμεν] π[α]ι[δ]ικης τεκ[να α]λλα	
	της ελευθερας τη ελευθερια ημας χ̄ρς ηλ]ευ	5.1
	[θερωσεν στηχετε ουν και μη παλιν ζυγω]	
	[δουλειας ενεχεσθε ιδε εγω παυλος λεγω]	5.2
30	[υμειν οτι εαν περιτεμνησθε χ̄ρς υμας]	
	6 λευθερας ℘ <sup>46*</sup> ! ελευθερας ℘ <sup>46c</sup> (M1)	



	ουδεν ωφελησει μαρτυρομαι δε παλιν παντι [αν	5.2–3
	θρωπω περιτεμνομενω οτι οφειλετης εστιν	
	ολον τον νομον ποιησαι κατηργηθητε απο $\overline{\chi\upsilon}$	5.4
	οιτινες εν νομω δικαιουσθε της χαριτος εξεπε	
5	σατε ημεις γαρ $\overline{\pi\nu\iota}$ εκ πιστεως ελπιδα δικαι	5.5
	οσυνης εκδεχομεθα εν $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ ουτε περιτομη τι	5.6
	ἴσχυει ουτε ακροβυστια αλλα πιστις δι αγαπης ενερ	
	γουμενης ετρεχετε καλως τις ὑμας ενεκοψεν	5.7
	τη αληθεια μη πειθεσθαι η πισμονη ουκ εκ του	5.8
10	καλουντος ὑμας μικρα ζυμη ολον φυραμα ζυμοι	5.9
	εγω δε πεποιθα εις υμας εν $\overline{\kappa\omega}$ οτι ουδεν αλλο	5.10
	φρονησητε ο δε ταρασων ὑμας βασταζει το κρι	
	μα οστις εαν η εγω δε αδελφοι ει περιτομην	5.11
	ετι κηρυσσω τι ετι διωκομαι αρα κατηργηται	
15	το σκανδαλον του $\overline{\sigma\tau\rho\upsilon}$ αρα και αποκοιψων	5.12
	ται οι αναστατουντες ὑμας ὑμεις γαρ επ ελευθ[ε	5.13
	ρια εκληθητε αδελφοι μονον μη την ελευθ[ερια](ν)	
	εις αφορμην τη σαρκι αλλα δια της αγαπης [δου	
	λευετε αλληλοις ο γαρ πας νομος εν ενι λογ[ω	5.14
20	πεπληρωται εν τω αγαπησαι τον πλησιον ω[ς	
	εαυτον ει δε αλληλους δακνετε και $\kappa\alpha[\tau\epsilon]\varsigma[\theta\iota$	5.15
	ετε βλεπετε μη ὑπ αλληλων αναλωθη[τε	
	λεγω δε $\overline{\pi\nu\iota}$ περιπατεισθε και επιθ[υμιαν σαρ	5.16
	κος ου μη τελεσητε η γαρ σαρξ επι[θυμει κατα	5.17
25	του $\overline{\pi\nu\varsigma}$ το δε $\overline{\pi\nu\alpha}$ κατα τη[ς σαρκος ταυτα	
	γ[α\rho] $\alpha[\nu\tau\iota]\kappa[\epsilon\iota\tau\alpha]!$ $\alpha[\lambda\lambda\eta\lambda\omicron\iota\varsigma]$ ινα μη α αν θελη	
	[τε ταυτα ποιητε ει δε $\overline{\pi\nu\iota}$ αγεσθε ουκ εστε υπο]	5.18
	[νομον φανερα δε εστιν τα εργα της σαρκος]	5.19
	[ατινα εστιν πορνεια ακαθαρσια ασελγεια ειδω]	5.20
30	[λολατρια φαρμακεια εχθραι ερις ζηλος θυμοι]	
	<sup>25</sup> $\overline{\pi\nu\alpha}$ ℙ <sup>46*</sup> ! το $\overline{\pi\nu\alpha}$ ℙ <sup>46c</sup> (M1)	

	εριθεῖται διχοστασίαι αιρέσεις φθονοὶ	
	μεθαι κῶμοι καὶ τὰ ὁμοία τούτοις ἃ προλεγω	
	ὑμῖν καθὼς προείπον ὅτι οἱ τὰ τοιαῦτα	
	πρασσόντες βασιλείαν θ̄ου οὐ κληρονομῇ	
5	σοῦσιν ὁ δὲ καρπὸς τοῦ π̄νς ἐστὶν ἀγάπη	5.22
	χαρὰ εἰρήνη μακροθυμία χρηστοῦς ἀγά	
	θῶσυνη πιστις πραυτὴς ἐνκρατεῖα κα	5.23
	τὰ τῶν τοιούτων οὐκ ἐστὶν νόμος οἱ δὲ τοῦ	5.24
	χ̄υ τὴν σαρκὰ ἐστὰν σὺν τοῖς παθήμασιν	
10	καὶ ταῖς ἐπιθυμίαις εἰ ζῶμεν π̄νι π̄νι	5.25
	στοιχῶμεν μὴ γεινωμεθα κενοδοξοὶ ἀλ	5.26
	λῆλους προκαλοῦμενοι ἀλλήλους φθονοῦν	
	τες ἀδελφοὶ ἐὰν καὶ προλήμψῃ ἀνθρώπος	6.1
	ἐν τινὶ παραπτώματι ὑμεῖς οἱ πνευματι	
15	κοὶ καταρτίζετε τὸν τοιοῦτον ἐν π̄νι	
	πραυτὴτος σκοπῶν σεαυτὸν μὴ καὶ σὺ	
	π̄]ειρασθῆς ἀλλήλων τὰ βάρη βαρταζετε	6.2
	καὶ οὕτως ἀποπληρώσετε τὸν νόμον τοῦ χ̄υ	
	εἰ]περ δοκεῖ τις εἶναι τι μὴδὲν ὧν φρενα	6.3
20	π̄]ατὰ εαυτὸν τὸ δὲ ἔργον εαυτοῦ δοκιμάζε	6.4
	τω] κα[ι] τότε εἰς αὐτὸν μόνον τὸ καυχῆμα ἐξεί	
	ουκ] εἰς τὸν ἕτερον ἕκαστος γὰρ τὸ ἴδιον φορ	6.5
	τίον β̄α]στασεὶ κοινωνεῖτω δὲ ὁ καθηχούμε	6.6
	νος τὸν λ̄]ογον τῶ καθηχούντι ἐν πασὶν ἀγαθοῖς	
25	μὴ πλανασθ̄]ε θ̄ς οὐ μυκτηρίζεται ἃ γὰρ ἐὰν	6.7
	σπειρῇ ἀνός τ̄α]ύτα καὶ θερί[ς]εἰ ο[τ̄ι] ο[ς] π̄ει	6.8
	ρων εἰς τὴν σαρκὰ ἐα]ύ[του ἐκ τ̄]η[ς] ἀ[ρκ]ο[ς]	
	[θερίσει φθορὰν ὁ δὲ σπειρων εἰς τὸ π̄να ἐκ]	
	[τοῦ π̄νς θερίσει ζωὴν αἰώνιον τὸ δὲ καλὸν]	6.9
30	[ποιοῦντες μὴ ἐγκακῶμεν καίρω γὰρ ἰδίῳ]	
	[θερίσομεν μὴ ἐκλυόμενοι ἀρὰ σὺν ὧς καιρὸν]	6.10

	εχομεν εργασωμεθα το αγαθον προς παντας μαλι	Gal 6.10
	στα δε προς τους οικειους της πιστεως ἴδετε	6.11
	ηλικιοις υμειν γραμμασιν εγραψα τη εμη	
	χειρι οσοι θελουσιν ευπροσωπησαι εν σαρκι ου	6.12
5	τοι αναγκαζουσιν ὑμας περιτεμνεσθαι μονον	
	ἵνα τω $\overline{\sigma\tau\rho\omega}$ του $\overline{\chi\rho\upsilon}$ $\overline{\iota\eta\upsilon}$ μη διωκονται ουτε	6.13
	γαρ οι περιτετμημενοι αυτοι νομον φυλας	
	ουσιν αλλα θελουσιν ὑμας περιτεμνεσθαι	
	ἵνα εν τη υμετερα σαρκι καυχησωνται	
10	εμοι δε μη γενοιτο με καυχασθαι ει μη εν	6.14
	τω $\overline{\sigma\tau\rho\omega}$ του $\overline{\kappa\upsilon}$ ημων $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ δι ου εμοι κοσ	
	μος $\overline{\epsilon\sigma\tau\rho\alpha\iota}$ καγω κοσμω ουτε γαρ περιτομη	6.15
	τι εστιν ουτε ακροβυστια αλλα καινη κτι	
	σις και οσοι τω κανονι τουτω στοιχησω	6.16
15	σιν ειρηνη επ αυτους και ελεος και επι τον	
	ισραηλ του $\overline{\theta\upsilon}$ του λοιπου κοπους μοι μηδεις	6.17
	παρεχετω εγω γαρ τα στιγματα του $\overline{\iota\eta\upsilon}$ εν	
	τω σωματι μου βασταζω η χαρις του $\overline{\kappa\upsilon}$ ημω[ν	6.18
	$\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ μετα του $\overline{\pi\upsilon\varsigma}$ υμων αδελφοι αμην	
20	στιχ' τοε	
	προς φιλιππησιου[ς	
	παυλος και τειμοθεος δ[ουλοι $\overline{\chi\rho\upsilon}$ $\overline{\iota\eta\upsilon}$	Phil 1.1
	τ[ο]ι[ς ους]!ν] ε[ν] φ[ιλιπποις συν επισκοποις	
	[και διακονοις χαρις υμιν και ειρηνη απο]	1.2
25	[ $\overline{\theta\upsilon}$ $\overline{\pi\rho\varsigma}$ ημων και $\overline{\kappa\upsilon}$ $\overline{\iota\eta\upsilon}$ $\overline{\chi\rho\upsilon}$ ευχαριστω τω]	1.3
	[ $\overline{\theta\omega}$ μου επι παση τη μνηια υμων παντοτε]	1.4
	[εν παση δεησει μου υπερ παντων υμων]	
	[μετα χαρας την δεησιν ποιουμενος επι τη]	1.5

<p> <math>\mathfrak{P}^{46}</math> f.86v  κοινωνια ὑμων εις το ευαγγελιον απο της  πρωτης ημερας αχρι του νυν πεποιθως αυτο  τουτο' οτι ο εναρξαμενος εν ὑμειν εργον  αγαθον επιτελεσει αχρι ημερας <math>\overline{\chi\upsilon}</math> <math>\overline{\iota\eta\upsilon}</math> ·  5 καθως εστιν δικαιον εμοι του φρονειν  ὑπερ παντων υμων δια το εχιν με εν τη  καρδια ὑμας εν τε τοις δεσμοις μου και εν  τη απολογια και βεβαιωσει του ευαγγελιου  και κοινωνους μου της χαριτος παντας υμας  10 οντας μαρτυς γαρ ο <math>\overline{\theta\varsigma}</math> ω επιποθω παντας  υμας εν σπλαγχνοις <math>\overline{\chi\rho\upsilon}</math> <math>\overline{\iota\eta\upsilon}</math> και τουτο προς  ευχομαι ἵνα η αγαπη ὑμων ετι μαλλον  και μαλλον περισσευη εν επιγνωσει και  παση αισθησει εις το δοκιμαζειν υμας  15 τα διαφεροντα ἵνα ητε ειλικρινεις και  απροσκοποι εις την ημεραν <math>\overline{\chi\rho\upsilon}</math> πεπλη  ρωμενοι καρπον δικαιοσυνης τον δια  <math>\overline{\chi}\overline{\rho\upsilon}</math> <math>\overline{\iota\eta\upsilon}</math> εις δοξαν <math>\overline{\theta\upsilon}</math> και επαινον εμοι  γ]εινωσκειν δε υμας βουλομαι αδελφοι οτι  20 τα] κατ εμε μαλλον εις προκοπην του ευαγ  γελιου εληλυθεν ωστε τους δεσμους μου  φα]νερουςθαι εν <math>\overline{\chi\rho\omega}</math> γενεσθαι εν ολω τω  πρ]αιτωριω και τοις λοιποισ πασι και τους πλει  ονας τω]ν αδελφων εν <math>\overline{\kappa\omega}</math> πεποιθοτας  25 τοις δεσμ]ο[ι]ς μου περισσοτερωσ τολμαν  αφοβως τον λογο]ν λαλειν τινες [με]ν δε  δια φθονον και εριν τινε]ς δε κα[ι δι] <math>\overline{\epsilon\upsilon}</math> <math>\overline{\delta}</math> <math>\overline{\omicron\kappa}</math>  [ιαν τον <math>\overline{\chi\rho\eta}</math> κηρυccουσιν οι μεν εξ αγαπης]  [ειδοτες οτι εις απολογιαν του ευαγγελιου]  30 [κειμαι οι δε εξ εριθειας τον <math>\overline{\chi\rho\eta}</math> καταγγελλ]  [ουσιν ουχ αγνωσ οιομενοι θλιψιν εγειρειν]  5 του <math>\mathfrak{P}^{46*}</math> ! τουτο <math>\mathfrak{P}^{46c}</math> (M1) </p>	<p> ρξθ  Phil 1.5–17  1.5  1.6  1.7  1.8  1.9  1.10  1.11  1.12  1.13  1.14  1.15  1.16  1.17 </p>
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6 εχιν  $\mathfrak{P}^{46*}$  ! εχειν  $\mathfrak{P}^{46c}$  (M1)

	τοῖς δεσμοῖς μου τί γάρ πλην οἷ παντὶ τρο	
	πῶ εἰ προφασεῖ εἴτε ἀληθεῖα $\overline{\chi\varsigma}$ καταγγέλλε	
	ται ἀλλὰ καὶ ἐν τούτῳ χαίρω ἀλλὰ καὶ χαρήσο	
	μαι οἶδα δὲ ὅτι τοῦτο μοι ἀποβήσεται εἰς σω	1.19
5	τηρίαν διὰ τῆς ὑμῶν δεησεως καὶ ἐπιχόρη	
	γίας τοῦ $\overline{\pi\nu\varsigma}$ $\overline{\chi\rho\upsilon}$ $\overline{\iota\eta\upsilon}$ κατὰ τὴν ἀποκαρά	1.20
	δοκίαν καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυν	
	θήσομαι ἀλλ' ἐν πάσῃ παρησία ὡς πάντοτε	
	καὶ νῦν μεγαλυνθῆσεται $\overline{\chi\varsigma}$ ἐν τῷ σώματι	
10	τί μοι εἴτε διὰ ζωῆς εἴτε διὰ θανάτου ἐμοὶ	1.21
	γάρ τὸ ζῆν $\overline{\chi\rho\varsigma}$ καὶ τὸ ἀποθανεῖν κερδοσ' εἴτε	1.22
	τὸ ζῆν ἐν σαρκὶ τοῦτο μοι καρπὸς ἐργου καὶ τί	
	αἰρησώμαι οὐ γινώριζω συνεχόμαι δὲ ἐκ τῶν	1.23
	δύο τὴν ἐπιθυμίαν ἔχων τὸ ἀναλῦσαι ἡ καὶ	
15	σύν $\overline{\chi\rho\omega}$ εἶναι ἡ πολλῶ γὰρ κρισσὸν ἡ δὲ ἐπιμε	1.24
	νεῖν ἐν τῇ σαρκὶ ἀναγκαιοτέρον δι' ὑμᾶς	
	καὶ τοῦτο πεπειθώς οἶδα ὅτι μένω καὶ παρὰ	1.25
	μένω πασὶν ὑμῖν εἰς τὴν ὑμῶν προκο	
	πὴν καὶ χαρὰν τῆς πίστεως ἵνα τὸ καυχῆμα	1.26
20	ὑμῶν περισσεύῃ ἐν $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ ἐν ἐμοὶ διὰ	
	τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς μό[νον	1.27
	ἀξίως τοῦ ευαγγελίου τοῦ $\overline{\chi\rho\upsilon}$ πολειτεύ[εσθε	
	ἵνα εἴτε ἐλθὼν καὶ ἴδων ὑμᾶς εἴτε [ἀπὼν	
	ἀκούω τὰ περὶ ὑμῶν ὅτι στήκετε ἐ[ν ἐνὶ	
25	$\overline{\pi\nu\iota}$ μία ψυχὴ συναθρουντέ[ε τῇ πίστει	
	τοῦ [εὐαγ]γελίου καὶ μ[ὴ] πτυρομένοι ἐν	1.28
	[μὴδενὶ ὑπὸ τῶν ἀντικειμένων ἡτις ἐστὶν]	
	[αὐτοῖς ἐνδείξις ἀπωλείας ὑμῶν δὲ σωτὴ]	
	[ρίας καὶ τοῦτο ἀπὸ $\overline{\theta\upsilon}$ ὅτι ὑμῖν ἐχαρίσθη]	1.29
30	[τὸ ὑπερ $\overline{\chi\rho\upsilon}$ οὐ μόνον τὸ εἰς αὐτὸν πιστ]	
	[εὔειν ἀλλὰ καὶ τὸ ὑπερ αὐτοῦ πασχεῖν]	
	<sup>10</sup> ζωῆς $\overline{\pi\varsigma^{46*}}$ ἡ ζωῆς $\overline{\pi\varsigma^{46c}}$ (M1)	

	τον αυτον αγωνα εχοντες οιον ειδετε	1.30
	και εν εμοι και νυν ακουετε ει τις ουν	2.1
	παρακλησις εν $\overline{\chi\omega}$ ει τι παραμυθιον	
	αγαπης ει τις κοινωνια $\overline{\pi\nu\varsigma}$ ει τις $\overline{\varsigma\pi\lambda\alpha}$	
5	γχνα και οικτειρμοι πληρωσατε μου	2.2
	την χαραν ἵνα το αυτο φρονητε την αυτη(ν)	
	αγαπην εχοντες συνψυχοι το εν φρονουν	
	τες μηδεν κατα εριθειαν μηδε κενοδο	2.3
	ξιαν αλλα τη ταπεινοφροσυνη αλληλους	
10	προηγουμενοι τους ὑπερεχοντας εαυτων	
	μη τα εαυτων εκαστος σκοπουντες αλλα	2.4
	και τα ετερων εκαστοι τουτο γαρ φρονειτε	2.5
	εν ημειν ο και εν $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$ ος εν μορφη $\overline{\theta\upsilon}$	2.6
	υπαρχων ουχ αρπαγμαν ηγησατο ειναι	
15	ἱσα $\overline{\theta\omega}$ αλλα εαυτον εκενωσεν μορphen	2.7
	δουλου λαβων εν ομοιωματι ανθρωπου	
	γενομενος και $\overline{\varsigma\eta\mu\alpha\tau\iota}$ ευρεθεις ως αν	
	θρωπος εταπεινωσεν εαυτον γενομενος	2.8
	υπηκοος μεχρι θανατου θανατου δε $\overline{\varsigma\tau\rho\upsilon}$	
20	διο και ο $\overline{\theta\varsigma}$ αυτον υπερῦψωσεν και εχαρισα	2.9
	τ]ο αυτω το ονομα το ὑπερ παν ονομα ἵνα	2.10
	ε]ν τω ονοματι $\overline{\iota\eta\upsilon}$ παν γονυ καμψη επου	
	ρα]γιων και επιγειων και καταχθονιων	
	κα]! πασα γλωσσα εξομολογησεται οτι	2.11
25	$\overline{\kappa\varsigma}$ $\overline{\iota\eta\varsigma}$ ] $\overline{\chi\rho\varsigma}$ εις δοξαν $\overline{\theta\upsilon}$ $\overline{\pi\rho\varsigma}$ ωστε αγαπη	2.12
	τοι μο]υ [χα]θως παντοτε υπηκουσατε μη ως	
	εν τη παρουσια μο]υ μονον αλλα νυν πολλω	
	μαλλον εν τη] απουσιᾳ [μο]υ με[τ]ᾳ [φ]οβ[ο]υ και	
	[τρομου την εαυτων σωτηριαν κατεργαζ]	
30	[εσθε $\overline{\theta\varsigma}$ γαρ εστιν ο ενεργων εν υμιν]	2.13
	[και το θελειν και το ενεργειν υπερ της]	
	[ευδοκias παντα ποιειτε χωρις γογγυς]	2.14

<p> <sup>46</sup> P<sup>46</sup> f.88→  μῶν καὶ διαλογισμῶν ἵνα ἦτε ἀμεμπτοὶ καὶ  ἀκεραῖοι τέκνα θ̄υ ἀμῶμα μέσον γενεᾶς  σχολίας καὶ διεστραμμένης ἐν οἷς φαίνεσθε  ὡς φωστῆρες ἐν κόσμῳ λόγον ζωῆς ἐπε-  χόντες εἰς καυχῆμα ἐμοὶ εἰς ἡμέραν χ̄ρυ  ὅτι οὐκ εἰς κενὸν ἐδράμον οὐδὲ εἰς κενὸν  ἐκοπίασα ἀλλ εἰ καὶ σπενδομαι ἐπὶ τῇ θυσίᾳ  καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν χαίρω καὶ  συνχαίρω πασὶν ὑμῖν τὸ δεῦτόν καὶ ὑμεῖς  χαίρετε καὶ ὑμεῖς χαίρετε καὶ συνχαίρετε μοι  ἐλπίζω δὲ ἐν κ̄ω ἰη̄υ τειμοθέον ταχέως  πεμψαὶ ὑμῖν ἵνα καγὼ εὐψυχῶ γινούς τὰ  περὶ ὑμῶν οὐδὲνα γὰρ ἔχω ἰσοψυχὸν ὅστις γνή-  σιως τὰ περὶ ὑμῶν μεριμνῇ οἱ πάντες γὰρ  τὰ ἑαυτῶν ζητοῦσιν οὐ τὰ ἰη̄υ χ̄ρυ τὴν δὲ  δοκιμὴν αὐτοῦ οἰδατε ὅτι ὡς π̄ρι τέκνον  συν ἐμοὶ ἐδουλεύσεν εἰς τὸ εὐαγγέλιον τοῦ  τοῦ μένου ἐλπίζω πεμψαὶ ὡς ἀν ἀφιδῶ τὰ  περὶ ἐμὲ ἐξαυτῆς πεποιθὼ ἐν κ̄ω ὅτι καὶ  αὐτὸς ταχέως ἐλευσόμεθα ἀναγκαῖον δὲ ἡ[γ]η-  σαμένην ἐπαφροδίτην τὸν ἀδελφὸν κα[ὶ] συν-  εργὸν καὶ συνστρατιωτὴν μου ὑμῶν δὲ [ἀπο-  στολὸς καὶ λειτουργὸς τῆς χρείας μου πε[μψαὶ  πρὸς ὑμᾶς ἐπειδὴ ἐπιποθῶν ἦν π̄ε[μψαὶ  πρὸς ὑμᾶς καὶ ἀδημονῶν διότι ἡ[κούσατε  ὅτι ἠσθένησεν κα[ὶ] γὰρ ἠσθ[ένησεν] παρὰ  πλ[ησι]ο[ν] θανάτῳ ἀλλ ὁ θ̄ς ἠλέησεν αὐτὸν  [οὐκ αὐτὸν δὲ μόνον ἀλλὰ καὶ ἐμὲ ἵνα μὴ]  [λύπην ἐπὶ λύπην σὺν σπουδαιοτέρως οὖν]  [ἐπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν]  [χαρήτε καγὼ ἀλυποτέρος ὡς προσδεχέσθε]</p>	<p> ροβ  Phil 2.14–27  2.14–15  2.16  2.17  2.18  2.19  2.20  2.21  2.22  2.23  2.24  2.25  2.26  2.27  2.28  2.29</p>
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	ουν αυτον εν $\overline{\kappa\omega}$ μετα πασης χαρας	2.29
	και τους τοιουτους εντειμους εχετε οτι	2.30
	δια το εργον $\overline{\chi\rho\upsilon}$ μεχρι θανατου ηγγισεν	
	παραβολευσαμενος τη ψυχη ἵνα ανα	
5	πληρωση το ὑμων ὑστερημα της προς	
	εμε λειτουργιας το λοιπον αδελφοι και	3.1
	ρετε εν $\overline{\kappa\omega}$ τα αυτα γραφειν ὑμειν εμοι	
	μεν ουκ οκνηρον ὑμειν δε ασφαλες	
	βλεπετε τους κυνας βλεπετε τους κακους	3.2
10	εργατας βλεπετε την κατατομην ημεις	3.3
	γαρ εσμεν η περιτομη οι εν πνευματι	
	λατρευοντες και καυχωμενοι εν $\overline{\chi\rho\omega}$ $\overline{\iota\eta\upsilon}$	
	και ουκ εν σαρκι πεποιθοτες καιπερ εγω	3.4
	εχων πεποιθισιν και εν σαρκι ει τις	
15	δοκει αλλος πεποιθεναι εν σαρκι εγω	
	μαλλον περιτομης οκταημερος εκ γενους	3.5
	ισραηλ' φυλης βενιαμειν εβραιος εξ ε	
	β]ραιων κατα νοφον φαρισαιος κατα ζη	3.6
	λ]ος διωκων εκκλησιαν κατα δικαιο	
20	συ]νην την εν νομω γενομενος αμεμ	
	πτ]ος ατινα ην μοι κερδη ταυτα ηγημαι	3.7
	δια] τον $\overline{\chi\eta}$ ζημιαν αλλα μενουνγε	3.8
	ηγου]μαι παντα ζημιαν ειναι δια το	
	υπερεχον] της γνωσεως του $\overline{\chi\rho\upsilon}$ $\overline{\iota\eta\upsilon}$	
25	του $\overline{\kappa\upsilon}$ μου δι]ι ον τ[α] π[α]ντα εξημιωθην	
	και ηγουμεαι σκυβαλα ινα $\overline{\chi\eta}$ ] $\chi$ [ερδηςω	
	[και ευρεθω εν αυτω μη εχων εμην]	3.9
	[δικαιοσυνην την εκ νομου αλλα την]	
	[δια πιστεως $\overline{\chi\rho\upsilon}$ την εκ $\overline{\theta\upsilon}$ δικαιοσυνην]	
30	[επι τη πιστει του γνωναι αυτον και την]	3.10



<p> <math>\mathfrak{P}^{46}</math> f.89→ </p>	<p> ροδ </p>	<p> Phil 3.10–4.2 </p>
	<p> δυναμιν της αναστασεως αυτου και κοινων[ι] </p>	<p> 3.10 </p>
	<p> αν παθηματων αυτου ει πως καταντησω εις </p>	<p> 3.11 </p>
	<p> την εξαναστασιν την εκ νεκρων ουχ οτι </p>	<p> 3.12 </p>
	<p> ηδη ελαβον η ηδη δεδικαιωμαι η ηδη [τ]ε </p>	
5	<p> τελειωμαι διωκω δε ει και καταλαβω εφ ω </p>	
	<p> και κατελημφθην υπο <math>\overline{\chi\upsilon}</math> <math>\overline{\iota\eta\nu}</math> αδελφοι εγω </p>	<p> 3.13 </p>
	<p> εμαυτον ου λογιζομαι κατειληφεναι εν δε </p>	
	<p> τα μεν οπισω επιλανθανομενος τοις δε εμ </p>	
	<p> προσθεν επεκτεινομενος κατα σκοπων </p>	<p> 3.14 </p>
10	<p> διωκω εις το βραβειον της ανω κλησεως <math>\overline{\theta\upsilon}</math> </p>	
	<p> οσοι ουν τελειοι τουτο φρωνωμεν και ει τι </p>	<p> 3.15 </p>
	<p> ετερωσ φρονειτε και τουτο ο <math>\overline{\theta\varsigma}</math> υμειν απο </p>	
	<p> καλυψει πλην εις ο εφθασαμεν τω αυτω </p>	<p> 3.16 </p>
	<p> στοιχειν συνμειμηται μου γεινεςθε </p>	<p> 3.17 </p>
15	<p> αδελφοι και σκοπειτε τους ουτως περιπα </p>	
	<p> τουντας καθως και εχετε τυπον ημας </p>	
	<p> πολλοι γαρ περιπατουςιν ους πολλακις </p>	<p> 3.18 </p>
	<p> ελεγον υμειν νυν δε κλαιων λεγω β[λε </p>	
	<p> πετε τους εχρους του <math>\overline{\sigma\tau\rho\upsilon}</math> του <math>\overline{\chi\rho\upsilon}</math> ω[ [το </p>	<p> 3.19 </p>
20	<p> τελος απωλεια ων ο <math>\overline{\theta\varsigma}</math> η κοιλια και η [δοξα </p>	
	<p> εν τη αισχυνη αυτων οι τα επιγεια [φρο </p>	
	<p> νουντες ημων γαρ το πολειτευμα εν [ουρα </p>	<p> 3.20 </p>
	<p> νοις <math>\overline{\upsilon\pi\alpha\rho\chi\epsilon\iota}</math> εξ ου [και <math>\varsigma</math>]ω[τηρα <math>\overline{\kappa\gamma}</math> <math>\overline{\iota\eta\eta\gamma\eta\gamma}</math> <math>\overline{\chi\eta\eta}</math> </p>	
	<p> ος μετασχηματ[ι]ς[ει το σωμα της ταπεινω </p>	<p> 3.21 </p>
25	<p> σεω[ς] η[μω]ν <math>\varsigma</math>]υ[μμορφον τω σωματι της </p>	
	<p> [δοξης αυτου κατα την ενεργειαν του] </p>	
	<p> [δυνασθαι αυτον και υποταξαι αυτω] </p>	
	<p> [τα παντα ωστε αδελφοι μου αγαπητοι] </p>	<p> 4.1 </p>
	<p> [και επιποθητοι χαρα και στεφανος μου] </p>	
30	<p> [ουτως στηκετε εν <math>\overline{\kappa\omega}</math> αγαπητοι ευοδιαν] </p>	<p> 4.2 </p>
	<p> 9 σκοπων <math>\mathfrak{P}^{46*}</math>   σκοπον <math>\mathfrak{P}^{46c}</math> (M1) </p>	
	<p> 11 φρωνωμεν <math>\mathfrak{P}^{46*}</math>   φρονωμεν <math>\mathfrak{P}^{46c}</math> (M) </p>	
	<p> 19 εχρους <math>\mathfrak{P}^{46*}</math>   εχθρους <math>\mathfrak{P}^{46c}</math> (M1) </p>	

<p> <math>\mathfrak{P}^{46}</math> f.89v </p>	<p> ροξ </p>	<p> Phil 4.2–14 </p>
<p> πα]ρακαλω και συντυχην παρακαλω </p>		<p> 4.2 </p>
<p> το αυτο φρονειν εν <math>\overline{\kappa\omega}</math> ναι ερωτω </p>		<p> 4.3 </p>
<p> και γνησιε συνζυγε συνλαμβανου </p>		
<p> αυταις αιτινες εν τω ευαγγελιω συνη </p>		
<p> 5 θλησαν μοι μετα και κλημεντος και των </p>		
<p> λοιπων συνεργων μου ων τα ονοματα </p>		
<p> εν βυβλω ζωης χαιρετε εν <math>\overline{\kappa\omega}</math> παντο </p>		<p> 4.4 </p>
<p> τε παλιν ερω χαιρετε το επικες <math>\overline{\upsilon\mu\omega\upsilon\varsigma}</math> </p>		<p> 4.5 </p>
<p> γνωσθητω πασιν ανθρωποις ο <math>\overline{\kappa\varsigma}</math> </p>		
<p> 10 ενγυς μηδεν μεριμνατε αλλ εν παν </p>		<p> 4.6 </p>
<p> τι τη προσευχη και τη δεησει μετα ευχα </p>		
<p> ριστιας μετα ευχαριστηιας τα αιτημα </p>		
<p> τα υμων γνωριζεσθω προς τον <math>\overline{\theta\upsilon\varsigma}</math> και </p>		<p> 4.7 </p>
<p> η ειρηνη του <math>\overline{\theta\upsilon}</math> η <math>\overline{\upsilon\pi\epsilon\rho\epsilon\chi\omicron\upsilon\varsigma\alpha}</math> παντα νουν </p>		
<p> 15 φρουρησει τας καρδιας <math>\overline{\upsilon\mu\omega\upsilon\varsigma}</math> και τα νο </p>		
<p> ηματα υμων εν <math>\overline{\kappa\omega}</math> <math>\overline{\iota\eta\upsilon}</math> το λοιπον αδελ </p>		<p> 4.8 </p>
<p> φοι οσα εστιν αληθη οσα σεμνα οσα δικαια </p>		
<p> οσα αγνα οσα προσφιλη οσα ευφημα </p>		
<p> ει] τις αρετη και ει τις επαινος ταυτα λογι </p>		
<p> 20 ζ]εσθε α και εμαθετε και παρελαβετε και </p>		<p> 4.9 </p>
<p> ηκ]ουσατε και ειδετε εν εμοι ταυτα πρασσε </p>		
<p> τε κ]αι ο <math>\overline{\theta\varsigma}</math> της ειρηνης εσται μεθ υμων </p>		
<p> εχα]ρην δε εν <math>\overline{\kappa\omega}</math> μεγαλως οτι ηδη ποτε </p>		<p> 4.10 </p>
<p> ανεθαλ]ατξ το <math>\overline{\upsilon\pi[\epsilon]\rho}</math> εμου φρονειν εφ ω </p>		
<p> 25 και εφρον]ε!τ[ε] η[καιρ]ειςθε δε ουχ οτι κα </p>		<p> 4.11 </p>
<p> θ υστερησιν λεγω εγω γ]αρ εμαθον εν οis </p>		
<p> ειμι αυταρκης ειναi οiδα] κα[ι] τ[α]πε[ιν]ους </p>		<p> 4.12 </p>
<p> [θαι οiδα και περισσευειν εν παντι και] </p>		
<p> [εν πασιν μεμυημαι και χορταζεσθαι] </p>		
<p> 30 [και πειναν και περισσευειν και υστερεις] </p>		
<p> [θαι παντα ιςχυω εν τω ενδυναμουντι] </p>		<p> 4.13 </p>
<p> [με πλην καλως εποιησατε συγκοινωνη] </p>		<p> 4.14 </p>
<p> 11–12 ευχα]ριστιας <math>\mathfrak{P}^{46*}</math> ! ευχα]ριστειας <math>\mathfrak{P}^{46c}</math> (M1) </p>		

	σαντες μου τη θλειψει οιδατε και υμ[ε]ι[Ϸ] φ[ιλιππη	
	σιοι οτι εν αρχη του ευαγγελιου οτε εξηλθον	
	απο μακεδονιας ουδεμια μοι εκκλησια εκοινω	
	νησεν εις λογον δοσεωσ και λημψεωσ ει μη υμεις	
5	μονον οτι και εν θεσσαλονεικη και απαξ και	4.16
	δις την χρειαν μοι επεμψατε ουχ οτι επιζητω	4.17
	τον καρπον τον πλεοναζοντα εις λογον υμω(ν)	
	απεχω δε παντα και περισσευω πεπληρωμαι	4.18
	δε δεξαμενος παρα επαφροδειτου τα παρ	
10	υμων οσμη ευωδιας θυσιαν δεκτην ευαρε	
	στον τω θω̅ ο δε θς̅ μου πληρωσει πασαν χρεια(ν)	4.19
	υμων κατα το πλουτος αυτου εν δοξη εν χρω̅	
	ιη̅ τω δε θω̅ και πρι̅ ημων η δοξα εις τους αιω	4.20
	νας των αιωνων αμην ασπασασθε παντα	4.21
15	αγιον εν χρω̅ ιη̅ ασπαζονται υμας οι συν	
	εμοι αδελφοι ασπαζονται υμας παντες οι αγιοι	4.22
	μαλιστα δε οι εκ της καισαρος οικιας η χα[ρις]	4.23
	του κυ̅ ημων ιη̅ χρυ̅ μετα του πνς̅ υμων	
	αμην	
20	στι <sup>χ</sup> σκε	
	προς κολασσαις	
	παυλος αποστολος χρυ̅ ιη̅ δια θελ[ηματος	Col 1.1
	θυ̅ και τειμοθεος ο αδελφο[Ϸ] τ[οις εν κολοσσαις	1.2
	αγ[ιοις και] πιστοις [α]δελφ[οις εν χρω̅ χαρις	
25	[υμιν και ειρηνη απο θυ̅ πρς̅ ημων ευχαρι]	1.3
	[στούμεν τω θω̅ πρι̅ του κυ̅ ημων ιη̅ παντοτε]	
	[περι υμων προσευχομενοι ακουσαντες την]	1.4
	[πιστιν υμων εν χρω̅ ιη̅ και την αγαπην ην]	
	[εχετε εις παντας τους αγιους δια την ελπιδα]	1.5
30	[την απο κειμενην υμιν εν τοις ουρανοις]	

ℙ <sup>46</sup> f.90↓	[ροζ]	Col 1.5–15
	ην προηκουσάτε] εν τω λογω της αληθειας	1.5
	τ]ου ευαγγελιου του παροντος εις υμας κα	1.6
	θως και εν παντι τω κοσμω εστι καρπο	
	φορουμενον και αυξανομενον καθως και	
5	εν υμειν αφ ης ημερας ηκουσατε και επε	
	γνωτε την χαριν του θυ εν αληθεια κα	1.7
	θως εμαθετε απο επαφρα του αγαπητου	
	συνδολου ημων ο εστιν πιστος υπερ	
	ημων διακονος του χρυ ο και δηλωσας ημει(ν)	1.8
10	την υμων αγαπην εν πανι δια τουτο και	1.9
	ημεις αφ ης ημερας ηκουσαμεν ου παυο	
	μεθα υπερ υμων προσευχομενοι και αι	
	τουμενοι ινα πληρωθητε την επιγνω	
	σιν του θεληματος αυτου εν παση σοφια και	
15	συνεσει πνευματικη περιπατησαι	1.10
	α]ξιος του κυ εις πασαν αρεσκειαν εν παν	
	τι εργω αγαθω καρποφορουντες και αυξα	
	νο]μενοι τη επιγνωσει του θυ εν παση	1.11
	δυν]αμει δυναμουμενοι κατα το κρατος	
20	της δο]ξης αυτου εις πασαν υπομονην	
	και μα]χροθυμιαν μετα χαρας και ευχαρι	1.12
	στουντ]εσ αμα τω πατρι τω ικανωσαντι	
	υμας εις τη]ν μεριδα του κληρου των αγι	
	ων εν τω φωτι] ος ερρυσατο ημας [εχ τη]ς	1.13
25	εξουσιας του σκοτους και μετε]ς[τησεν	
	[εις την βασιλειαν του υιου της αγαπης]	
	[αυτου εν ω εχομεν την απολυτρωσιν την]	1.14
	[αφεσιν των αμαρτιων ος εστιν εικων του θυ]	1.15
	[του αορατου πρωτοτοκος πασης κτισεως]	

8 συνδολου ℙ<sup>46\*</sup> | συνδολου ℙ<sup>46c</sup> (M4)

ℙ <sup>46</sup> f.91→	[ροη]	Col 1.16–27
	οτι εν αυτω εκτισθη τα παντα εν [τοις ουρα νοις και επι της γης τα ορατα και τα αορα[τα ειτε θronoi ειτε κυριοτητες ειτε αρχαι ειτ[ε εξουσαι οτι παντα δι αυτου και εις αυτον 5 εκτισται και αυτος εστιν προ παντων και τα παντα αυτω συνεστηκεν και αυτος εστιν η κεφαλη του σωματος της εκκλησιας ο εστιν η αρχη πρωτοτοκος των νεκρων ἵνα γενηται εν πασιν αυτος πρωτευων οτι εν αυτω ευδο 10 κησεν παν το πληρωμα κατοικησαι και δι αυτου αποκαταλλαξαι τα παντα εις αυτον ειρηνοποι ησας δια του αιματος του $\overline{\text{c}\tau\omicron\upsilon}$ δι ατου ειτε τ $\alpha$ ξ[πι γης ειτε τα εν τοις ουρανοις και ὑμας ποτε οντ $\alpha$ [c απηλλοτριωμενους και εχθρους τη διανοια 15 εν τοις εργοις τοις πονηροις νυν δε αποκαταλ[λα γητε τω σωματι της σαρκος αυτου δια του θανατ[ου παραστησαι ὑμας αγιους και αμωμους και α[νεγ κλητους κατενωπιον αυτου ει γε επιμε[νετε τη πιστει τεθεμελιωμενοι και εδ[ρ $\alpha$ ι]οι αμ[ετακινη 20 τοι απο της ελπιδος του ευαγγελ[ιου ου ηκουσατε του κηρυχθεντος εν παση κτ[ι]σει τη υπο τον ουρανον ου εγενομην εγω π[αυλος διακονος νυν χαιρω εν τοις παθημα[σιν υπερ υμων κ[α]ι ανταναπληρων τα [υ]στ $\epsilon$ [ρηματα των θλει 25 [ψε]ω[ν] του $\overline{\text{x}\rho\upsilon}$ εν τη σαρκι μου υπερ του [σωματος αυτου ο εστιν η εκκλησια ης εγενο] [μην εγω διακονος κατα την οικονομιαν του] [θ $\upsilon$ την δοθειςαν μοι εις υμας πληρωσαι τον] [λογον του θ $\upsilon$ το μυστηριον το αποκεκρυμ] 30 [μενον απο των αιωνων και απο των γενεων] [νυν δε εφανερωθη τοις αγιοις αυτου οις] 12 ατου ℙ <sup>46*</sup> ; ατου ℙ <sup>46c</sup> (M1)	1.16 1.17 1.18 1.19 1.20 1.21 1.22 1.23 1.24 1.25 1.26 1.27

	ηθελησεν ο $\overline{\theta\varsigma\gamma}$ ν[ωρε]ιςαι τι το πλουτος του μυστη	1.27
	ριου τ]ρυτου εν τοις εθνecιν ο εστιν $\overline{\chi\varsigma}$ εν	
	υ]μειν η ελπις της δοξης ον ημεις καταγ	1.28
	γελλοντες νουθετουνθες παντα ανθρω	
5	πον και διδασκοντες παντα ανθρωπον	
	εν παση σοφια ἵνα παραστησωμεν παντα	
	ανθρωπον τελειον εν $\overline{\chi\rho\omega}$ εις ο και κοπιω	1.29
	αγωνιζομενος κατα την ενεργειαν αυ	
	του την ενεργουμενην εν εμοι εν δυνα	
10	μει θελω γαρ ὑμας ειδεναι ηλικον αγωνα	2.1
	εχω ὑπερ ὑμων και των εν λαοδικεια	
	και οσοι ουχ εορακαν μου το προσωπον μου	
	εν σαρκι ἵνα παρακληθωcιν αι καρδιαι αυ	2.2
	των συνβιβασθεντες εν αγαπη και εις παν	
15	πλουτος της πληροφοριας της συνεσεωc	
	εις επιγνωcιν του μυστηριου του $\overline{\theta\upsilon\chi\rho\upsilon}$	
	ε]γ ω ειcιν παντες οι θησαυροι της σοφιας και	2.3
	γνω]σεωc αποκρυφοι τουτο λεγω ἵνα μη	2.4
	δειc] ημαc παραλογιcηται εν πιθανολογια	
20	ει γαρ και τη] σαρκι απειμι αλλα τω $\overline{\pi\nu\iota}$	2.5
	cυν υμιν ει]μι χαιρων και βλεπων ὑμων	
	την ταξιν κ]αι το cτερεωμα της ειc $\overline{\chi\rho\nu}$	
	πιcτεωc υμων] ωc ουν παρελαβετε τον	2.6
	$\overline{\chi\rho\nu}$ ιην τον $\overline{\kappa\prime\iota\eta\iota}$ εν αυτω περιπατειτε	
25	ερριζωμενοι και] εποικοδομουμε[ν]οι [ε]ν	2.7
	αυτω και βεβαιουμεν]οι εν [τη πιcτ]ει	
	[καθωc εδιδαχθητε περιcceυοντες εν ευχαρ]	
	[ιcτια βλεπετε μη τιc υμαc εcται ο cυλαγωγων]	2.8
	[δια της φιλοcοφιαc και κενηc απατης κατα την]	
30	[παραδοcιν των ανθρωπων κατα τα cτοιχεια του]	
	4 νουθετουνθες ℙ <sup>46*</sup>   νουθετουντες ℙ <sup>46c</sup> (Mi)	

℘ <sup>46</sup> f.92→	[ρπ]	Col 2.8–22
	κοσμου και ου κατα $\overline{\chi\rho\eta\varsigma}$ οτι εν αυτω $\chi\alpha\tau\iota[\rho\iota]!\chi\epsilon\iota\ \pi\alpha\nu$	2.8–9
	το πληρωμα της θεοτητος σωματικως $\chi[\alpha\iota\ \epsilon$	2.10
	σται εν αυτω πεπληρωμενοι ο εστιν η κεφ[α	
	λη πασης αρχης και εξουσιας εν ω και περι	2.11
5	τμηθητε περιτομη αχειροποιητω εν τη	
	απεκδυσει του σωματος της σαρκος εν τη περι	
	τομη του $\overline{\chi\rho\upsilon}$ συνταφεντες αυτω εν τω βαπτισ	2.12
	μω εν ω και συνηγερθητε δια της πιστεως της	
	ενεργειας του $\overline{\theta\upsilon}$ του εγειραντος αυτον εκ νεκρ[ω]ν	
10	και υμας νεκρους οντας εν τοις παραπτωμασιν	2.13
	και τη ακροβυστια της σαρκος $\upsilon\mu\omega\nu$ συνεζω[ο	
	ποιησεν ημας εν αυτω χαρισαμενος ημειν τα π[αρα	
	πτωματα παντα εξαλειψας το καθ ημων χει[ρο	2.14
	γραφον τοις δογμασιν ο ην $\upsilon\pi\epsilon\nu\alpha\nu\tau\iota\omicron\nu$ η[μιν	
15	και αυτο ηρκε εκ του μεσου προσηλωσας αυτο τ[ω	
	$\overline{\sigma\tau\rho\omega}$ απεκδυσαμενος τας αρχας και τας εξ[ουσι	2.15
	ας και εδιγματισεν εν παρρησια θριαμβευσας [αυ	
	τους εν αυτω μη ουν τις $\upsilon\mu\alpha\varsigma$ κρινετω εν β[ρω	2.16
	σει και εν ποσει η εν μερει εορτης η ν[εομη	
20	νιαις η σαββατων α εστιν σκεια των [μελλοντων	2.17
	το δε σωμα $\overline{\chi\rho\upsilon}$ μηδεις $\upsilon\mu\alpha\varsigma$ καταβραβ[ευετω θε	2.18
	λων εν ταπεινοφροσυνη και θρης[χεια των	
	αγγελων α εωρακεν εμβαδευ[ων εικη φυσι	
	ουμενος υπο του νοος της σα[ρκος αυτου και	2.19
25	ου κρατων την κεφαλην εξ [ου παν το σω	
	μα δια των] αφων και συνδε[σμων επιχορηγου	
	μενον και συμβιβα]ζ[ομενον αυξει την αυξησιν	
	[του $\overline{\theta\upsilon}$ ει απεθανετε συν $\overline{\chi\omega}$ απο των στοιχειων του]	2.20
	[κοσμου τι ως ζωντες εν κοσμω δογματιζεσθε μη]	2.21
30	[αψη μηδε γευση μηδε θιγης α εστιν παντα εις φθο]	2.22
	[ραν τη αποχρησει κατα τα ενταλματα και διδασκα]	

	λιας των $\overline{\alpha\omega}$ ]ν [ατι]γα εστιν λογον μεν εχοντ]α σοφ[ι]α[ς] εθελοενθρησκεια και ταπ]εινοφροσυνη αφιδια σωματος ουκ εν τι]μη τινι προς πλησμονην της σαρκος	2.22–23
5	ει ουν συνηγερθητε τω $\overline{\chi\omega}$ τα ανω φρονει τε μη τα επι της γης απεθανετε γαρ και η ζωη $\overline{\upsilon\mu\omega\upsilon\upsilon}$ ν κεκρυπται συν τω $\overline{\chi\rho\omega}$ εν τω $\overline{\theta\omega}$ οταν ο $\overline{\chi\rho\varsigma}$ φανερωθη η ζωη $\overline{\upsilon\mu\omega\upsilon\upsilon}$ ν τοτε και $\overline{\upsilon\mu\epsilon\iota\varsigma}$ συν αυτω φανερωθησεςθε	3.1–2 3.3 3.4
10	εν δοξη νεκρωσατε ουν τα μελη τα επι της γης πορνειαν ακαθαρσιαν παθος επιθυμιαν και την πλεονεξιαν ητις εστι(ν) ειδωλολατρια δια ταυτα γαρ ερχεται η οργη του $\overline{\theta\upsilon}$ εν οic και υμεις περιεπατησατε	3.5 3.6 3.7
15	πρ]οτε οτε εζητε εν τουτοις νυνι δε απο θε[ς]θε και $\overline{\upsilon\mu\epsilon\iota\varsigma}$ τα παντα οργην θυμον κ]ακιαν βλασφημιαν αισχρολογιαν εκ του στο]μ[α]τ[ο]ς $\overline{\upsilon\mu\omega\upsilon\upsilon}$ ν μη ψευδηςθε εις αλλη λους] απεκδυσαμενοι τον παλαιον αν	3.8 3.9
20	θρωπο]ν συν ταις πραξεσιν αυτου και ενδυ]σαμενοι τον νεον τον ανακαι νουμεν]ον ει[ς] επιγνωσιν κατ εικ]ονα του κτισαντος] [α]υτον · οπου ουκ ενι ελλην και ιουδαιος π]ε[ρ]ιτομη και ακ[ρ]ο[βυ]στια	3.10 3.11
25	βαρβαρος] η σχυ[θ]ης δουλο[ς] ελευθερο[ς] [αλλα τα παντα και εν πασιν $\overline{\chi\varsigma}$ ενδυσαςθε ουν] [ως εκλεκτοι του $\overline{\theta\upsilon}$ αghoi ηγαπημενοι σπλαγχνα] [οικτιρμου χρηστοτητα ταπεινοφροσυνην] [πραυτητα μακροθυμιαν ανεχομενοι αλληλων]	3.12 3.13

6 απεθανετε P<sup>46\*</sup> ! απεθανατε P<sup>46c</sup> (M1)



<p> <math>\mathfrak{P}^{46}</math> f.93→ </p>	<p>[ρπβ]</p>	<p>Col 3.13–4.3</p>
	<p>           και χαρ[ι]ζομενοι [ξαυτοις εαν τις προς τινα εχη            μομφην καθως κα[ι] ο <math>\overline{\kappa\varsigma}</math> [εχαρισατο υμιν ουτως            και υμεις επ[ι] πασιν δε του[τοις] την α[γαπην ο εστιν            συνδεσμος της τελειοτητος και η ει[ρηνη] του <math>\overline{\chi\rho\upsilon}</math> </p>	<p>3.13</p> <p>3.14</p> <p>3.15</p>
5	<p>           βραβεуетω εν ταις καρδιαις υμων εις ην [και ε            κληθητε εν σωματι και ευχαριστοι γεινεςθε            ο λογος του <math>\overline{\chi\rho\upsilon}</math> οικειτω εν υμειν πλουσιως εν            παση σοφια διδασκοντες και νουθετουντες εα[υ            τους ψαλμοις υμνοις ωδαις πνευματικοις εν </p>	<p>3.16</p>
10	<p>           τη χαριτι αδοντες εν ταις καρδιαις υμων τω <math>\overline{\theta\omega}</math>            και παν ο τι εαν ποιητε εν λογω η εν εργω παντα            εν ονοματι <math>\overline{\kappa\upsilon}</math> <math>\overline{\tau\eta\upsilon}</math> ευχαριστουντες τω <math>\overline{\theta\omega}</math> π[ατρι            δι αυτου αι γυναικες υποτασσεσθε τοις ανδρασι            ως ανηκεν εν <math>\overline{\kappa\omega}</math> οι ανδρες αγαπατε τας γυναικα[ς </p>	<p>3.17</p> <p>3.18</p> <p>3.19</p>
15	<p>           και μη πικραινεσθε προς αυταις τα τεκνα υπα            κουετε τοις γονευσιν κατα παντα τουτο γαρ [ευα            ρεστον εστιν εν <math>\overline{\kappa\omega}</math> οι πατερες μη ερεθ[ιζετε            τα τεκνα υμων ινα μη αθυμωσιν οι δου[λοι] υπα            κουετε τοις κατα σαρκα κυριοις μη εν οφθ[αλμο]δου </p>	<p>3.20</p> <p>3.21</p> <p>3.22</p>
20	<p>           λεια ως ανθρωπαρεςκοι αλλ εν απλ[ο]τ[η]τι καρ            διας φοβουμενοι τον <math>\overline{\theta\nu}</math> ο αν ποιητ[ε] εκ ψυχης            εργαζεσθε ως τω <math>\overline{\kappa\omega}</math> ουκ ανθρωποις [ειδοτες οτι            απο του <math>\overline{\kappa\upsilon}</math> λημψεσθε την αντα[ποδο]σιν της            κλη[ρ]ονομιας τω <math>\overline{\kappa\omega}</math> <math>\overline{\chi\rho\omega}</math> <math>\overline{\delta\omicron\upsilon}</math> [λευετε ο γαρ κομι </p>	<p>3.23</p> <p>3.24</p> <p>3.25</p>
25	<p>           [σεται ο ηδικησεν και ουκ εστιν προσωποληψια]            [οι κυριοι το δικαιον και την ισοτητα τοις δουλοις]            [παρεχεσθε ειδοτες οτι και υμεις εχετε <math>\overline{\kappa\nu}</math> εν ουρανω]            [τη προσευχη προσκαρτερειτε γρηγορουντες εν αυτη]            [εν ευχαριστια προσευχομενοι αμα και περι ημων] </p>	<p>4.1</p> <p>4.2</p> <p>4.3</p>

℘ <sup>46</sup> f.93↓	[ρπγ]	Col 4.3–16
	ινα ο $\overline{\theta\varsigma}$ ανοιξη ημιν $\theta\upsilon$ [ $\overline{\rho\alpha\nu}$ ] του λογου λα	4.3
	λησαι το μυστηριον του $\overline{\chi\rho\upsilon}$ δι [ $\overline{\omicron}$ ] και δεδεμαι	
	ινα φα]νε[ $\overline{\rho\omega\varsigma}$ α]υτο ως δει με λαλησαι	4.4
	εν σοφι]α πε[ $\overline{\rho\iota\pi\alpha}$ ]τειτε προς τους εξω τον	4.5
5	καιρον] εξαγοραζομενοι ο λογος $\overline{\upsilon\mu\omega\nu}$	4.6
	παντοτε εν χαριτι αλατι ηρτυμενος ειδε	
	ναι πως δει $\overline{\upsilon\mu\alpha\varsigma}$ ενι εκαστω αποκρινες	
	θαι τα κατ εμε παντα γνωρισει $\overline{\upsilon\mu\epsilon\iota\nu}$ τυ	4.7
	χικος ο αγαπητος αδελφος και πιστος διακονος	
10	και συνδουλος εν $\overline{\kappa\omega}$ ον επεμψα προς υμας	4.8
	εις αυτο τουτο ινα γνω τα περι $\overline{\upsilon\mu\omega\nu}$ και πα	
	ρακαλεση τας καρδιας υμων συν ονησιμω	4.9
	τω πιστω και αγαπητω αδελφω ο εστιν	
	εξ $\overline{\upsilon\mu\omega\nu}$ παντα υμειν γνωρισουσιν τα ωδε	
15	α]σπαζεται υμας αρισταρχο[ $\overline{\varsigma}$ ] ο συναιχμαλω	4.10
	τ]ος μου και μαρκος ο ανειψιος βαρναβα πε	
	ρι ο]υ ελαβετε εντολας εαν ελθη π[ $\overline{\rho}$ ]ος $\overline{\upsilon\mu\alpha\varsigma}$ δε	
	ξα]σθε αυτον και $\overline{\iota\eta\varsigma}$ ο λεγομενος ιουστος	4.11
	οι ο]γτες εκ της περιτομης ουτοι μονοι συν	
20	εργοι] εις την βασιλειαν του $\overline{\theta\upsilon}$ οτινες εγε	
	νηθησ]αν εμοι παρηγορια ασπαζεται $\overline{\upsilon\mu\alpha\varsigma}$	4.12
	επαφρα]ς ο εξ υμων δουλο[ $\overline{\varsigma}$ ] $\overline{\chi\rho\upsilon}$ παντοτε	
	αγωνι]ζομενος $\overline{\upsilon\pi\epsilon\rho}$ $\overline{\upsilon\mu\omega}$ [ $\overline{\nu}$ ] εν ταις προσευχαις	
	ινα στα]θ[ $\overline{\eta\tau}$ ]ε [ $\overline{\tau}$ ]ελξειοι και πε[ $\overline{\pi}$ ]ληρωμενοι εν	
25	παντι θεληματι του $\overline{\theta\upsilon}$ μαρ]τ[ $\overline{\upsilon}$ ]ρω γα[ $\overline{\rho}$ αυ]τ[ $\overline{\omega}$	4.13
	[οτι εχει πολυν πονον υπερ υμων και των εν]	
	[λαοδικεια και των εν ιεραπολει ασπαζεται]	4.14
	[υμας λουκας ο ιατρος ο αγαπητος και δημας]	
	[ασπασασθε τους εν λαοδικεια αδελφους και]	4.15
30	[νυμφαν και την κατ οικον αυτης εκκλησιαν]	
	[και οταν αναγνωσθη παρ υμιν η επιστολη]	4.16

	πο]η[σατε ινα και εν τη λαοδικεων εκκλησια	Col 4.16
	αν]αγνω[σθη και την εκ λαοδικειας ινα και	
	υμ]εις ανα[γ]ν[ωτε και ειπατε αρχιππω βλεπε	4.17
	τη]ν διακονια[γ ην παρελαβες εν κ̄ω ινα αυτην	
5	πλ]ηροισ ο ασπ[ασμος τη] εμη χ[ειρι παυλου μνη	4.18
	μο]νευετε μου τ[ων δεσμ]ων η χ[αρις μεθ υμων	
	στι <sup>κ</sup> ρ[	
	προς [θεσσαλονεικ]εις [ᾱ	
	πα]υλος και σ[ιλουανος και τιμοθεος τη εκκλησια	1 Thess 1.1
10	θε]σσαλονεικ[εων εν θ̄ω π̄ρι και κ̄ω ιη̄υ χ̄ρω χαρις	
	υμ]ειν και ειρ[ηνη ευχαριστουμεν τω θ̄ω παντοτε	1.2
	[περ̄ι παγτων υμων μνειαν ποιουμενοι επι των προ]	
	[...]	

	εξεληλυθεν ωστε μη χρειαν εχειν η]μ[ας	1.8
	λαλειν τι αυτοι γαρ περι ημω]ν απαγγ[ελλ	1.9
	ουσιν οποιαν εισοδον εσχομεν πρ]ος υμας [και	
	πως επεστρεψατε προς το]ν θ̄ν απο τω]ν	
5	ειδωλων δου]λ[ευειν θ̄ω] ζωντι και [αλη	
	θινω και] υπομ[ενειν το]ν ῡιν αυτου [εκ των	1.10
	ουρανων ο]ν ηγει[ρεν εκ νε]κρων ιην̄ τ[ον	
	ρυομενο]ν ημας [εκ της οργ]ης της ερχομ[ενης	
	αυτοι γαρ οι]δατε α[δελφοι τ]ην εισοδον [ημω(ν)	2.1
10	την προς υμας ο]τι ου [κενη γεγον]εν αλλα π[ρο	2.2
	παθοντες και υβριζ̄θεντες καθ]ως οιδατε ε[ν	
	φιλιπποις επαρρησιασαμεθα ε]ν τω θ̄ω ημ[ων	
	λαλησαι προς υμας το ευαγγελ]ιον του θ̄υ [εν	
	πολλω αγωνι η γαρ παρακλ]ησις ημ[ων ουκ	2.3
	[...]	

	παν[εσ γαρ υμεις υιοι φωτος εστε και υιοι ημερας	5.5
	ουκ [εξ]μ[ε]ν [νυκτος ουδε σκοτους αρα ουν μη καθευ	5.6
	δωμεν ω[ς οι λοιποι αλλα γρηγορωμεν και νη	
	ψωμεν ο[ι γαρ καθευδοντες νυκτος καθευδουσιν	5.7
5	και οι μεθ[υσκομενοι νυκτος μεθυουσιν ημεις	5.8
	δε ημερα[ς οντες νηφωνεν ενδυσαμενοι θω	
	ρακα π[ι]στεως και αγαπης και περικεφαλαιαν	
	ελπιδ[α σωτηριας οτι ουκ εθετο ημας ο θς̄ εις	5.9
10	οργη[ν αλλα εις περιποιησιν σωτηριας δια του	
	[...]	

ℙ<sup>46</sup> f.97↓

[ρφα]

1 Thess 5.23–28

και το σωμα αμεμπτως εν τη παρουσια] του

5.23

κυ ημων ιηυ χρυ τηρηθειη πιστος ο καλω]ν

5.24

υμας ος και ποιησει αδελφοι προ]ξευχεςθε

5.25

περι ημων ασπασαθε τους αδελ]φους παν

5.26

5 τας εν φιληματι αγιω] ενορκιζω

5.27

υμας τον κυ αναγνωσθηναι τ]ην επιστο

λην πασιν τοις αδελφοις η] χαρις

5.28

του κυ ημων ιηυ χρυ μεθ υμων]

[προς θεσσαλονεικεις β]



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